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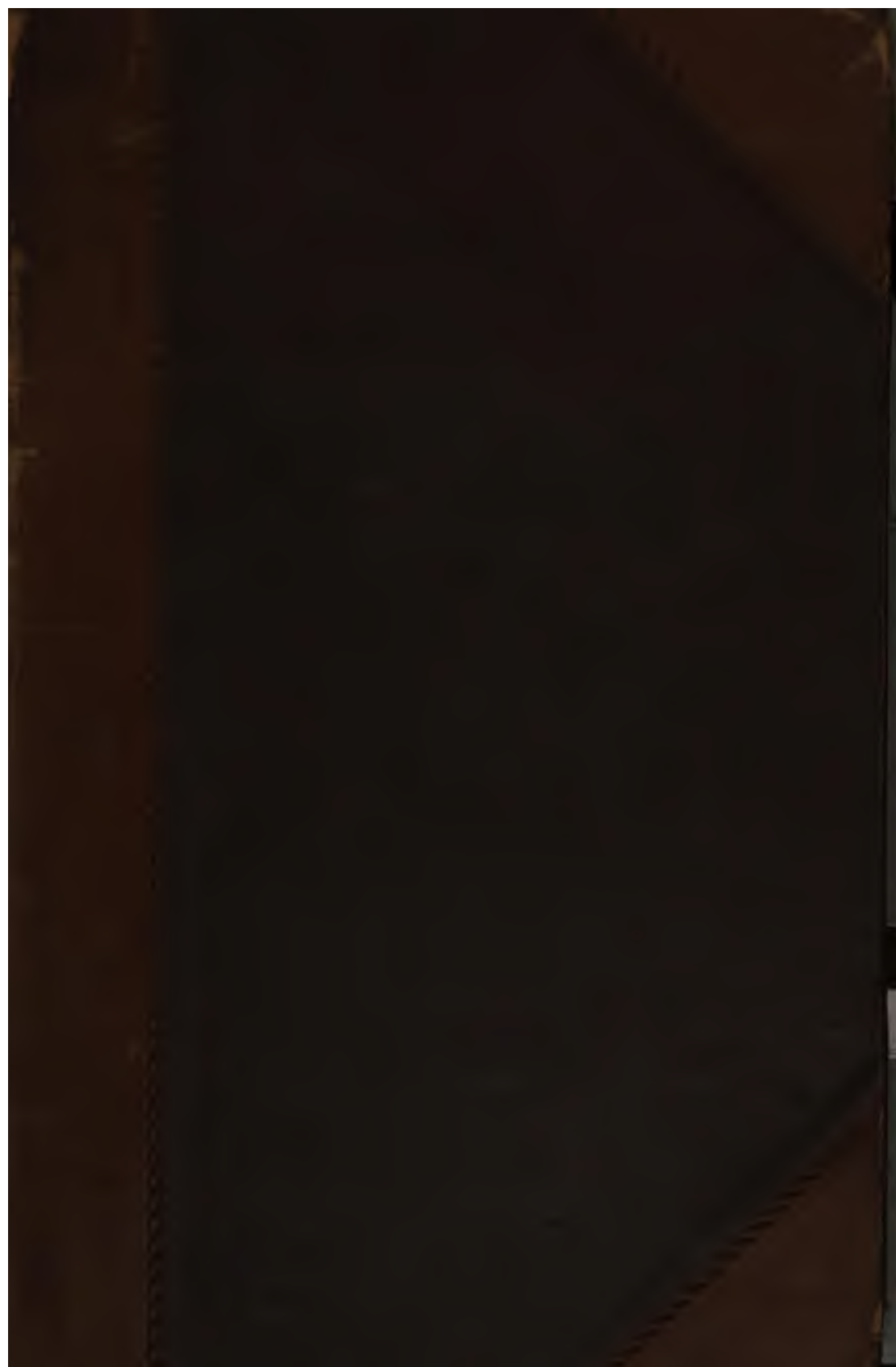
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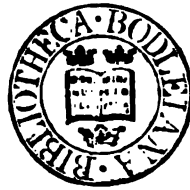
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THE
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BIBLE.

VOL. II.
HABAKKUK—ZUZIMS.

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H A D

HABAKKUK (*H. one who folds his hands*), a prophet to whom is ascribed the composition, in three chapters, which in the Bible stands with his name (i. 1). Of his history nothing certain is known. Jewish tradition represents that his abode was at Bethsachar, in the territory of Simeon, and that he himself, after the destruction of Jerusalem by Nebuchadnezzar, was carried to Babylon, where he had intercourse with Daniel.

His brief work may be referred to a short time before the first invasion of the Assyrians, who appear here, as hitherto, personally unknown to the Israelites (i. 6—10). This would fix the piece in the reign of Jehoiakim, *cir.* 610 A.C. Its contents refer to the approaching invasion of the kingdom of Judah, whose ruin at the hand of the Chaldees he knows and declares to be near. That ruin is described as the result of national wickedness. Those who were instruments in God's hand for the punishment of his guilty people were themselves, on account of their own guilt, to be punished and overthrown. These subjects are embraced in chapters i. and ii., which, forming a complete whole, justify God's dealings with transgressors. Chapter iii. is a separate piece, bearing the name of 'a prayer of Habakkuk,' which in point of beauty may endure comparison with David's odes, and was received by the Jews into the collection of poetry used in the temple-service.

A tone of heartfelt sorrow and anxiety prevails in Habakkuk, who, labouring to understand present and coming events, throws open his heart to the reader. Two things, however, are to him very clear, namely, that sin and suffering are yoke-fellows, and that 'the just shall live by his faith'; that is, shall in the midst of calamities be preserved of God, in consequence of his fidelity (ii. 4). Parts of the piece are of great force and beauty (i. 6—10, 12, 13; ii. 18—20; iii. 2—7, 17—19). The language employed for the expression of the prophet's confidence in God (iii. 17, 18) has become a sacred and appropriate formulæ of high and abiding trust.

HADADEZER, a king of Zobah in Syria, whose kingdom was subdued by David (2 Sam. viii. 3—8), a conquest which occasioned a transjordanic confederacy which

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H A I

the king of Israel had difficulty to put down (*x. 6, seq.*).

HADADRIMMON, a town in the plain Megiddo, where took place the unsuccessful battle of Josiah against the Egyptians, in which that excellent monarch received a mortal wound (2 Kings xxiii. 29; comp. Zech. xii. 11).

HADRACH, a district which, with probably a city of the same name, lay on the east of Damascus (Zech. ix. 1).

HAGAR. See **ABRAHAM** (i. 11).

HAGARENES, an Arab tribe mentioned in Ps. lxxxiii. 6, in union with other tribes of the same people, and whom we may conclude the Hebrews regarded as descendants of Hagar (Gen. xxv. 12). The same tribe appears to be meant in 1 Chron. v. 10, 19, *seq.* under the modified name Hagarites, dwelling on the borders of Reuben, by whom they were defeated and expelled from their territory.

HAGGAI (*H. one who observes a festival*), the earliest prophet after the captivity, from whom we have a collection of short oracles relating to the rebuilding of the temple, under Zerubbabel, on the return of the first colony from Babylon. The writing, which has several distinct notices of time, is to be referred to the period of Darius Hystaspis (*cir.* 520 A.C.). Owing to the interference of the Samaritans and the indifference of the Jews, who employed all their zeal in building houses and mansions for themselves, the restoration of the temple was suffered to lie neglected; when Haggai and Zechariah came forward to awaken the people to a sense of their duty, and aid Zerubbabel in forwarding the important work (comp. Ezra v.). Chap. ii. 5—9 contains a remarkable promise of success on the efforts to which Haggai endeavours to rouse the people. This promise, which refers to Zerubbabel, Rabbi Akiba and most Christian commentators apply to the Messiah.

No trustworthy information has come down to us respecting Haggai, the preservation of whose short composition affords a striking instance of the longevity of human thoughts when they relate to great religious and social realities, and are expressed in a manner befitting those important subjects.

HAIL (T., Ger. *hagel*), rain frozen in

A

falling through the atmosphere, is in Palestine not common, but often very destructive (Josh. x. 11. Ps. xviii. 12; comp. Exod. ix. 18, *seq.*, and Ps. lxxviii. 47, 48). Its destructiveness is implied in the figurative use of the word, which is connected with 'overflowing rain, fire, and brimstone,' to signify God's punishments on a guilty nation (Ezek. xiii. 11; xxxviii. 22). The term 'hail stones' (in the Hebrew, literally, 'stones of hail,' Is. xxx. 30), denotes hail of an extraordinary size.

HAIR. A thick and long head of hair was among the ancient Hebrews accounted ornamental (2 Sam. xiv. 25, 26. Ezek. xvi. 7), and probably a token, if not a source, of strength (Judg. xvi. 17). Hence the rich and eminent, especially of the female sex, had their hair artistically dressed and oiled (Judg. xvi. 13. 2 Kings ix. 30. Cant. iv. 1). 2 Sam. xiv. 2). Long and ornamental hair became a sign of effeminacy and moral weakness (1 Cor. xi. 14. 1 Tim. ii. 9. 1 Pet. iii. 3). The hair, however, in a hot country might interfere with personal cleanliness; on which account the priests and Levites, on being inaugurated, were required to have their hair cut, as symbolical of purity (Numb. viii. 7). With a similar import, as well as to promote his cure, the leper was to have his hair cut off (Lev. xiv. 8, 9). During the period of service, the priests were not to shave their heads nor suffer their locks to grow long; they shall only poll their heads (Ezek. xlv. 20; comp. Numb. vi. 5). Complete shaving of the head was probably rare, since a bald head attracted special notice (2 Kings ii. 23), and was an object of contempt; the rather because leprosy occasioned the loss of the hair. As long and decorated hair was an accompaniment of joy, so shaving of the beard and the head was a sign of grief (Jer. xli. 5. Ezek. v. 1). Cutting the hair of males became so customary, that it was a distinction of sex; which made Paul speak strongly of those men who wore long hair (1 Cor. xi. 14, 15). In later days, shaving the head of males has become a general custom; so that hairdressers have to do more with the head than the beard. The Orientals, therefore, say that Europeans have the head of women, since the latter shave the beard and let the hair of the head grow. The modern custom of shaving the head is connected with that of wearing on it folds of rich and heavy cloth, for the heat of the climate renders turbans and long hair oppressive. See **HEAD**.

It was forbidden by the Mosaic law to round the corners of the head, or mar (pluck up or destroy) the corners of the beard (Lev. xix. 27). This prohibition was doubtless intended to prevent the Israelites from yielding to the customs of the inhabitants of Canaan, lest, becoming like, they might be of them (see Jer. ix. 26, *marg.*; xxv. 21—23).

Osburn ('Ancient Egypt') has from the Egyptian monuments shown that several of the Canaanitish nations shaved some part of the head. The Zuzim shaved the back of the head; the Moabites of Rabbah shaved the forehead half way to the crown; the Hittites closely shaved the beard, moustaches, and eye-brows; they also shaved a square place just above the ear, leaving the hair on the side of the face and the whiskers, which hung down in a long plaited lock.

John the Baptist wore a garment of camels' hair, which, unlike some other, was obviously coarse (Matt. iii. iv. Mark i. 6). The hair, according to Chardin on 1 Sam. xxv. 4, is not shorn from the camels like wool from sheep; but they pull off this woolly hair, which the camels are disposed in a sort to cast off, as many other creatures change their coats, yearly. The hair is made into cloth now. Modern dervishes wear such garments.

Campbell, the poet, mentions a tent of camels'-hair cloth which he saw in the kingdom of Algiers. It was twenty-five feet in diameter and very lofty.

HALL, COMMON, is, in Matt. xxvii. 27, the rendering of the Latin word (in Greek letters) *prætorium*, which is elsewhere translated 'hall of judgment' (John xviii. 28), and 'palace' (Philipp. i. 13). In Mark xv. 16, the Latin *prætorium* is retained. The *prætorium*, from *prætor*, properly signified the general's tent in a camp. As the word *prætor* was used of magistrates who administered justice, for example the governors of provinces, so *prætorium* came in general to signify the residence of such officers (John xviii. 28, 33; xix. 9). The word was transferred to the camp of the prætorian cohort, and so was applied to the camp before the prætorium of Pilate (Matt. xxvii. 27. Mark xv. 16).

The Roman procurators or governors who ordinarily dwelt at Cæsarea, when they came to Jerusalem, chose for their residence a palace built by Herod (Acts xxiii. 35) near the upper city, and forming part of Fort Antonia, where lay the Roman cohort that kept the Jewish capital in subjection. The greater part of this 'band' was drawn up in the camp for the political purpose of witnessing the ignominious derision of 'the king of the Jews' (Matt. xxvii. 26—28).

HAM, from a Hebrew word signifying 'hot,' unless it should be thought that it is a Hebrew form of *Chemi*, the Egyptian name for Egypt, appears in the table of nations (Gen. x.) as one of the three sons of Noah, and the progenitor, among others, of Mizraim, another appellation for Egypt, and is accounted to represent Africa. In Ps. lxxviii. 51, 'the land of Ham' is certainly Egypt. The population of Egypt, if viewed in connection with Biblical statements, occasions great ethnographical difficulties. The cultivated

Egyptians and Cushites (Ethiopians) must in very early times have been dissimilar to the Negro race.

HAMAN. See ESTHER.

HAMATH, surnamed 'the great' (Amos vi. 2), a distinguished city of Syria, on the north-eastern side of Lebanon (Judg. iii. 3), on the river Orontes, was in 'the olden time' the residence of Syrian kings, of whom one, namely Toi, came into friendly relations with, if he did not become tributary to, David (2 Samuel viii. 9, *seq.*; comp. 1 Chron. xiii. 5. 1 Kings viii. 65.). In the latter passage, Hamath appears as the northern, while 'the river of Egypt' is the southern boundary of Solomon's dominions. Comp. Amos vi. 14, where by 'the river of the wilderness' the valley of the Arabah is meant. In Ezek. xlvii. 10, 20, Hamath is given as a north-western limit of the future kingdom of Israel; with which agrees the fact, that in Gen. x. 18 the Hamathite is placed with the descendants of Canaan. Hamath became subject to Assyria (2 Kings xvii. 24; comp. Jer. xlix. 23). From the Syro-Macedonian king, Antiochus Epiphanes, it received the Greek name of Epiphania, which it retains with its original appellation. In the period of the Arabian dominion it had princes of its own, of whom was one of the renowned geographers and historians, namely, Abulfeda. The place, still considerable in virtue of its commerce, is the centre of a Turkish government.

HAND, THE, was laid under the thigh in giving a pledge or taking an oath (Gen. xxiv. 2), and given as a token of good faith (2 Kings x. 15) or surrender (2 Chron. xxx. 8). In sacrifices, the hand was put on the head of the animal in order to indicate and offer it (Exod. xxix. 10. Lev. i. 4). Laying on of hands, as offering the person to the service of Jehovah, was practised in the inauguration of civil officers (Numb. xxvii. 18) and Levites (viii. 10). Jesus signified the gift of his blessing by laying on his hands (Matt. xix. 13). This custom was observed by the apostles in appointing to offices in the church (Acts vi. 6. 1 Tim. v. 22). Washing of the hands was required to purify from Levitical defilement (Lev. xv. 11), and of priests before they performed their duties (Exod. xxx. 19). It was an indication of being pure from human blood (Deut. xxi. 6—8). Hence the phrase, 'I will wash my hands in innocency' (Ps. xxvi. 6. Matt. xxvii. 24. 1 Tim. ii. 8). After the captivity, arose the practice of washing the hands before meat (Matt. xv. 2, 20. Luke xi. 38).

HANDWRITING, a verbally exact English rendering of the Greek original, *cheirographon*, which in Latin is *manuscriptum*, denoting that which is written by the hand. The word is employed by Paul (Col. ii. 14) to signify the Mosaic law, 'the handwriting of ordinances that was against us,' in contradistinction to Christianity, taught apart

from letters ('the letter killeth, but the spirit giveth life.' 2 Cor. iii. 6; comp. Rom. ii. 29), by the Holy Spirit in the preaching of the word of life, which in Jesus Christ redeems believers from the curse of the law (Gal. iii. 13). In the apocryphal book Tobit (v. 3; ix. 5), the same word is used to denote a bill or account of money due, a sense which throws light on its application to the law of Moses, which was a list or schedule of obligations. Comp. Luke xvi. 6, where *grammata*, 'writings,' is the word used. The thus highly estimated independence of Christianity on dead letters necessarily postponed the time when its doctrine and facts were committed to writing, at least in so express and formal a manner as is implied in the composition of histories. But the very epistles which conveyed those indirect reproaches against a religion in letters, became the germ of a religious literature by far the richest as well as most precious of all others, whose only great defect now is found to be a want of immediate connection with the first days of the planting of the gospel. That literature, under the guidance of Providence, came into existence at the bidding of circumstances. Paul's churches required instruction and correction; therefore he wrote epistles. For the conversion of large masses of the world, arguments in proof of the Messiahship of Jesus were needed, different in character, like those for whom they were intended, hence the gospels.

Christianity was thus consigned to letters. These compositions were literally handwritings, or, to use the more common term, manuscripts. Such manuscripts, as proceeding from their authors, may be called autographs; as transcribed by others from the originals, apographs or copies. A manuscript is an autograph, whether written by the author or an amanuensis. The ancients seldom wrote their treatises with their own hands, but dictated them to others, called 'swift writers,' 'fair writers,' or simply 'book writers.' In this way, probably, a great part of the books of the New Testament were written (Rom. xvi. 22. Gal. vi. 11). At first, all manuscripts were autographs; now, in all probability, all are apographs, for we have no evidence that the originals have been preserved. With the progress of the gospels apographs were multiplied till they became very numerous, inasmuch as the demand for copies increased and spread on every side. Manuscripts, whether originals or copies, comprised either portions or the whole of the New Testament. Such as comprised portions came first into existence. They consisted of one letter or one gospel, or, in each case, of more than one. At an early period the Christian writings were read in the church assemblies, for which purpose they were divided into portions, containing either

select passages which, when put together, received the common name of *Lectonarium*, or Reader; and if it contained the gospels, *Evangeliarium*; if the Acts and the Epistles, *Epistolare*. Often, the several parts follow in the order in which they were publicly read. Such Readers arose in the Latin church in the fifth, in the Greek in the eighth century. The manuscripts were transcribed with great care and diligence, and transmitted from hand to hand, from church to church, and from age to age. At first, transcription was the work of pious individuals; afterwards, it became the duty of the inhabitants of religious houses, in most of which was set apart a *Scriptorium*, or Writing room, in which the transcription of MSS. was systematically carried on. The conscientious care bestowed on this important task secured the copies from depravation; and we have every reason to believe that, with only some one or two exceptions, the MSS. have not suffered from intentional falsification. These precious documents were thus preserved in and by writing till the revival of letters, when they were brought forth out of the dusty repositories in which they had very long and, in later ages, too quietly lain, and shortly after the invention of printing were happily put beyond the reach of danger, by being consigned to the custody of the press. It may, however, be doubted whether the ordinary Greek text, which has been made the subject of all modern criticism, might not with advantage be superseded by one to be immediately obtained from the oldest manuscripts in existence, which represent a state of the writings more nearly approaching to the originals.

For writing materials the New-Testament authors used Egyptian paper (2 John 12), and the letter-writers a finer kind, patronised by the emperor Augustus, which was very perishable. At a later period, the New Tes-

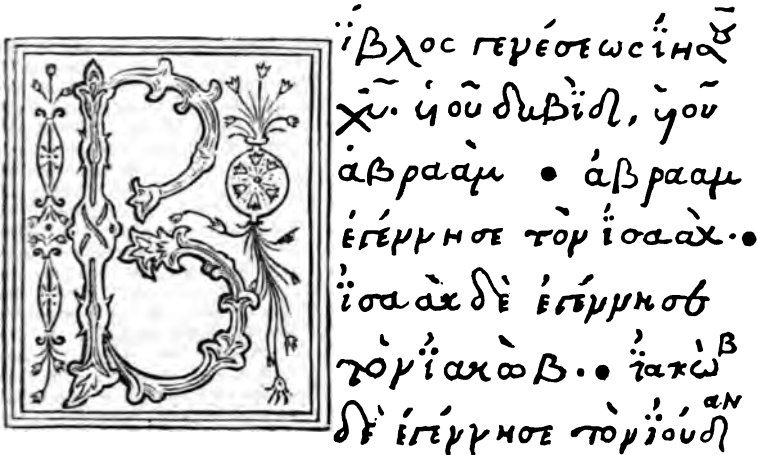
tament was written on skins of animals. Parchment, as being costly, was rarely used. In the eleventh century, cotton-paper, and in the thirteenth our ordinary linen-paper, came into use. The original writers appear to have written without separation of words, accents, or punctuation, and without any division of the text into sections or chapters. The subject-matter was arranged in a columnar form, in a character which resembled the Greek inscriptions on stone, only somewhat rounder in form. The written leaves were rolled together. The inconvenience of these rolls gave rise to bound books, not unlike our own. Still the old characters held their place, as well as the distribution of the matter in columns. By degrees the former lost their stiffness and perpendicularity, till at length, in the tenth century, the current hand became general, and the larger letters were kept for ornamental codices or books. About the same period, ornaments of various kinds, as painted initials and gilding, became fashionable. The Greek characters of the existing MSS. may be divided into two kinds, the large and the small. The latter were chiefly employed in the cursive or rapid hand. The former were used for works of greater pretension: they are called uncial, and in form are square or round. The older are square, upright, and without junction with each other. Care and labour were on special occasions lavished on MSS., the letters being formed in gold or silver, on vellum stained with purple. This specimen of ancient writing is a fac-simile of a portion of the famous Codex Purpureo-Argenteus, or Purple Silver Manuscript, preserved in the British Museum, and referred to the fifth century, though so early an age may be questioned. The words are found in the Greek of John xiv. 6.

ΛΕΓΕΙΑΥΤΩΟΙΣ
ΕΓΩΕΙΜΕΙΝΟ
ΔΟΣΚΑΙΗΑΛΗ
ΘΙΑΚΑΙΗΖΩΗ

It will be noticed that there are no intervals between either the words or the letters, and the lines are formed independently of the sense. Nor are the letters of a uniform size and shape, though a general similarity prevails. The two last letters in the first line are an abbreviation for *Jesus*.

Of the cursive or running hand the reader may study the following, a fac-simile of the beginning of Mark's Gospel, one of the gems of the Harleian Library in the British Museum. The MS. was written at Rome by

one John, a priest, and completed on the 25th of April, 1478, as appears by a note on the last page. It consists of the four gospels, each preceded by a table of sections, written in red ink. Each gospel has at its commencement a figure of its respective evangelist, and the first page of each gospel is beautifully illuminated with an elegantly-designed heading and a large coloured initial letter, ornamented with beautiful and delicately-drawn arabesques.



In this specimen there are on certain letters marks termed accents; large points also denote divisions, which divisions are according to the sense.

The want of intervals caused the words to be differently divided, and disputes were carried on respecting the right separation of the sentences. It was a difficult task for a reader to read the Bible intelligibly in the public assemblies while it was without any marks of distinction; for private reading also some assistance was desirable. On this account

ΠΡΕΣΒΥΤΑΣ ΝΗΦΑΛΙΟΥΣ ΕΊΝΑΙ
ΣΕΜΝΟΥΣ
ΣΟΦΟΝΑΣ
ΥΪΓΙΑΙΝΟΝΤΑΣ ΤΗ ΠΙΣΤΕΙ
ΤΗ ΑΓΑΠΗ
ΠΡΕΣΒΥΤΙΑΔΑΣ ΞΕΛΥΤΩΣ
ΕΝ ΚΑΤΑΣΤΗΜΑΤΙ ΊΕΡΟΠΡΕΠΕΙΣ
ΜΗ ΔΙΑΒΟΛΟΥΣ
ΜΗ ΟΊΝΩ ΠΟΛΛΩ ΔΕΔΟΥΛΩΜΕΝΑΣ
ΚΑΛΟΔΙΔΑΣΚΑΛΟΥΣ.

These lines were generally adopted in writing, and appear in several extant manuscripts. As the number of lines contained in a gospel or letter, and even the number of words, were set at the end, some means

Euthalius, a deacon at Alexandria (cir. 480 A.D.), divided the Pauline Epistles and the Book of Acts into lines (*stichoi*, hence MSS. so divided are called *stichometrical*). The plan consisted in setting so many words in one line as were to be read uninterruptedly, so as clearly to bring out the sense of the author. We give a specimen out of the fragment of Paul's epistles, which Wetstein has marked with the letter H. The passage is Titus ii. 2, 3; the corresponding English stands on the right hand.

THE-AGED-MEN BE SOBER
GRAVE
TEMPERATE
SOUND IN FAITH
IN CHARITY.
THE-AGED-WOMEN LIKEWISE
IN BEHAVIOUR AS-BECOMETH-HOLINESS
NOT FALSE-ACCUSERS
NOT GIVEN TO MUCH WINE
TEACHERS-OF-GOOD-THINGS.

for preserving the integrity of the books were thus supplied. In order to save room, writers satisfied themselves with marking, as in the above, the termination of the lines, and so laid the foundation for a system of

punctuation similar to what is now prevalent. In the ninth century, the division of words by intervals, or points, became customary. In the tenth, accentuation was in general use. Regard to these facts, also to

the shape of the letters, to the materials, &c., give critics assistance in conjecturing the age of MSS. We subjoin an instance in which will be seen how the titles are blended with the works themselves. The manuscript,

Τη Ε(πιστολῇ)μετα το Πασ(χα) . . . The E(pistle) for East(er)
 κ(ατα) ΙΩ(ΑΝΝΗΝ) ac(cording to) JO(HN)
 ΤΩΚΑΙΡΩΕΚΕΙ ATTHATTI
 ΝΩΑΝ(ΘΡΩΠ)ΟΣΤΙΣ MEACERTAINM(A)N
 ΕΚΤΩΝΦΑΡΙ OFTHEPHARI
 ΣΑΙΩΝΝΙΚΟ(ΔΗΜΟΣ) SEESNICO(DEMUS)

of the eighth century, is a Greek Evangelistarium in the Imperial Library at Vienna, containing short portions of the gospels which were selected by the Greek church for each of the feasts in the year. The volume is about seven inches by six in size, with nine lines in a page. It is written on a purple ground in fine gold uncials, with a few accents, supposed to be of later date. The history of this manuscript is curious and illustrates its value. At the beginning of the eighteenth century, it belonged to the monastery of the Augustines of St. Jean de Carbonaria, at Naples, who presented it to Charles VI., emperor of Germany. When the victorious armies of France ransacked Vienna, it was carried as a precious prize to Paris, where it was placed in the Royal Library, whence it was afterwards restored to Vienna.

The total number of Greek MSS. of the New Testament, or portions of it, known to have been collated (compared together) by modern scholars, may be thus stated:—

	Gosp.	Acts and Paul.		Apo.
		Cath.	Ep.	
In Uncials . . .	27	8	9	3
In Small Letters .	469	192	246	88
Readers . . .	178	58	...	...
	674	200	255	91

making altogether 1278, from which must be taken 335 reckoned more than once; so that there remain 943. Of these, what are termed the Alexandrian and Vatican Codices or MSS. occupy the foremost place, as containing the entire Bible and being of very high antiquity. The oldest MSS. are, for critical purposes, marked A, B, C, &c. Of two or three of these we subjoin a few particulars. Codex B, or Vaticanus 1209, of the fifth century, contains the Old and New Testament, the last in the following order—Gospels, Acts of the Apostles, the Catholic Epistles, Paul's, as far as Heb. ix. 14. The Epistles to Timothy, Titus, and Philemon, together with the Apocalypse, have perished. The book is written on the finest parchment, with unique and beautiful square letters, every where uniform, all equidistant from each other, no word separated from another, and each line seeming to be only one word. The letters had become so pale that

a second hand refreshed the characters with new ink. Traces of a third hand are seen. There are a very few stops, and these from a second hand. The titles are added, as of secondary consideration, in a somewhat smaller hand. Peculiarities of spelling show the book to have proceeded from an Egyptian calligraphist (*fine writer*). The manuscript designated as A, or Alexandrin. Mus. Britan. of the sixth century, contains the Old and New Testament; the latter, destroyed at the beginning, commences in Matt. xiv. 6, with the words, 'go ye out to meet him.' The order of the books is the same as in the Vatican Codex. Each page has two columns. The characters are fair, square, and upright, greater than in the Vatican copy. The letters are equidistant from each other, the words not divided, but the initial letters stand, in a larger form, at the beginning of each book and each of the minor sections; for the book has many sections, not unlike our verses, yet at a somewhat greater length, as a section does not end until the sentence is completed. A void space of the length of a word generally denotes the end of the section. It is free from accents. Codex C, or n. 9. Regio-Parisinus, is called also that of Ephraem Syrus, because the more ancient writing was partially obliterated with a sponge, and the parchment prepared to receive on it some of the ascetic treatises of Ephraem; being, accordingly, what is called a *palimpsest*. The old ink retaining a portion of its strength, presents the first characters under the new ones, so that whole sentences and paragraphs may be consecutively read. The pages of the Codex C contain passages from the Old, and, with considerable chasms, the whole of the New Testament, in the same order as the Vatican and Alexandrine copy. The text is not divided into columns. The letters are beautiful, uniform, upright, and square; the words not divided. It has initial letters, and, like the Alexandrine, is divided into sentences similar to our verses. It has also marks of division: at the close of a passage a full stop is commonly found in the shape of a cross. No accents anywhere appear. The MS. was in 1843-5 published at Leipsic by Tischendorf.

The oldest exemplars or copies contained nothing but the Greek text. Learned and unlearned proprietors of them began, however, at an early day to write in the margin explanations, corrections, and remarks, which sometimes extended to something like a regular commentary. Sometimes, the addition was merely a word designed to explain one of some difficulty in the text. Sometimes, it consisted of several words of an exegetical or admonitory nature. From these, words were occasionally transferred to the text, either in addition to or in substitution for the original term. Hence arose another source of corruption and variety, which has perhaps operated in cases not allowed for in ordinary criticism.

We have already hinted at the possibility of the production of a better text. The idea has been put forth by Tischendorf, just mentioned, who, devoting his life to questions of Biblical criticism, gives promise of rivalling even Griesbach. In the pursuit of his intentions, Tischendorf has already enriched the church with publications of great value, among which we may mention one which bears immediately on the point in regard to which we are about to say a few words: *Monumenta Sacra Inedita, sive Reliquiae Antiq. Textus N. T. Gr. ex Novem plus mille ann. Cod. per Europam dispersis.* 1846.

Erasmus, in March 1516, presented to the world the first printed edition of the original text of the New Testament. The few manuscripts which he used in its formation were written a thousand and more years after the time in which the compositions first made their appearance. Nineteen years later, near the end of his life, Erasmus published the fifth edition of his Greek Testament, for which he had consulted some fathers of the church and the ordinary Latin version in use among Catholics, but which in leading particulars remained the same as his original publication. Soon afterwards, Robert Stephens, a Parisian printer, put forth an edition of the New Testament without material improvements, which, passing uninjured through the hands of Beza, was published in a beautiful type by the Elzevirs, and honoured with the title of the 'Received Text.' This honourable epithet the Testament of Erasmus and of the Elzevirs has continued to bear, for the most part, with little disturbance. But the attention of the learned world had been called to the condition of the text, and in England, Germany, France, Holland, and Italy, much was done of high importance for the critical study of the subject. Manuscripts written only a few centuries after Christ were discovered and examined; very ancient translations of the Greek into Latin and several Eastern languages were brought forward out of libraries, and carefully gone over; the ancient fathers of the church, with their

citations from Scripture, were investigated and made use of. In consequence, there appeared editions of the Greek in which were given variations from the Received Text, accompanied by attempts to correct that text under the aid of these various readings. But the Received Text had now gained not only a prescriptive right, but also, on the part of those who did not know or were unable to judge the character of its origin, a certain sacred authority, which made its inviolability a kind of article of faith. Wetstein, an able and indefatigable inquirer, had the intention of putting forth a new edition, as the result of critical investigations made in the course of his travels. A knowledge that, on the strength of ancient authorities, he intended to introduce certain new readings, gave so much offence to his colleagues, the theologians of Basle, that he was compelled to submit the first sheet of his work to a species of inquisition, and after a protracted law-suit he was deprived of his office as deacon, and compelled to seek refuge in Holland. About the same time (1730), the genial critic Richard Bentley was refused by the English Government the remission of the tax on paper which he wished to import from France for printing a new edition of the Greek Testament. His consequent vexation prevented the publication of the work. However, towards the end of the last century, appeared at Jena, in Germauy, a theologian, the justly-celebrated Griesbach, who with learning and skill produced a new text, and gave an impulse to the subject which still endures. Yet, as in the case of all great men, his influence has in a degree degenerated into a superstition, and no few there are who would hear with astonishment the opinion uttered, that it is possible to improve on what Griesbach did. Since his day, others, chiefly Germans, as Knapp, Scholz, Lachmann, and Tischendorf, have, however, laboured in promotion of the same great work. But until the last-named theologian opened a new path, a fundamental error attached to all that was done. The error consists in making a text—that of Erasmus, of a late date, and formed apart from the aid of criticism—the base and groundwork of critical operations, while one of an earlier origin and better character may be had.

Documents of the Greek text as early as the fourth century are in existence: in the works of the Christian fathers we have evidences as to the true text, ranging from the second to the fourth and following centuries; of the ancient versions originally made in the first periods, we possess documents which go back nearly to the age when the versions themselves came into existence. Of these witnesses, taken together, it may in general be remarked, that the old text bears a colour dissimilar to that of the new.

Let us suppose that on our right hand lay the ancient documents of which we have spoken; on our left, the modern: would it not be irrational to take the latter for our text, and the former only as a source of corrections? Yet this is what has hitherto been done.

To the established text some support has in appearance been given by the discovery of a kind of families in manuscripts. By the observed prevalence of certain peculiarities in each, classes of these precious remains of Christian antiquity have been formed. Of these classes, one was used in one and another in another part of the world. Hence critics speak of an Oriental or Alexandrine (from Alexandria, in Egypt) text, and a Western or Constantinopolitan (Constantinople, in Turkey) text. To the Alexandrine, it may in general be said, belong the more ancient, to the Constantinopolitan the more modern witnesses. The origin of each class is traced to some learned hand of the third century, while both are affirmed to be free from falsification. By good fortune, it is added, the purer text was taken for the edition of the sixteenth century. But what does impartial inquiry say to this hypothesis? The most learned men of antiquity, as the Biblical critic Jerome, in the fourth century, knew nothing of this labour in the formation of classes of manuscripts. The so-called Alexandrine text was followed in their citations by the greater number and the oldest of the Christian fathers in Asia, and by the Africans. The manuscripts of the Alexandrine transcribers were at a very early period most valued. Among modern documents there is a great agreement, but only a much less accordance among the ancient ones, though their number is comparatively very small. Finally, the more modern, in many instances, bear the appearance of having been arbitrarily derived from a few ancient manuscripts. From these facts it follows that the theory of Recensions, or classes, can in no way be considered as a primary principle in the work of textual criticism, especially as the most learned theologians differ in the views which they severally take on the subject. The most natural proceeding, on the contrary, is, to give the preference to the ancient over the modern documents. The ordinary reader will at once see the bearing of this question on his own interests when he is informed that the English version, in common with others of a recent date, owes all its authority to the Received Text. True, the points of diversity in the manuscripts are for the most part inconsiderable. Yet the smallest matter in regard to a book which is the Magna Charta of Christianity, rises into consequence. When the Biblical critic Mill affirmed, as one result of his labours, the existence of various readings to the number of 30,000, the learned

world was surprised, unlearned Christians were alarmed, and unbelievers uttered a shout of triumph. Better and more widely spread information has shown that there was little reason for any of these undue emotions. The more the matter is rightly apprehended, the more will it appear, to use the words of the learned and eloquent Coquerel, that 'there exists not a single Greek author the text of which is as certain as that of the New Testament.' In by far the greatest number of cases, the diversities regard purely points of grammar or style. In some, matters of fact and history are affected. In a few instances, passages bearing on received opinions undergo alteration. In regard to the last, we translate the words of Tischendorf himself, who belongs to the Catholic church:—'In the first epistle of the Apostle Paul to Timothy, iii. 16, there stand in the common Greek text words of which these are the equivalents, 'God was manifest in the flesh;' for which the oldest authorities among the manuscripts, among the Christian fathers, among the versions, have the reading 'who' or 'which was manifest in the flesh.' The passage is especially important, since in the common reading it affords the best proof that Christ was named God by Paul. The other reading, however, by no means disturbs the doctrine of the Deity of Christ, as unlearned persons have dreamed and weak persons feared; for whether the apostle named the Saviour God or not, the doctrine with him remains as firm as the fact of his conversion. We pass to the famous passage on the Trinity in 1 John v. 7, 8, 'For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth], the spirit, and the water, and the blood; and these three agree in one.' Here, according to the testimony of all the ancient Greek manuscripts, all the Greek and the oldest Latin fathers, and all the ancient versions, the words placed within brackets, namely, from 'in heaven' to 'that bear witness in earth,' ought to be struck out of the text. The words stand, however, in the Vulgate authorised by the (Catholic) church, and in our common German versions, although Luther did not receive them into his Translation. This passage is full of importance for the Trinity. Yet, without heeding the passage, Luther had the firmest belief in the doctrine. There also belongs to the question under consideration the paragraph, in the gospel of John, touching the woman taken in adultery (vii. 53—viii. 11). The strongest critical evidence denies its genuineness, or at least the place it holds in the gospel. The question is of ancient date, for it was treated by Augustine, who declared that only persons weak in the faith could reject it. But this opinion serves to illus-

trate the importance of the criticism of the New Testament. Augustine was ignorant of Greek: he was attached to the Latin translation. In consequence, he was prevented from seeing that the whole passage departs from John's manner of writing so decidedly as to be evidently an interpolation' ('Reise in den Orient,' ii. 157, 158).

The details into which we have now gone, while they show that God in his wisdom left the New Testament to the influences of his ordinary providence, prove also how effectual the custody has been. The history of literature has no parallel case. A literature springs from the people of a despised and bigoted land, which for seventeen successive centuries excites the deepest interest and engages all the energies of men of the highest culture in each age, and works, meanwhile, moral and social changes of the widest extent and the most benign tendency. See **BOOK** and **CANON**.

HANES, a city in Egypt, into which Jewish ambassadors came in order to treat of a union between that country and Judah (Is. xxx. 4). Probably, Hanes is the Egyptian Chnes, the Arabian Ahnas, which is by Herodotus termed Anysis, and is generally known in Greek writers as Heracleopolis. It was the chief city of a district, and lay south of Memphis, on the western bank of the Nile.

HARAN, or Charran, the district out of which Abraham was called to proceed into Canaan. This country has been identified with the place in Mesopotamia, not far from Edessa, named by the Greeks and Romans Carræ. It may be doubted whether this view is correct, for the words of Stephen (Acts vii. 2—4) imply that Haran was out of Mesopotamia. From Genesis it appears that the place lay more to the south-west than the Carræ just alluded to—more towards Canaan. Abraham's father, Terah, dwelt originally in 'Ur of the Chaldees,' in the north-west of Mesopotamia. Thence he removed with his family to go into Canaan, on which route they stopped in Haran (Gen. xi. 28, 31). Here, in Haran, Abraham received his divine call, and thence they came into Canaan, pursuing a southerly direction (xii. 1—9). From the same district Laban came to Gilead in seven days, and Jacob in ten—an impossibility if Haran lay at the foot of the Armenian mountains, a distance of above 400 miles. The true Haran is probably to be identified with Carah (about 150 miles from Gilead), not far north of Damascus, which Thevenot describes as 'a good town, having a rivulet running by it. There are a great many ruins to be seen there.' In thus placing Abraham near Damascus, we are supported by Nicolaus Damascenus, secretary of Herod the Great. Josephus declares that in his time the name of Abraham was honoured in the district of Damascus.

Justin, too, makes Damascus the native place of the Hebrews. Near Damascus, if these remarks are correct, we may also place Padan Aram and Aram Naharaim, names which imply a district of similar characters to those of Damascus, namely, a high land with a plain watered by two rivers, the Abana and Pharpar (Gen. xxxi.—xxxiii.; comp. Judg. iii. 8).

HARES are found in great numbers in Western Asia, and of a larger size than with us. In the holy Scripture they are mentioned only among the animals which might not be eaten, 'because he cheweth the cud, but divideth not the hoof' (Lev. xi. 6). Its being ruminant was a long time under debate, but seems now to be admitted. Turks and Armenians avoid its flesh. Hares are said to be liable in summer to a species of mange, and ancient physicians held that their flesh made thick blood, inclining those who eat it to melancholy. These impressions may have had an influence in causing hares to be accounted unclean.

HARP. See **MUSIC**.

HARVEST, the, in Palestine takes place in the spring of the year, in the month *Abib* ('ear-month'). In hot plains, as that of Jericho, it commences towards the end of March; in the higher lands, about the end of April; in the greatest part of the country, between these two limits. The labours of the field lasted with the Hebrews for a longer time than with us, because they performed the threshing and winnowing in the open air. Thus it happened that, while the commencement of the harvest was celebrated on the second day of the Passover (Lev. xxiii. 10—14), it was not till seven weeks later, at the feast of Pentecost, that it was terminated with religious joy (Exod. xxiii. 16. Deut. xvi. 10. Isaiah ix. 8). First came barley-harvest (2 Sam. xxi. 9), which was followed by wheat-harvest, at the end of April near Jericho, later in other parts (Gen. xxx. 14. Judges xv. 1). That of spelt followed (Exod. ix. 32. Is. xxviii. 25—not 'rye'), and of other grains, of which an inferior bread was made (Ezek. iv. 9). The reapers, who, using the sickle (Deut. xvi. 9), cut down the corn (1 Sam. viii. 12), and, gathering it in their arms (Ps. cxxix. 7), placed it in heaps (Ruth iii. 7), found the labour exhausting, and were refreshed with bread and ordinary wine or beer (ii. 14). Having been threshed, the corn was carried into granaries (Job v. 28. Matt. iii. 12; xiii. 30), which were often natural or artificial caves, though the Hebrews may have also had barns erected on the soil (Luke xii. 18). The corners of the field and the gleanings were left for the poor (Lev. xix. 9). To travellers the privilege was secured of plucking ears with their hands, but were not to use the sickle (Deut. xxiii. 25). See **HUNGER**, **GARNER**, and **GLEAN**.

HAUBERGEON, a diminutive form of *hauberg* (from the Germ. *hals*, 'the throat,' and *bergen*, to 'cover' or 'protect'), comes to us from the French *haubert*, a breastplate; but from signifying a defensive, it passed to mean an offensive piece of armour, and is found in our modern *halberd*, or pike. This is its import in Job xli. 20, where it is mentioned with other weapons of assault. Another term, *tahgharah*, is the proper Hebrew word for coat of mail, and is found in Exod. xxviii. 32.

HAVILAH, the name of a Hamite tribe, probably to be looked for in the south-east of Africa (Gen. x. 7); of a Shemite family, which may have been settled in the east of Arabia (Genesis x. 29; comp. xv. 18, and 1 Samuel xv. 7); also of a country celebrated for its gold, which some have fixed in Colchia.

HAVOCK, connected probably with the Saxon *hafoc*, 'a hawk,' means destruction. The word, of which the original might be rendered 'wasted,' is used to describe Saul's persecution of the infant church at Jerusa-

lem. 'Havock' is thus used by Shakspeare in his *Julius Cæsar*:

'Cry havoc, and let slip the dogs of War.'

HAWK (T. falk, falcon), an unclean bird (Lev. xi. 16) of the order *raptures*, migratory, which in great numbers visit Syria, where, in pigeons and turtle-doves, they find an abundant prey.

HAZEL is the rendering, in Gen. xxx. 37, of *loos*, which probably means the almond tree.

HEAD (T.), stands for a Hebrew word, *rosh*, whose primary signification is the human head, and hence 'the top,' 'the chief,' and other allied applications (Gen. xl. 19. Exod. xvii. 9. Numb. xxx. 1). On the head oil was poured in consecrating the high-priests (Lev. viii. 12) and the monarch (2 Kings ix. 3, *seq.*), and probably on festive occasions (Ps. xxiii. 5; comp. xcii. 10). In token of grief, dust was cast on the head (Josh. vii. 6. 1 Sam. iv. 12. Rev. xviii. 19); a custom which is strikingly illustrated by this view, taken from Thebes, of Egyptians bewailing the death of a king.



Swearing by the head (Matt. v. 36) was customary among most ancient nations. So in Virgil (*Æn.* ix. 30), 'By this head I swear, by which my father swore before.' This species of oath was employed by the Jews, as appears from these words—'Promise me by the life of thy head.'

HEARTH (T.), a fire-place, is the representative of two Hebrew words which concur in giving the idea that the hearth, with the Israelites, was a heated place or a place for heat, that is, a stone laid on a brazier standing on the ground, to receive the fuel and communicate heat (Ps. cii. 3. Jer. xxxvi. 22, 23. Is. xlvii. 14. John xviii. 18). One Hebrew word, *googah*, stands for the 'cakes baked on the hearth,' mentioned as a delicacy in Gen. xviii. 6 (comp. 1 Kings xvii. 13; xix. 6. Ezek. iv. 12). Thin round

cakes of the kind are still in the East baked on heated sand or stones, by means of ashes or half-burnt wood laid thereon (comp. 1s. xlv. 19), also between layers of cow or camel dung, and eaten by the Arabs as a well-flavoured article of food; specially are they used when there is not time for the longer process of ordinary baking. In order to be done through and avoid burning, they must be turned. To this fact reference is made in Hosea vii. 8. Generally, they are made of wheat-flour (Gen. xviii. 6). Barley was used in cases of dearth; hence Ezek. iv. 12.

HEATHEN is the representative of words in the original Scriptures which properly denote people or nation. As the Greeks used the term barbarian of all save themselves, so 'heathen' signifies generally those who are not Hebrews, or those who are not

Christians. As now those nations were idolaters, so the epithet sometimes denotes such as worshipped the creature rather than the Creator, in contrast with the worshippers of the true and only God (Lev. xxvi. 33). The word is often rendered by 'nations' (Numb. xiv. 15; xxiv. 8), sometimes with special reference to the idolatrous Canaanites (Exod. xxxiv. 24). There are occasions in which no immediate reference may be made to religious practices, the word being simply equivalent to our term nation or people—the world as not including Jews (Luke ii. 32), in which case we find the rendering Gentiles (Rom. i. 18). 'Gentiles' also signifies Christians converted from heathenism (Gal. ii. 12, *seq.* Ephes. iii. 1).

The expression 'isles of the Gentiles' (Gen. x. 5), is thought to denote the Greek islands in the Mediterranean Sea, of which the Hebrews knew little but the existence and name. In Gen. xiv. 1 we find, 'Tidal, king of nations;' where 'nations' may signify a particular people called Gogean, 'nations.'

HEAVEN (T. from *heave*, 'up-heaved,' Milton). The place of spiritual blessedness and immortal life bears in the Scriptures several names which are in part figurative, in part literal. It is called, I. Paradise (Luke xxiii. 43), since the paradise or garden of the first man is a figure of the tranquil happiness in which he originally lived; II. Abraham's bosom (Luke xvi. 22), by which a peaceful condition is indicated for the righteous; since intimate commerce with Abraham, 'the friend of God' and 'the father of the faithful,' excited in the minds of pious Israelites the most soothing and gratifying emotions. Both these names, however, have reference to the dwelling of the good in the lower world before the resurrection, though 'Paradise' is used also of the seat of 'the third heaven' (2 Cor. xii. 4). After the resurrection there is mentioned, III. 'the heavenly Jerusalem' (Heb. xii. 22; comp. Rev. xxi. 10, *seq.*), on the ground that the earthly Jerusalem was the place where God made special disclosures of his grace: the words may however denote, not heaven, but the Christian church as the temple and mercy-seat of the God and Father of the Lord Jesus Christ. The most common expression is, IV. heaven, for which the many mansions in God's house, of John xiv. 2, may be a periphrasis (comp. Luke xvi. 9). Referring to the article *ASTROLOGERS*, I. 101, we remark that the Hebrews, regarding the skies not astronomically but religiously, and far surpassing, even in their earliest ideas, the Greek conception of an Olympus, conceived of heaven as a wide-vaulted canopy or firmament, the special place and residence of God and his angels, where were Enoch and Elias, and,

according to Josephus (*Antiq.* iv. 8, 48), Moses, but no others of the human race (John vii. 84). This early view was modified, without being improved, in after times. Differences were made and several heavens set forth, in the highest and purest of which, the Empyræum, dwelt the Almighty. Paul makes mention of a 'third heaven' (2 Cor. xii. 2). In the Testament of the Twelve Patriarchs the idea is carried further. According to it, the first heaven is the space between the earth and the clouds; the second, the place of clouds, water, hail, and evil spirits; the third is more lofty and more bright, the dwelling-place of the heavenly host of angels; in the fourth dwell the saints; in the fifth, the angels of the Divine presence, i. e. the higher angels, who pray for the pardon of men's sins; in the sixth, the angels who give answer to these prayers; in the seventh, the Thrones and Powers, who praise God day and night. The number varied; a point on which Origen remarks, 'Whether there are seven heavens, or any fixed number, the canonical writings say nothing.' These notions, however, have found among Christians more or less acceptance. Divines have been divided into two classes—one conceiving of heaven chiefly as a certain definite place, giving happiness and essential to happiness; another, as happiness itself, of the purest kind, enjoyed in any place where God might place his children. With the first, predominated the idea of locality; with the second, the idea of spiritual bliss and freedom. The former notion, which is that of the multitude, is passing into oblivion; the latter gains prevalence. The first makes spiritual good dependent on place; the second makes spiritual good paramount, asserting that heaven is rather a state than a place, and that, so far as place must enter into the idea, it is subordinate both in its effects and its consequences. Heaven, therefore, is that state of spiritual and immortal blessedness to which God will raise his people on their departure from this life, where, in the invisible world of spirits, is Jesus and those whom God gives him (John xvii. 24). And surely the pious Christian can find nothing more soothing or more elevating than the assurance that, after death, he will be where the Father displays his love (xiv. 28), and where Christ is (xiv. 2) beholding his glory (xvii. 24); and 'so shall we ever be with the Lord' (2 Thess. iv. 17), in the exercise and enjoyment of that divine love which is eternal (1 Cor. xiii. 13), in 'the glorious liberty of the children of God' (Rom. viii. 21), making unceasing progress in knowledge, power, and goodness (1 Cor. xiii. 9—13).

Sitting or reclining at table in the kingdom of God (Matthew viii. 11), is a strong figure to describe the happiness of heaven.

Spiritual happiness is often set forth under the image of a banquet (Is. lv. 1, 2. Luke xiv. 15. Matt. xxii. 1. Apoc. xix. 1). The same figure is found among the Greeks. In the passage in Matthew our Saviour speaks of strangers from a distance being admitted,

while children of the kingdom are in outer darkness. See **EARTH**.

HEAVEN, QUEEN OF, the Moon, which, considered as the passive and bearing power, while the Sun was the generative, was worshipped as part of the general system of



astrolatry, or star-worship, prevalent of old in the East, of the existence of which among the Hebrews there are clear indications. To this idolatry is to be referred the term 'host of heaven,' including the sun, moon, and stars (Deut. iv. 19. Is. xl. 26). Of these the moon, from its intimate connection with the earth, received special attention; and from several passages (Jer. vii. 18; xlv. 17—19, 25) it is clear that the Israelites, in a

corrupt period, were accustomed to burn incense and make offerings to the moon as the Queen of Heaven. The feelings whence this idolatrous observance arose must have had their source deeply seated in human nature, for the worship of the Queen of Heaven, or the Glorified Virgin, has not yet come to an end, as is illustrated in the engraving given above, taken from an Italian fresco of the fourteenth century; and per-

haps still more strikingly by that which ensues, in which 'the host of heaven' pay the highest honours to the Virgin. It is

taken from the old chapter-seal of the Durham Cathedral.



HEBREWS, from Eber, son of Shem, and progenitor of a number of Arab tribes (Genesis x. 21, 25; comp. Numbers xxiv. 24) and individuals, of whom we may mention Terah, the father of Abraham, who was accounted the great ancestor of the Israelites (Gen. xi. 26), is, accordingly, a name which by its derivation denotes the descendants of Eber; whence, probably, Abraham is called 'the Hebrew' (Gen. xiv. 13), unless preference is given to the opinion of those who, finding in the word *Eberi* (Hebrew) the meaning of *one who has come over* (the Jordan), hold that the name was given by the Canaanites to the Aramæan herdsman that had arrived in their land from a district on the east of the river. In a narrower sense, the term Hebrews signified the people of Israel as the offspring of Abraham. This designation at first prevailed only among foreigners (Gen. xxxix. 14); or if used of themselves by the Israelites, it was in their intercourse with strangers (Gen. xl. 15), or to mark the contrast between Hebrews and those who were not Hebrews (Gen. xliii. 32. Exod. i. 15. 1 Sam. xiii. 3, 7. Jer. xxxiv. 9, 14). Hebrew became the proper historical and ethnographical name of the people down to the time of the exile, when the term Jew was the customary appellation. On the separation of the kingdoms under Rehoboam, 'Israel-

ites' came to be used as the denomination of the ten tribes, while 'Judahites,' or 'Jews,' described the rest. 'Hebrew' then acquired a new meaning, as denoting, apart from political concerns, the whole people of Israel in their genealogical relations. It even embraced the Samaritans, who were not without Hebrew blood (Joseph. Antiq. xi. 8, 6). The name remained in use down into the times of the New Testament, as indicative of race and as an honourable designation, probably because pointing to Abraham and the antiquities of the nation (2 Cor. xi. 22. Philipp. iii. 5). Especially there came to be allied with the word the idea of speaking the Hebrew tongue, or the Western Aramaic, in opposition to those Jews, or Hellenists (see ΓΑΛΛΟΙ), that spoke the Greek tongue (Acts vi. 1). The former were the orthodox Jews, who professed to adhere to the institutions of their fathers, which, however, they augmented and corrupted by the traditions of the elders. The latter, having received more or less of a philosophical and cosmopolitan influence from their intercourse with foreigners, deviated from the prevalent forms of opinion, and were somewhat prepared for the reception of Christianity. What, however, has been said, shows that the term Hebrew is of a relative kind: hence its import varied with circumstances. If given by such as were of He-

brew blood, it would most probably denote men who were either Hebrews by lineage or of Hebrew orthodoxy in opinion. If given by foreigners, it might be assigned to persons of Hebrew extraction, wherever they resided and whatever opinions they held. Hence Egyptian or Grecian writers might term Hebrews the Hellenizing Jews who dwelt in Alexandria; and the name once originated, might in general designate such persons.

The history of the Hebrews (see DEUTERONOMY), which belongs to the most remarkable portions of ancient, though it does not offer a view of universal history, can be best, if not almost exclusively, learnt from their own books; for what Greek and Roman writers cursorily mention of the earlier periods, proceeded from mere hearsay, and is full of ridiculous fables, such as were easily originated and diffused of so despised a people. And Josephus himself drew his information down to the times of the Maccabees from the Biblical books. He is not free from the effort to adorn the materials supplied to his hands.

The history of the Hebrews is by no means without difficulties. But it has peculiar merits. It is distinguished for its naturalness and truth. It is most ancient. Unlike other ancient nations, the Hebrews did not over-reckon their antiquity, nor mingle mistaken astronomical figures with the earliest times. Bunsen (*'Egypten's Stelle in der Weltgeschichte,'* i. 48), after placing the historical books of the Hebrews before those of the Indians and the Egyptians, has these characterising remarks: 'History was born in that night when Moses, with the law of the spirit, the moral law in his heart, led the children of Israel out of Egypt; its life sank when, under the Judges, the national mind was lost in Arab Bedouins and shepherd tribes; it bloomed again with the great historical personages, Samuel, David, and Solomon, who formed the Hebrew state. After the separation of the tribes into two kingdoms, the spirit of the nation turned itself more to religious things, and thus history, in its peculiar character, never reached in the nation its highest perfection.'

The details of that history may be found in the Bible. We here supply a brief outline. The people whom it concerns is the most singular, and perhaps the most important, on the face of the earth. In points of ordinary interest it has, indeed, nothing to boast. No great empire did the Hebrews found. They gained little distinction in war. They do not excite our admiration by great and noble deeds, nor by grand achievements of art or science. They have left no ruins on the soil which they inhabited for nearly fifteen centuries. Yet their name will ever remain imperishably engraven on the memory of men. This immortality they owe

to their religious polity and to a book—the Bible, the book of books—bequeathed as their legacy to the world, which it has instructed and will continue to instruct. The nation is its own sad memorial—the nation scattered abroad in the North, the South, the East, and the West; surviving all its reverses, always reviving from its own ashes, and holding together, under an invisible bond, a hope which has outlived continual disappointment. The mission which has been entrusted to it is not of this world, though it often mistook its destiny and dreamed of material greatness; but the splendour with which some of its monarchs surrounded themselves was of short duration, and never did any but its prophets fully rise to the conception of the grand work which it had to perform as the religious instructor of mankind. Strange that the mistake made of old should still endure, and that Jews should have their hearts turned to a land far too small to give scope to a great nation, and which was never more than enough to allow space for the development of a narrow terrestrial existence while the purposes of Providence were unfolded and accomplished. The mission of the Romans was the exaltation of human force; that of the Greeks was the perfect exhibition of external beauty; but the Hebrews were called and appointed to a nobler work, the highest that man can achieve, namely, first to know and then to make known the Creator and Governor of the universe; and that not by the subtleties of metaphysics or the rigid processes of logic, which at the best can convince only the few, but by an immediate revelation, by the inspirations of faith, by the brilliant pictures of hope, by the courses of a special Providence, by the outward and inward history of distinguished men, and by the sublime creations of patriotic and religious poetry;—means the most powerful that can be employed, the choice of which displays the operation of the wisdom of God.

The history, thus viewed in its great bearings, presents two extreme points. It begins with the patriarch Abraham, who, in the midst of those who adored created nature, was the first to proclaim the existence of the creating God. It ends with the Messiah, that is, with the triumph of a monotheistic faith over the polytheism of the Gentiles. As soon as the nations of the earth had received the germs of that faith, the Hebrew people finished its political existence on the soil where the new religion, its own offshoot, was to grow and ripen. But as a religious community the Hebrew nation continues to exist, because its mission can be terminated only by the universal triumph of the grand truth of which, more than three thousand years ago, it became the privileged trustee. When Jew and Gentile are Christians indeed, the Hebrew

history will be complete, and the mission of Abraham, Moses, David, and Christ, will be fully and for ever accomplished.

Our sketch, however, is restricted within the space which lies between Abraham, the originator, and Titus, the destroyer of the Hebrew nation. This long period naturally divides itself into two portions, distinctly marked by an interruption of the political existence of the nation, and by an emigration termed the Captivity (see the article), or Exile, which was followed by a partial restoration. Each of these two divisions has its own character. Even the name of the people was changed. The events which precede the exile form *the history of the Hebrews*. After the exile begins *the history of the Jews*. Each of the two histories has its own subdivisions, which we shall indicate as we pass over this rapid survey.

I. *The origin of the Hebrew people*, from Abraham to Moses, a period of above 600 years, presents to us an Aramæan family, which, coming from Mesopotamia, establishes itself in Canaan, where it increases by slow degrees while engaged in pastoral pursuits. This nomad tribe descends into Egypt, in which country, in the course of centuries and under the yoke of a hard servitude, it becomes a numerous and powerful people. A man inspired by the Creator of heaven and earth, and filled with patriotic enthusiasm, Moses, becomes its deliverer. He conducts the ransomed nation through the desert to the borders of the land whose traditions had been its patrimony, and on whose hills and vales monotheism was to be established and undergo its developments. This period commences by the arrival of Abraham in the midst of the Canaanites, and terminates at the death of Moses.

II. The period (about 450 years) *from the death of Moses to the accession of Saul*, shows us Joshua, the successor and pupil of Moses, who gets possession of the greater part of the land of promise. Courageous chiefs put themselves in succession at the head of the people, and lead them in the struggle against surrounding enemies. The institutions of Moses find great obstacles in the way of gaining permanent establishment. Serious disorders and a complete anarchy threaten the new state with total ruin. At length a Levite restores the tottering edifice of Moses. He causes the doctrine of that great man to advance, but cannot bring the people over to a pure theocracy. Seeing himself obliged to abdicate his power in favour of a king, he founds an institute (the school of the prophets) which is fitted to spiritualise the Mosaic worship, and protect its religious influence both against the will of royalty and the corrupt excesses of the people. Joshua introduces and Saul terminates this period.

III. *The United Kingdom*, from Saul to

Solomon. All the tribes receive with enthusiasm the new chief, who was at length to deliver them from their dangerous neighbours. Signal successes obtained over the Philistines distinguish the early periods of his reign. But soon the king excites the discontent of the aged Samuel, who seeks in the predominating tribe of Judah a new monarch, after his own heart. Saul, discouraged at this, no longer feels his former energy. He falls in combat, and the newly-elected prince, aided by his powerful tribe, takes the sovereign power after a struggle of many years' duration. Fortunate in all his enterprises, David consolidates the Hebrew state, which, being well administered, acquires an imposing extent, and even threatens to invade surrounding nations. Prosperity brings luxury, luxury occasions despotism. Under the reign of Solomon, the building of the temple, and in that the foundation of a national sanctuary, offers a centre of union for all the tribes, and consolidates the theocracy as well as the civil institutions; but the excesses of the monarch, his passion for foreign women, his love of display, his commercial enterprises with distant peoples, are in flagrant opposition with the mission of the Hebrews. The imposing splendour of the reign of Solomon may for a moment conceal the elements of dissolution which it bears; but at the death of the sovereign, the germs of discord long covered over soon produce appropriate fruit, and the kingdom is dissolved, after an existence of 120 years.

IV. *The Divided Kingdom*, from Rehoboam to the Babylonish Captivity (from cir. 975 to cir. 720 A. C.). The general discontent and the senseless tyranny of Rehoboam promptly bring the kingdom of Saul, David, and Solomon, to an end. Ten tribes acknowledge a new chief (Jeroboam); those of Judah and Benjamin remain faithful to the dynasty of David. The new kingdom of Israel thus formed, superior in number but deprived of the moral influence of the national sanctuary, deviates more and more from the Mosaic constitution. It adores God in images, and even offers worship to foreign idols. The ancient kingdom, much narrowed in its extent, remains the sole depository of the religious institutions, and is alone able to make progress towards the fulfilment of the mission of the Hebrews. The two kingdoms weaken each other by continual struggles, but the larger is from the first deprived of the advantage of a dynasty elected of God. Torn by factions, it often changes its master, and, forgetting its high destiny, imprudently seeks alliances among foreign nations. During nearly two centuries and a half it drags on an unhappy existence, without fixed principle, without a definite end. At last, sinking under the reiterated attacks of the Assyrians, the ten tribes are transported to a foreign land. The family

of David, notwithstanding its numerous errors, succeeds better in retaining its vital forces. The two tribes keep the laws and institutions of Moses. The prophetic college gathers and puts forth strength in proportion as the better part of the people, instructed by adversity, begin to feel that the supremacy of the house of David will never be accomplished in mere earthly dominion, and that its realisation belongs to a distant future, an age of gold to be looked for in the latter days. At the moment when the kingdom of Israel falls, that of Judah is revived and invigorated by the pious Hezekiah, under whom prophecy and the Messianic hopes take the greatest flight.

V. *Kingdom of Judah*, to the final deportation to Babylon, a period of about 130 years, on whose commencement the Assyrians fail in an attack against Jerusalem. After the death of Hezekiah, his son and his grandson show favour to idolatrous worship. Josiah at length displays the greatest energy for the re-establishment of the national worship and the entire destruction of idolatry. But the many internal concussions, and the attacks from without, have enfeebled the little kingdom too much for it to be able long to maintain its independence. Instructed by misfortune, the people of Judah have at length made good progress in learning to know and serve the true God. Soon, however, conquered by the Chaldeans, they are carried captive into the empire of Babylon, where, under the chastisements of exile and sorrow, they may meditate on their God and on his law, and prepare anew for the work consigned to them by the God of their fathers.

The portion of the history over which we have now cast our eye may be called the pure Hebraic period. Hereafter, we shall see the nation under the name of Jews, having been re-established in Palestine by the Persians, subjected to the influence of Greek power. They re-conquer their national independence by the sublime devotion of a family of priests. After a terrible struggle, they fall under the attacks of the Roman empire. See *Jews*.

HEBREWS, THE EPISTLE TO THE, has occasioned great diversities of opinion, but contains in itself means for forming satisfactory conclusions respecting several important points connected with its history. The time of its being written was a short period before the overthrow of Jerusalem and the discontinuance of the temple worship. This we infer not only from the fact that the writer speaks of the second appearance of Jesus as not having yet taken place (ix. 28), and as being close at hand (x. 37), but also from this, that, while he speaks of the Mosaic ritual as actually in existence (x. 1, 11; xiii. 10), he implies that it is on the point of disappearing (viii. 13; x. 26).

These marks of time seem clearly to fix the date somewhere near the end of the Jewish polity. The second half of the century must have been advanced, since there are indications that many years had elapsed since the ascension of Jesus; for the race of men with whom the writer was contemporaneous succeeded the eye-witnesses of the Lord (ii. 3), seeing they had received the gospel on the preaching of those that heard Jesus. It was, moreover, a time of severe persecution (xii. 1, *seq.*), which had been preceded by a period of similar suffering (x. 32, 33), which tried men's hearts and fidelity (ii. 18), prompting them to apostatise and forsake Christ (iii. 12; vi. 6, 9), and involving all but the last sacrifice, namely, that of life (xii. 4). These circumstances agree with what has preceded, in placing the composition some time before the breaking out of that persecution, under Nero (A. D. 64), which was the first that seriously involved a general loss of life on the part of Christians, and the way for which was prepared by increasing rage against them, specially by the conduct of Nero's predecessor, Claudius, who had expelled the Jews from Rome (Acts xviii. 2).

The letter was beyond a doubt written to disciples of Christ—to 'holy brethren, partakers of the heavenly calling' (iii. 1; comp. 6, 12, 14), who, partly from the cause just spoken of (xii. 5), and partly from unbelief (iii. 12), the deceitfulness of sin (13), spiritual dulness (v. 11), and moral pravity (xii. 16), were in danger of falling away from Christ (25; vi. 4—6), and probably of passing over to idolatry ('the root that beareth gall (hemlock) and wormwood,' xii. 16; comp. Deut. xxix. 18). A special reason prevailed with the writer: 'divers strange doctrines' agitated those to whom he wrote (xiii. 9), which, from the connection and the tenor of large portions of the letter, seem to have had reference to a claimed superiority of Judaism over Christianity.

To meet and refute this error was the main purpose of the writer; in doing which, he aimed also to strengthen his readers in the fiery trial to which they were exposed, and build them up in faith and righteousness. It is equally clear that the persons addressed were familiar with the Mosaic laws, books, and institutions; also that their danger arose in the midst of Jewish influences. So long as the temple-service was daily celebrated with all its retinue of officiating priests, expiatory rites, and solemn ceremonial, a powerful argument was hence drawn by Judaizers, both within and without the church, against the cause of the despised and crucified Galilean, which had no outward grandeur to arrest the eye and impress the heart, but was mean and powerless, unless so far as it could by its spiritual but unseen realities work on the hidden

man of the heart. These facts authorize the conclusion that the epistle was addressed to converts from Judaism.

But scarcely to such converts in general, though such is the common opinion. For the persons to whom the writer speaks appear to be some individual church. At least, this is the view which seems to present itself in the following passages: 'Remember them that have the rule over you, who have spoken unto you the word of God' (xiii. 7); 'Obey them that have the rule over you and submit yourselves, for they watch for your souls' (17). Here we have an organisation implying the exercise of authority. But at so early a period no general organisation with authority was in existence. Hence we infer that it was some church or community whom the writer addressed—a conclusion which is confirmed by xiii. 19, 'that I may be restored to you the sooner,' and 23, 'I will see you,' terms of an intimate nature which imply a church, not a whole class of believers; but what church we have here no means of determining. If, under the guidance of the common opinion, we look to Palestine, then we should be led to fix on the church at Jerusalem.

These considerations tend to prove that Paul was not the author of the letter to the Hebrews, for his history shows us that he had disconnected himself from the special ministry to the Hebrews, having given his heart and life to the work of converting the Gentiles; and on his last visit to Jerusalem he had found little community of feeling, certainly not that sympathy which would justify the language just cited. But the relation in which the writer stands to this Hebrew church, wherever found, was not that of Paul to the Hebrew Christians. The relation disclosed in the epistle defends the gospel in general against Jewish, worldly, and sinful influences. Paul, in all his known writings, defends his particular view of the gospel against the Jewish exclusiveness which made circumcision the necessary precursor of faith and justification. This was Paul's great controversy with the Hebrew Christians; and had he written a letter to such, his grand doctrine of justification by faith only would, as in other epistles, have been propounded, argued, defended, illustrated, and enforced. To the same effect is the admission in ii. 8, that the writer had not seen Jesus; for Paul's position is, that he had 'seen the Lord' (1 Cor. xv. 8), and was, in consequence, an apostle (ix. 1) 'not a whit behind the very chiefest of the apostles' (2 Cor. xi. 5). Certainly the writer of our epistle does not speak with the authority of an apostle, least of all in that tone of authority which is customary with Paul. The writer, too, implies (ii. 3; iv. 2) that he, as well as those to whom he wrote, was taught of men; whereas Paul insists that he was not taught of men, but im-

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mediately of Jesus (Gal. i. 1). It is equally contrary to the apostle's custom to omit the mention of his name, for he always begins with an announcement of himself in the opening words of his acknowledged letters (Rom. i. 1. 1 Cor. i. 1. 2 Cor. i. 1. Gal. i. 1. Ephes. i. 1, &c.).

Whence we may see that there is much force in the declaration of Origen, who, after saying that the epistle, according to the testimony of the ancients, is referred to Paul, adds, 'but as to the person who gave to it its written form, God only knows the truth.' If such was the opinion of Origen, we have little reason to hope of being able to find materials for determining the writer in a satisfactory manner.

Though, however, history pronounces no clear opinion as to what name the author bore, we may gather from the epistle itself that its writer lived near the times and events of which he speaks, and had a most thorough acquaintance with Judaism and Christianity. It appears, also, that when he wrote it he was affording the attestation which patient suffering in bonds gives to sincerity of motive and purity of purpose (x. 34). He writes (probably) from Italy (xiii. 24), and acknowledges Timothy as his brother (23, comp. 2 Cor. i. 1), if, indeed, this Timothy is Paul's son in the faith (1 Tim. i. 2); for of the imprisonment from which it is here implied Timothy was 'set at liberty,' nothing is known.

Some have asserted that the early part of this composition is rather an essay than a letter; but evidence of its epistolary character begins immediately after the introduction (ii. 1; iii. 1), and continues to the end.

It has also been maintained that the epistle is a translation from the Hebrew; against which we might adduce passages showing that the writer must have thought as well as written in Greek. But let it suffice to remark, that the tone is that of an original, not a translation. Indeed, the Greek is perhaps the purest and most elegant of any in the New Testament. The writer was more conversant with the Septuagint than the Hebrew, for the passage in x. 5 agrees with the latter, which disagrees with the former.

This fact, as well as the tokens of Greek culture and the general manner of thought displayed in the epistle, combines to make it probable that the author was a Jewish convert and teacher of the Alexandrine school. Luther, denying that the epistle had either a Pauline or an apostolic origin, threw out the idea that it was written by Apollos, whose origin, opinions, qualities, and position (Acts xviii. 24—28; comp. 1 Cor. i. 12; iv. 6), were of a nature to fit him for writing such a piece. Indeed, if this letter had not this or a similar origin, we have in the writings of the New Testament no set expression of the view taken of the gospel by the

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Alexandrine converts, nor any document specifically suited to their state of mind. In Alexandria, however, the complexion of thought and method of interpretation displayed in this epistle had gained a firm footing, under the auspices of the celebrated Philo, who had taught men the allegorical mode of expounding the Old Testament which in so marked a manner distinguishes this epistle. As, then, Paul's epistles, especially those to the Corinthians, Ephesians, and Colossians, were addressed to the Greek mind in its connection with Christianity, so the letter before us seems to have contemplated the Hebrew mind as under those Greek influences which abounded in Alexandria. The Jews of Palestine were too purely Hebrew in their point of view for this epistle to represent them. The Jews in the large cities of the Roman empire had received too much of the Greek culture. It is to Alexandria in Egypt, that second Jerusalem, that metropolis of Hebrew-Greek Jews, that we must look for the type of mind which the piece presents, and which it is specially fitted to move and guide. The conclusion which we hence deduce, that the letter was intended for the church at Alexandria, finds confirmation in the fact, that in the Roman catalogues from the end of the second century it is described under the title of *Epistola ad Alexandrinos*—'Letter to the Alexandrines.' And thus we find a striking instance of the wisdom of God in adapting the ministration of the gospel to the wants of his creatures. This epistle, which would scarcely have been understood by the church at Rome, is admirably adapted to the views and feelings of those in Alexandria who were and who might be converted to Christ. So true is it of the New Testament as of the Scriptures generally, and of every part of God's world, 'there are diversities of gifts, but the same spirit; there are diversities of operations, but the same God, which worketh all in all' (1 Cor. xii. 4, *seq.*).

The letter divides itself into two chief portions, of which the first extends from i. to x. 18; the other, from x. 19 to the end, xiii. Doctrine and exhortation are so blended together, that neither of the parts contains this or that exclusively. The contents of the smaller portions are those, i.—ii. 4. In order to display the superiority of Christianity over Judaism, the writer begins with a brief description of the personal dignity of the Mediator of the New Covenant, and passes to the proof that he, as the Son of God, is more elevated than the angels, who were accounted the channels of communication in the giving of the law; grounding on the pre-eminence of Christianity an exhortation to fidelity in its profession. He proceeds, ii. 5—18, to explain the reason why the New Testament was not, as was the Old, given by the hands of angels, but by Jesus Christ, and why the

Son of God was for a time made lower than the angels. As, however, Moses was the proper mediator of the Old Covenant, the author shows the superiority over him, God's servant, of Jesus, who was God's Son, iii. 1—6. Is Christianity, then, in virtue of its mediator, immeasurably before Judaism? so steadfastness in holding it is so much the more a sacred duty, the observance of which is urged the more strongly because unfaithfulness entails the forfeiture of the offered salvation, iii. 7—iv. 13. In dilating on the subject, the writer mentions the word high-priest, and is hence led, iv. 14—v. 10, to institute a comparison between the Levitical and the Christian high-priest. This comparison is interrupted by a description, v. 11—vi. 20, of the inaptitude of the Hebrews for high spiritual truths, which leads to an admonition to increased diligence and care. This being terminated by the resumption (20) of the subject touching the priesthood of the Messiah, he is declared to be a priest of a superior order, namely, that of Melchisedec; which, introducing the chief portion of the epistle, leads to a profound development of the pontifical office of Jesus, exhibiting the superior excellence of Christianity over Judaism, vii.—x. 18. At the conclusion of this contrast, the second chief division of the letter commences, which, running to the end, forms the more practical part, the application of the preceding lessons, in various exhortations and encouragements to perseverance in Christian faith, righteousness, and love.

This epistle exhibits Christianity, as in close relations to Judaism, so in a measure under its influence. Sprung from the Hebrew polity, the gospel had to show its superiority over its parent in matters admitted to be of paramount importance. Hence the writer was restricted to points of comparison which, being in their essence partial and temporary, have long ceased to excite a deep concern in human bosoms; giving place to universal relations and interests produced by Christianity, in its adaptation to the furtherance of which the gospel now finds its great evidence and its appropriate work. If the enlightened Christian expositor directs his mind to the Jewish ritual, it is not to receive the yoke of its ideas, but to learn how Providence unfolds divine truth, develops the universal out of the particular, and establishes the everlasting on the ruins of the transitory.

HEBRON (H. *bond*), a district and city, the ancient metropolis of the Abrahamides, lying some seven or eight hours southwards from Jerusalem, and still a place of note though in his own day Josephus reports that it had been in existence for 2300 years.

Hebron, as a modern province or district, lies on the south of that of Jerusalem, east of that of Gaza, north of the Great Desert,

and west of the Dead Sea. It is subject to the province of Jerusalem, and is governed by a subordinate officer. The city Hebron, 2700 feet above the sea, called by the Arabs el-Khalil, lies in the midst of the district of which it is the metropolis, in a deep, narrow valley, which, taking its rise in the open country an hour north of the place, runs in a direction south south-east. This is the vale of Hebron of the Old Testament (Gen. xxxvii. 14). The environs of Hebron are beautiful, and abound in vineyards. The grapes are the finest in Palestine. The city properly lies on the declivity on both sides of the valley, but chiefly on the east. It consists of three parts. The houses are of freestone, high, and well built, having windows and flat roofs. The city is without walls, but as you enter some streets you pass through mean gateways. In the valley towards the south lies the Lower Pool, a quadrangular reservoir of hewn stone and good workmanship. On the north end of the city is another smaller pool. Both are of high antiquity, and one of the two is probably 'the pool in Hebron' over which David had the slayers of Ishboseth hung. The most noticeable building in Hebron is the mosque which stands over the grave of Abraham. It is at the south-east end of the city. Around it runs a wall in the form of a parallelogram, on each of the four corners of which there once stood a tower. Of these one is wholly, another half destroyed; two yet serve as minarets. Tradition carries this building back to Helena, but the architecture gives reason to refer a part at least of the exterior to the hands of the ancient Jews. What properly belongs to the mosque is thought not to be older than the twelfth century, A.D. Little is known of the interior, for the entrance is closed against every Frank and Christian. This is certain, that the Mohammedans honour in it the sepulchre of the patriarchs Abraham, Isaac, and Jacob; and there is no ground to question the tradition, since it agrees with the statements of the Bible (Genesis xxiii. xv. 9; xxv. 27; i. 13), and is corroborated by Josephus. Jewish tradition places also in Hebron the burial-place of Adam; and the Christian the graves of Abner, Ishboseth, and Jesse. A little north of the Haram stands a castle or citadel, not lofty, but surrounded by strong walls, a part of which Robinson found in ruins. In its vicinity Schubert mentions an old cistern lying in ruins, which is called Sarah's Bath. Of her, fable says that she was beautiful in person and a giantess in stature; for when she sat, as she did daily, in the full cistern, large enough to contain a small house, the water reached no higher than her neck. North of the Haram lies the Bazaar. Hebron is in repute for a glass manufactory, the products of which consist chiefly of small lamps that are sent to Egypt,

and rings of coloured glass worn by females on their arms. The population, according to Robinson, amounts to 10,000 souls, Mohammedans and Jews. When Robinson was at Hebron there was in the place only one Christian, Elias of Damascus. The articles of its commerce are glass lamps, glass rings, raisins and dibs, made from grapes. North-west from the city is a very large oak (*sindjan*), which is accounted Abraham's tree. The lower part of the trunk measures in girth $22\frac{1}{2}$ feet, and is divided into three, the branches of which spread out to the distance of 85 feet. The tree stands alone in a soil covered with grass, and having a well near at hand, the whole offering a suitable and pleasant spot for refreshment to the weary traveller. It cannot be Abraham's tree, which was a terebinth (*butm*), stood probably more towards Jerusalem, and had disappeared in the days of Jerome.

At Hebron is 'the cave of Machpelah' (Gen. xxiii. 9), which Abraham bought of Ephron for the burial-place of his family. A grotto is still shown as this patriarchal sepulchre. Lord Nugent thus speaks of Hebron:—'The sun, as we drew near to Hebron, was sinking behind us in great glory over the hills of the Philistines. The level light now kindled in succession that variety of glowing hues which nowhere shows so deeply bright as against a distance of grey-stone hills. But a straight and lurid line of dark purple cloud hung heavily across their tops. And as we wound along the road which skirted their sides, that fresh steamy smell arose from the terraced vine-grounds below, which gives warning of rain before any instinct but that of vegetable life has note of its approach. The husbandmen had already left the fields, and for more than an hour of our way, till within half a mile of the city, we had not seen a human creature. Here a solitary old man, a Mussulman, was bowing himself to the earth in his evening prayer. His garb, the ancient traditional gown, girded round his loins, and head-gear in which the old men of the East have been clad through countless generations, his white beard descending to his girdle, and his posture of adoration, forcibly recalled the picture our minds have so often formed of the great patriarch who, among these very hills, so often bowed himself before the presence of God.'

'The weather had been fine till now. The storm which roared among the rocks of Hebron was grand beyond description. The dazzling sheets of lightning that gleamed in quick succession made the whole prospect round as bright as in the day, showing forth the stern and venerable features of those famous solitudes, and of that ancient city which lay before us, apparently so little changed from what it was when the abode of David and his host. And the thunder, coming loud

and near upon every flash, rolled through the land where of old the voice of the Almighty was so often heard articulate.'

Hebron is certainly one of the oldest cities in existence. It was built seven years before Zoan, Tanis, in Egypt (Numb. xiii. 23), and is often mentioned in the history of the patriarchs (Gen. xiii. 18; xiv. 13; xviii. 1; xxiii. 2; xxv. 9). The oldest name of the city is Mamre (xxiii. 19), or Kirjath Arba, that is the city of Arba, the progenitor of the Anakim who dwelt around Hebron (Joshua xiv. 15; xv. 13; xx. 7; xxi. 11. Judg. i. 10). When the Hebrews took possession of the land, Hebron appears as a Canaanitish royal city (Josh. xii. 10), as far as which came Moses' spies (Numb. xiii. 22). Joshua captured the place (Josh. x. 37) and gave the surrounding territory to Caleb, who drove out the Anakim (Josh. xiv. 6-15; xv. 13. Judg. i. 20), while the city itself had a free government under the Levites (Josh. xx. 7; xxi. 11-13). At a later day, Hebron for seven years and a half was the royal abode of David (2 Sam. ii. 1-4, 11; v. 1-3, 5). Here also Absalom fixed the centre of his insurrection (2 Sam. xv. 7, *seq.*). Under the Kings it was fortified by Rehoboam (2 Chron. xi. 10). Exiles returning from the Assyrian captivity settled in Hebron (Nehem. xi. 25). Further than this Hebron is not mentioned in the Old Testament. Nor does it appear in the New. From the first book of the Maccabees we see that it had fallen into the hands of the Edomites, from whom it was redeemed by Judas Maccabeus (1 Mac. v. 65). In the Roman period it was taken and burnt by Cerealis, an officer of Vespasian (J. W., iv. 9, 7, 9). In the course of time, the old edifice over the tombs of the patriarchs received the name of 'Abraham's Castle,' which afterwards passed to the city itself. This appellation was preserved by the Mohammedans, who, instead of Abraham, used the prevalent surname of the patriarch, that is, el-Khalil, *friend of God*. In the crusades, Hebron seems to have fallen into the hands of the Christians shortly after Jerusalem. In the year 1167 it was raised into the see of a Latin bishop. After the capture of Jerusalem by Saladin, in 1187, Hebron returned into the hands of the Moslems, who have continued its masters.

From ancient Hebron there is, towards the north-west, a view of Jerusalem between the hills. Hebron was also from the metropolis a point of special interest. Before the morning sacrifice could be offered, a priest was under the obligation of ascending the temple, there, with his eyes towards Hebron, to await the break of day. As soon as the dawn appeared he cried, 'Light, light!' 'Can you see Hebron?' was the reply of his fellow priests, who, in the body of the temple, were preparing for the sacrifice. If the watcher

gave an answer in the affirmative, the religious rites at once began.

'When,' says Olin, of Hebron (ii. 70), 'that ancient city burst on the view, we entered a romantic and well-cultivated region, the valleys covered with wheat, and the mountain-sides terraced and planted with figs, vines, and olives. The situation of the city in a valley of no great extent, surrounded by slopes all under cultivation and well clothed with trees, is picturesque. Our road was down a steep declivity. The road was narrow, precipitous, and full of rocks, which the rain of the previous night had rendered slippery.'

HEDGE (T.), an enclosure of an open place, especially of a piece of ground, with a view to protection, for agricultural purposes. In Palestine, hedges consisted of bushes (Job i. 10; comp. Judges ix. 49), thorns (Micah vii. 4), and walls (Eccl. x. 8. Hosea ii. 6. Is. v. 5). Hedges were used chiefly for gardens and vineyards (Matt. xxi. 33. Pa. lxxx. 12); corn-fields appear to have been left open equally with pasture-grounds (Luke xii. 28. John iv. 35. Mark ii. 23). Hence the necessity of landmarks, and the penalty against removing them (Deut. xix. 14; xxvii. 17. Job xxiv. 2).

It is worthy of notice that modern Palestine is destitute of enclosures in the agricultural districts. There are neither fences, walls, nor hedges, nor any substitute for them, the whole country being one immense common. The only exception is found in a few enclosed gardens and vineyards close to the walls of some towns. The limits of a field are usually marked by a narrow strip of unploughed ground—sometimes by a rough pillar or heap of stones. The crops are secured against the cattle only by the watchful care of the herdman, who usually keeps them at a distance on the hills. Muleteers never hesitate to ride into a field of wheat, and graze their animals on the growing or ripening harvest; and so universal is this abuse, that the peasants look on in silence. At Jennin (Genia), the enclosures, in which grow pomegranates, fig, palm, and other trees, are made of the prickly pear, which flourishes well and attains to an unusual size.

HELBON, known under the names of Haleb, Chalybon, *Aleppo*, a state in the north-western corner of Syria, on the Orontes. Ezek. xxvii. 18.

HELL (T.), from the German *hölle*, which is connected with our *hollo*, and perhaps the old English *hellyer*, one who forms a roof or thatch, that is, a cavity as well as a covering.

The most ancient Hebrews do not seem to have possessed the notion which makes man consist of two distinct principles, the soul and the body; but, conceiving of man as a whole, spoke of him as dying and descend.

ing into the tomb, where no vital power survived for enjoyment or for the service of God (Ps. vi. 5; xxx. 9; lxxxviii. 11. Isaiah xxxviii. 11). But the mind does not easily part with the idea of deceased friends, and dresses itself with investing them with some qualities at least bearing resemblance to those which made us love and value them while on earth; so that even among a people who possessed no definite conception, no assurance of another life, the heart would create and cling to fancies which peopled the grave with shadowy but still actual existences, and that the more readily when the custom prevailed of interring the dead in natural or artificial caves, holding several corpses of persons who, united when alive by kindred and affection, were after death deposited by the side one of another, each in his own narrow resting-place, which, formed of solid rock, remained the same in successive generations. Hence the phrase 'he was gathered to his people' (Gen. xxv. 8), was more than a figure of speech. And as sire and son in long succession were ranged in niches in the family vault, so by degrees there was formed a vague but influential idea of a state of the dead, a realm of shades, which among the Hebrews received the name of Scheol (meaning, probably, a cavern, and translated 'grave,' Gen. xxxvii. 35. Hos. xiii. 4, and 'hell,' Dent. xxxii. 22. Job xi. 8. Psalms ix. 17; xvi. 10), and in Greek was termed Hades (probably the dark place where is no sight; translated 'hell,' Matt. ii. 23. Rev. i. 18, and 'grave,' 1 Cor. xv. 15). In this dark and shadowy state were gathered the bad (Ps. ix. 17. Luke xvi. 23) and the good (Ps. cxxxix. 8; xvi. 10. Acts i. 27, 31), separated, however, from each other by a great gulf, so that the denizens of the one place could not pass to the other, though at least those who were in the place of the wicked could see and contemplate the happiness of the good (Luke xvi. 23). It was, however, only by degrees that this full view of Hades was taken. At first, Hades was merely a family vault; then a mausoleum peopled by the imagination with shades of the departed, a cold, dark, comfortless land of unearthly forms. Such forms received from poetry a kind of animation; as when Isaiah, with great boldness and force, makes all the kings of the earth rise from their stony couches to salute with derision the fallen monarch of the once invincible Babylon (Is. xiv. 4, seq.), retaining at the same time the ordinary opinion, which made Hades in reality a mere repository of insensible and perishing frames (xxxviii. 18). Even in the later Hebrew Scriptures we find the idea that the grave is the common receptacle for every living thing (Eccl. iii. 19—22; Ps. civ. 29). In apocryphal writings which were written under an influence de-

rived from the Pythagorean and Platonic philosophy, there begin to appear germs of the conception which, dividing man into soul and body, represented the former as ascending to God, the latter as mingling with the dust (Wisdom of Sol. iii. 1—5; v. 14—16). Similar views are found in Philo and Josephus. The popular idea entertained in Judea in the time of our Lord may be gathered from what the Jewish historian reports of the doctrine of the Pharisees, who held that men's souls, by nature imperishable, descended after death to the lower world, where there was a recompense; the souls of the wicked remaining for ever in this state, underwent punishment, but the souls of the good acquired the power of returning to the upper world (*anastasis*, resurrection), and entered into new human bodies, and so from time to time began a new career of existence. Comp. Acts xxiii. 8.

No evidence appears in Josephus to show that the Jews believed in the resurrection of the body. The notions of which we have spoken may be traced in the New Testament: in Matt. xvi. 13, 14, that the good re-appeared on earth in other bodies, comp. John i. 21; that all souls were in the lower world, the good in Paradise, the bad in Gehenna, in Luke xvi. 19, seq., where the original is more forcible than the translation in showing that both Lazarus and the rich man were *on the same level*, in the same part of the universe. Peter also, in Acts ii. 29—34, represents David's soul as 'not ascended into the heavens' (34), but as being in Hades. Comp. Heb. xiii. 20. 1 Pet. iv. 6. Different terms are employed to represent Hades; as in Luke viii. 31, 'the deep,' Rom. x. 7; 'prison' (1 Pet. iii. 19), 'the lower parts of the earth,' Ephes. iv. 9; comp. Philipp. ii. 10. The representation made in Ps. cxv. 16—18, that heaven is the residence of God and his angels, the earth of men, and Hades the place of the dead, is reproduced in Matt. xviii. 10. Luke ii. 13, 15. Acts ii. 31—34. A later view placed the demons in the lower world, and Satan, their lord, and the lord of the lower regions as well as of the souls then enduring punishment (Matt. xvi. 18. Heb. ii. 14, 15). The specific name of the place of punishment in the New Testament is Gehenna (Mark ix. 45, 47), sometimes termed 'Gehenna of fire;' in our translation, 'hell fire' (Matt. v. 22), 'Gehenna, the fire, the unquenchable' (Mark ix. 43), 'the everlasting fire' (Matt. xviii. 8), 'furnace of fire' (xiii. 42). The term is derived from 2 Kings xxiii. 10, 'the valley of Hinnom,' near Jerusalem, where the Israelites of old burned in honour of Moloch not only animals, but even their children (1 Kings xi. 7. 2 Kings xvi. 3, 4). This practice was abolished by Josiah, who caused the bones of evil-doers and dead animals to be cast there; and, accord-

ing to tradition, a constant fire was kept up to consume the refuse and all the unclean things. Hence the term came to be applied to the place of punishment, in the description of which reference was had to the destruction of Sodom and Gomorrah (Matt. xxv. 41. 2 Peter ii. 4, *seq.*). This reference, and the burnings in Hinnom, were the chief causes why fire was set forth as the instrument of punishment; the undying worm was borrowed from the swarms which crawled amid the unburnt corruption of Gehenna (Mark ix. 44—48); while Hades lent its thick repulsive darkness to deepen the shadows of the fearful picture (Matthew xxv. 30). If we attempt, by putting the several metaphors together, to form this picture in our minds, we at once become aware of their incongruity, and so are led to learn that the reality they represent is here set forth in popular figures of speech. And while we must see that the mere material element of fire can have no relation to, and no effect upon, the immaterial soul—the thought, the inner feeling, the conscience, the will, all of which, as contaminated by sin, require purifying—so, on the other hand, we are impressed with a sense of the terrific nature of future punishment, in finding that the most painful objects, the most terrible and shocking events within the historical and personal knowledge of the Jew, were brought together and concentrated in order to describe the sufferings which unforgiven guilt has to endure in the world of spirits. These material images were the popular language of the day, and, as such, the most impressive and the most proper. Jewish in their origin and in the associations which gave them power, they have now the indirect application to our times and interests which we have just made. Even while employing them of old, the writers use other terms which disclose their essentially figurative character. Thus, ‘in the outer darkness’ (a merely physical notion) ‘there shall be weeping and gnashing of teeth’ (Matthew xxv. 30); terms that imply anguish of mind, for mere bodily privations and pain can be and often are borne with a hard insensibility like that of Prometheus; but real suffering, wailing, and irrepressible distress, have their seat in the mind;—from which awful infliction may God preserve both him who writes and those who read. See DEMON and HEAVEN.

HELMET (T. *helm* in German), a piece of defensive armour worn on the head, made of brass (1 Sam. xvii. 5), iron, or leather. It is used figuratively to denote the protecting efficacy of holiness (Is. lix. 17. Ephes. vi. 7).

HELVE (T. connected with ‘hilt’), the handle of a hatchet. It is so used in Deut. xix. 5, as the rendering of a word, *gehtz*,

which properly signifies ‘tree’ (Gen. i. 11), or ‘wood’ (xxii. 3).

HEMAN (H. *their trouble*), the son of Joel, was a singer appointed by the Levites out of their own body, with Asaph and Ethan, to assist in conducting the musical part of public worship under David (1 Chron. xv. 17, 19). In 1 Kings iv. 31, Heman and ‘Ethan the Esrahite,’ Chalcol and Darda, are termed ‘sons of Mahol.’ The apparent inconsistency is done away by rightly construing the words ‘sons of song,’ or ‘musicians.’ But in the title to Ps. lxxxviii. we read of ‘Heman the Ezrahite.’ It is uncertain whether another Heman is here meant. Perhaps Heman’s genealogy was variously stated (comp. 1 Chron. ii. 6), or one alliance may have been that of master and pupils (2 Chron. xxix. 14). Consult 2 Chron. v. 11, *seq.*

HEMLOCK represents, in Hos. x. 4, the Hebrew *rohsh*, which is also rendered ‘gall’ (Deut. xxix. 18, in the marg. ‘*rosh*, or a poisonous herb’), ‘venom’ (xxxii. 33), ‘poison’ (Job xx. 16). The passages in which it is used seem to show that some bitter and deadly herb was intended, but we have no definite evidence to prove that it was hemlock. The word may have denoted more than one narcotic plant, and been in general applied to bitter decoctions of such herbs. Comp. Ps. lxxix. 21. Matt. xxvii. 34. Mark xv. 23. John xix. 29. Hemlock (‘gall’ in our version) is united with wormwood in Deut. xxix. 18, to signify idolatry, the cause of bitter feeling and intense suffering among the Hebrews.

HERESY, from the Greek *haireisis*, which, coming from a root denoting ‘to take,’ primarily signifies a taking; thus in Josephus (Antiq. vii. 7, 5) it is used of the capture of a city. Secondly, it means choice, election, or determination, as in the Septuagint translation of Lev. xxii. 18. Comp. Joseph. Antiq. vii. 13, 2; thence, in the third place, a chosen manner of life or form of doctrine, and is used of ‘the sect of the Sadducees’ (Acts v. 17), of ‘the sect of the Pharisees’ (xv. 5; xxvi. 5), of ‘the sect of the Nazarenes’ (xxiv. 5), of Christianity in Paul’s noble words—‘This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers’ (14; xxviii. 22). The word is obviously taken in a good or bad sense, according to the feelings of him who employs it. In its purely physical meaning, e.g. ‘capture of a city,’ it involves neither praise nor blame. The same may be the case when it is used of the Jewish sects. But, borrowing an import from a Hebrew use of the term *way* to denote an offensive (idolatrous) mode of worship (comp. Acts xxiv. 14; ix. 2. Amos viii. 14. 2 Pet. ii. 2), heresy came to be taken in a bad sense, as descriptive of a deviation from the

established and customary form of religion. In this sense, in order to raise odium against Paul, is it employed by Tertullus in his pleading before Felix (Acts xxiv. 5). Not dissimilar is the use made of the term by Paul in relation to the *disensions* which existed in the church at Corinth (1 Cor. xi. 19; comp. Gal. v. 20). In its greatest divergence from its original acceptation it is employed, in 2 Peter ii. 1, to denote false doctrines. Accordingly, a heretic, in Tit. iii. 10, is one who, by introducing foolish questions and genealogies, and contentions and strivings about the law, caused disagreements and parties in the church; who, after two admonitions, was to be excommunicated, inasmuch as he was condemned of himself.

Heresy, then, according to the Scriptural use of the term, may be a good or a bad thing. Its character depends on adjuncts. In Paul and the early Christians, it was a noble assertion of their rights as men and the claims of truth. In the heretic condemned by the same apostle, it was a self-convicted love of debate and strife. Hence a conscientious disagreement from established opinions is heresy in the good sense, which is not only right, but sometimes highly laudable. And a maintenance of novelties of opinion, or a moving of misunderstandings among brethren which is not rendered compulsory by an enlightened sense of duty, whether proceeding from a restless, a meddling, or a vainglorious disposition, is heresy in the bad sense, and deserves reprobation as being adverse to the will of God and the good of man.

HERITAGE and INHERITANCE are in Hebrew denoted by terms signifying 'possession,' 'to take possession' (Josh. xxii. 19. Judg. xi. 2. Ps. xxxvii. 9, 11, 22, 20, 34. 1 Cor. xv. 50. Gal. v. 21), the idea being derived from the fact that Palestine was given to the Hebrews, first in the case of Abraham, and afterwards under Joshua; so that the acquiring of the land was the foundation of all ideas, rights, and usages, connected with property (Leviticus xx. 24. Numb. xvi. 53. Deut. x. 9. Ps. ii. 8). As the land was divided among the children of Israel by tribes and families, so a strictly individual property hardly existed, for an individual held his rights only so far as he was a member of his tribe. Hence a portion, as it had on it a family lien, could not be alienated by an individual; and what is termed a sale of land was rather a mortgaging of it, since he who parted with it retained the right of redemption; and in the year of jubilee, without any redemption-money, the land came back to the family to which it originally belonged. Hence a permanent property in the land could be procured only by heritage; and the passing, even for a time, of property from one hand to ano-

ther was much restricted. By inheritance the land was equally divided among the sons, but the eldest had a double portion, whether or not offspring of the favourite wife (Deut. xxi. 15—17), but children of harlots were excluded (Judg. xi. 1, seq.). Females properly had no right in the land, since by their marriage out of their tribe they might cause the family portion to be alienated. But if a person on dying left no male heir, his daughters might hold the heritage, provided they married in the branch of the tribe to which their father belonged (Numbers xxvii. 8; xxxvi. 6, 7; comp. Joseph. Antiq. iv. 7, 5). Directions for the passing of land to more distant relations may be found in Numb. xxvii. 9—11. In consequence of these laws, it became necessary to keep genealogical registers, and wills were not required. Accordingly, wills are not mentioned, and could refer only to moveable or personal property of which a division may have been made during life (Luke xv. 12). See COVENANT.

HERMON, termed by the Sidonians Siron, by the Amorites Shenir (Deut. iii. 9), and at present *Dschebel es-Sheik*, or *Heisch*, 'snow-mountain,' stands on the northern border of Palestine (8; iv. 48, here called Sion), beyond which were heathen (Judg. iii. 3). It is properly the southern extremity of Antilibanus, which here rises to its highest point (10,000 feet), is covered with perpetual snow, and, while another arm runs from Libanus westward, proceeds in a southerly direction to the commencement of the vale of the Jordan. Shenir and Hermon may have been names for particular parts of this mountain range, which in time were applied to the whole mass (Canticles iv. 8. 1 Chron. v. 23).

Another lower mountainous chain, lying in the plain Esdraelon, two hours south of Thabor, now called *Dschebel Duhy*, has received the name of the *Lesser Hermon*, and is without reason thought by some to be intended in Ps. lxxxix. 12; cxxxiii. 8. Woody Lebanon and lofty Hermon were the gathering places of vapour. Hence, and from the sea, came rain and moisture on the dry land of Judah, so that the dew of Hermon might be said to descend on the mountains of Zion (Ps. cxxxiii. 3).

Beautiful views may be had in the vicinity of Hermon. We cite the words of the missionary Thomson:—'As the sun rose this morning, I ascended one of the eastern towns (of the castle of Hunin) to take bearings and enjoy another view of this magnificent prospect. The N.E. corner of the lake (of Huleh) bore S.S.E.; and in the extreme distance south, a little west, the mountains beyond the Dead Sea are visible. Tell el-Kady is east, a little north, and Banias in the same line. The summit of Mount Hermon bears N.E., and the highest peak of Lebanon north,

a little east, while the verdant carpet of Coele-Syria lies spread out between the two. I envy not the man who can gaze on such a scene unmoved. Whatever is lovely in mountain, plain, marsh, and lake, is before the eye, and with surprising distinctness. Old Jebel es-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of the Huleh. What a constellation of venerable names! Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee! There, too, is the vast plain of Coele-Syria, Upper and Lower, studded with trees, clothed with flocks, and dotted with Arab tents; and there the charming Huleh with its hundred streams, glittering like silver lace on robes of green, and its thousand pools sparkling in the morning sun.

HEROD, the name of several Jewish princes who were of Idumean extraction, and from 40 A. C. governed Judea under Roman influence. Of these is, I. Herod the Great, who was the son of Antipas, or Antipater, whose father had, under the Maccabean prince, Alexander Jannæus, been governor of the province of Idumea, and whom Julius Cæsar united as procurator of Judea with the Jewish prince Hyrcanus the Second.



COIN OF HEROD THE GREAT.

When only fifteen years of age, Herod was by his father entrusted with the administration of Galilee. A higher elevation awaited him, for Mark Antony having come into Syria, made him and his brother Phasael tetrarchs. Military defeats compelled Herod to repair to Rome, where he succeeded in inducing the Senate to declare him king of the Jews (40 A. C.). Three years passed before he came into peaceable possession of his dignity, in which he was confirmed by Octavianus Cæsar (Augustus), to whose side he passed after the battle of Actium. In order to make his throne secure, Herod put to death not only his own wife, Mariamne, with the remaining members of the Asmonean dynasty, but also Alexander and Aristobulus, his sons by the same princess, as

well as a crowd of other Jews disinclined to his government. This cruelty tended to alienate the hearts of his subjects. The alienation was increased by his addictedness to heathen customs and pleasures; for he built theatres and gymnasia, introduced the Olympic games, and celebrated in honour of the Roman emperor the ludi quinquennales (five years' games). Nor could his adornment of the temple of Zerubbabel, his splendid and useful edifices, the care he took of the people in a famine, gain for him the good-will of the nation. He died, after having several times escaped assassination, unbewailed, as he himself had foreseen, in the 37th year of his kingly office, in the 70th of his age, that is, in the year of Rome 750, and four years before the commencement of the Christian era, a short time previous to the Passover. His character, whose impulse was ambition and whose qualities were selfishness, ostentation, and relentless and unnatural cruelty, is well drawn by Josephus (Antiq. xvi. 5, 4). Herod had all his life laboured to gain the name of a great sovereign, and he earned that of an execrable tyrant. To a vain external pomp he sacrificed the liberty of his country as well as his own independence, and was only the slave of the emperor of Rome. Unable to throw off the foreign yoke, he took revenge for his hard bondage on his own subjects, servilely imitating foreign usages, and putting himself above the old social and religious institutions. He trampled under foot the national authorities; the Sanhedrim was only a shadow; the pontificate depended on his caprice. Knowing that there could be no reconciliation between himself, the slave of foreign influences, and the zealous partisans of the law of Jehovah, he saw enemies on every side. His base confidants made him believe that those who should have been dearest were hostile and dangerous to him; and he persecuted and massacred even the fruit of his own body in seeking the repose which he knew not how to find. His prodigality, which sometimes assumed the shape of beneficence, had its origin in his unbounded ambition; he oppressed his people in order to perpetuate his name by magnificent buildings which he had erected even among foreigners; and the brilliant restoration of the national sanctuary was itself only an ambitious calculation and an effort to cause his tyranny and crimes to be overlooked. The epithet Great, which he has received from history, is a bitter derision. His greatness consisted in being a magnificent slave, wearing chains of gold. It ended in a death of despair and the entire destruction of the independence of his people, before whom he opened the gulf in which the nation was to perish. The circumstances attending his death are of a frightful cha-

acter. Being afflicted with a terrible malady which filled his attendants with horror and disgust, his physicians advised him to go to Callirrhoe, a place on the Dead Sea celebrated for its hot baths. Its waters produced no effect, and the king caused himself to be transported to his palace at Jericho, there to await his last hour. His horrible physical sufferings and the terrors of his conscience produced fits of madness that rendered him terrible. Foreseeing that his death would be an occasion of joy for the nation, he caused the most distinguished men to be assembled and held in custody near him, and gave orders that at the moment of his decease they should be slain, in order to give the nation a sufficient cause for mourning.

In this time of terror pious men directed their hopes to the future, and sought consolation in speaking of him who was to come for the redemption of Israel. Herod, informed that Magi had come to Jerusalem announcing the birth of the long-expected Messiah, and that the deliverer was to be born at Bethlehem, ordered all the male children under two years of age in and around that ancient city to be ruthlessly massacred. The truth of this event has been called in question, on the insufficient ground that it is not mentioned by Josephus. Even such a cruelty was a small matter in the long series of crimes committed by this detestable tyrant. In the inconsiderable town of Bethlehem the number of such children could not have been great; and had they been numerous, neither pity nor fear would have restrained Herod from removing them if they excited his political jealousy. And while the atrocity is accordant with Herod's character and the social condition of the times, Macrobius (*cir.* 450 A. D.) supplies a trace of the fact in these words: 'When Augustus heard that among the boys under two years of age whom the king of the Jews in Syria had ordered to be killed, his own son (Antipater, Herod's son, was slain by him five days before his decease) was put to death, he said it is better to be Herod's hog than his son.'



COIN OF ARCHELAUS

Availing himself of his last moments, he made a definitive disposal of his kingdom. He nominated Archelaus (see the article), his son by the Samaritan Malthace, to succeed him on the throne, giving him Judea, Idumea, and Samaria. Herod Antipas, his

son by the same mother, he made tetrarch of Perea and Galilee; and Philip, born of Cleopatra of Jerusalem, was appointed tetrarch of Batanea, Gaulonitis, Trachonitis, and Paneas. Salome, his sister, received the cities of Jamnia, Ashdod (Azotus), and Phasaelis.

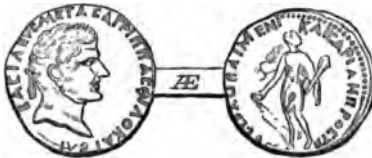
II. Another Herod mentioned in the Scriptures (Luke xxiii. 7), who bore the surname of Antipas, was a son of Herod the Great by Malthace. From his paternal kingdom he received only Galilee and Perea as tetrarch (an inferior title to that of ethnarch, given to his brother Archelaus), with an annual income of 200 talents. Jesus, as a Galilean, was subject to his jurisdiction. At first, H. Antipas married the daughter of the Arabian king, Aretas; but after some time being smitten with Herodias, the wife of his half-brother, Herod's son by Mariamne (Joseph. Antiq. xviii. 6, 4; named, in Matt. xiv. 3, Philip), he formed with her a secret union, which induced the Arabian princess to return to her father. Under the influence of his new wife, Herod beheaded John the Baptist (Matt. xiv. 4, *seq.*). The insult put upon his daughter led Aretas to seek revenge in war. He defeated Herod, but was compelled by Rome to desist. Though fond of ease, Herod, urged by Herodias, travelled to Rome in the reign of Caligula, with a view to procure the title of king (given him by anticipation in Mark vi. 14) which his nephew, Herod Agrippa, had obtained. But in consequence of the complaints of the latter, Antipas was deprived of his power, and, with Herodias, who would not leave him in misfortune, banished to Lyons in France (Joseph. Antiq. xviii. 7, 2), and died in Spain, whither he was afterwards removed. Antipas was a light-minded, luxurious, unprincipled (Luke xxiii. 11), cunning (xiii. 32), fearful (ix. 7, *seq.*) prince, to whom Luke (iii. 19) attributes many misdeeds. He is very disadvantageously characterised by Jewish tradition. A steward of this Herod is mentioned in Luke viii. 3, namely, Chusa, husband of Joanna, one of the many women who ministered of their substance to our Lord.

Herod, fearing that the people, who were irritated with him on account of his murder of the Baptist, might be pushed to revolt under influences caused by the success of Jesus Christ, and not daring to persecute him openly, employed artifice to get him out of his dominion. 'Get thee out and depart hence,' say his emissaries, 'for Herod wishes to kill thee.' The Pharisees willingly undertook the message; for on their side they desired nothing more than that our Lord should be drawn into Judea, where he had more enemies and fewer friends than in Galilee. But Jesus was not to be deceived or frightened. He sent back the messengers

to 'their cunning master with words which now explain, as they then defeated, the tetrarch's wily step.

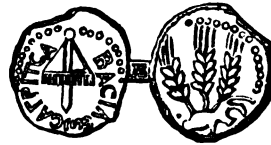
Christ recommended his disciples to be on their guard against 'the leaven of Herod.' Antipas is meant. The image, taken from leavened bread, was meant to give a caution against the influence and bad example of that prince and his courtiers—unless the reference is to the Sadducean doctrine and principles held by Herod; a view which finds support in the fact that the 'leaven of the Pharisees' is used as the antithesis to the leaven of Herod' (Mark viii. 15; comp. Matt. xvi. 6).

III. A third of the name is Herod Agrippa I., grandson of Herod the Great, and son of Aristobulus and Bernice, king of the Jews from 38 to 44 A.D. After many adverse fates in Judea and Rome, he obtained from the emperor Caligula, soon after his investment with the purple, the possessions formerly held by Philip (namely, Batanea, Trachonitis, and Auranitis), and the tetrarchy of Lysanias, with the title of king, and soon after gained the dominions of the banished Antipas (Galilee and Perea), and at last was rewarded for his services to Claudius by the addition of Samaria and Judea; so that this prince reigned over the whole of Palestine, whence he drew great revenues. He diligently, and not without success, cultivated the good-will of the people. In the year 44 A.D. he caused James, the brother of John, to be beheaded, threw Peter into prison (Acts xii. 1, *seq.*), and shortly after died at Cæsarea, in the 54th year of his age, while presiding at games given in honour of the Roman emperor, and while receiving divine honours from the people, of a disorder which is described as a miraculous infliction, and to which, in consequence, we must not expect to find a parallel in ordinary diseases. A comparison of the account given by Luke (Acts xii. 20, *seq.*) and that of Josephus (Antiq. xix. 8, 2) shows a striking and minute agreement, which is strongly corroborative of the Scriptural narrative. The following coin exhibits the head of Agrippa I., also Fortune with her attributes.



IV. Herod Agrippa II. (Acts xxv. 13),

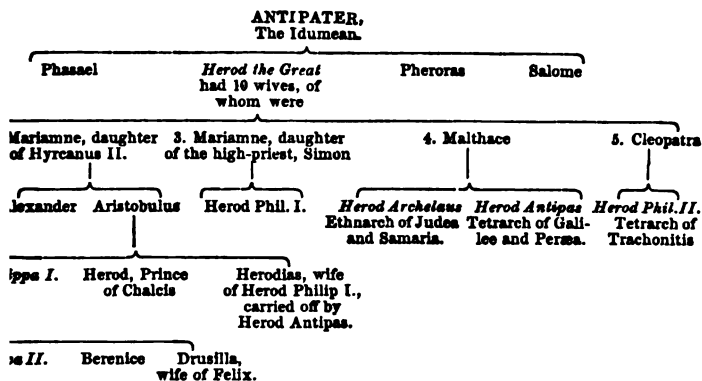
son of the preceding, was when his father died only seventeen years of age, in consequence of which he was considered by Claudius unequal to the task of governing Judea, but was made king of Chalcis, with the custody of the temple and its treasure, and the right of choosing the high-priest (Joseph. Antiq. xx. 1, 3). Four years after, he exchanged this principality for the former tetrarchies of Philip and Lysanias, with the title of king (Joseph. xx. 7). At a later time, Nero gave him Tiberias, Taricheæ, and Julias, with fourteen neighbouring villages. Subjoined is a coin of his reign. See the article AGRIPPA.



V. Herod Philip, husband of Herodias, and son of Herod the Great by Mariamne, the high-priest's daughter, lived in a private condition of life (Matt. xiv. 3. Joseph. Antiq. xviii. 5, 4). He has been confounded with Herod Philip, son of Herod the Great by Cleopatra.

The relations of the family of Herod the Great are numerous and complicated. Jerome has remarked, 'Many err on account of ignorance of the history, thinking the same Herods to be meant.' In truth, error on the point is very easy. Yet the writings of the New Testament are free from error. A comparison of them with the writings of Josephus shows that the sacred penmen wrote from actual knowledge, and near the time when the events happened; for nothing else could have preserved them from inaccuracies in compositions like theirs, in which persons and facts are cursorily mentioned and alluded to while the writer is pursuing his great theme. The force of the remark is augmented by the fact that Josephus himself contains no genealogical table of the Herods, but merely incidental notices; so that a fabricator would have great difficulty in keeping his own narrative in accordance with the Jewish historian. The difficulty is much augmented when there are several engaged in a common fabrication, yet working separately, if not altogether independently.

The ensuing table will afford the reader some assistance



ANS, the, were a party attached to king Herod Antipas, who, as Rome, would promote Roman in-whose partisans would in conse-our for the advantage of Rome. ins why they conspired with the who represented the national k our Lord the ensnaring ques- t lawful to give tribute to Cæsar, f he gave an affirmative, he com- himself with the patriots of the ould lose favour with the people. ered in the negative, he laid him- o the Roman faction, who would ' have accused him of treason. the question against themselves ; them that the current coin bore und superscription of the Roman intimating that those who had selves to be enslaved, as proved a, must expound the import and consequences of their own act 6; xii. 13. Matt. xxii. 16).

IAS, daughter of Aristobulus, ilip, her half uncle, and left him erod Antipas, who stood in the ion to her. As wife of the latter, med the death of John the Bap- tiv. 3, seq.), and is reported to have a corpse. Her daughter (by her nd) was named Salome (Joseph. i. 6, 4).

; an unclean bird (Lev. xi. 19).

ON, a city on the east of Jordan, richo, twenty Roman miles from , the capital of Sihon, king of the Numb. xxi. 26—30). Under the lesban there remain ruins of this h lie on a hill, are nearly a mile rence, and present a large pool, ool' in Cant. vii. 4.

ON, a city in Western Syria, form- rthern limit of the land of Israel, editerranean Sea (Ezek. xlvii. 15).

IAH (H. strength of Jehovah;

A. M. 4825, A. C. 723, V. 726), thirteenth king of Judah, son and follower of Abaz, distinguished for his piety, and the care which he in consequence took for restoring and supporting the religion of his fathers and the worship of the true God. No sooner had he taken the throne than, under his patronage, a great religious reform was effected. The temple-worship was again performed in its purity and grandeur. A great national expiation was made; zeal was on all sides kindled; the victims offered for sacrifice occasioned embarrassment by their number, and once more Israel appeared the child of God. Need was there for this joyous change, for the most sacred observances had fallen into neglect. A special effort was made, and the Passover, after a long interval, was again duly observed under most imposing circumstances. The example of the metropolis spread over the country, where idol-worship and its accompaniments were uprooted in a religious enthusiasm which seemed to be the more vivid and strong the greater had been the prevalence of idolatry (1 Chron. iii. 13. 2 Chron. xxviii. seq.).

In his political relations Hezekiah was less happy. He succeeded, indeed, in defeating the Philistines (2 Kings xviii. 7), and used the advantage thus gained in order to free himself from the tribute which his father had paid to the king of Assyria. He had, however, but a choice of masters; and having revolted from Shalmanezar, he turned to Egypt in hope of support (2 Kings xviii. 21, 24. Isaiah xx. xxx. 1—8; xxxi. 1—4; xxxvi.). But the peril was great and imminent. Sennacherib invaded and subdued the land, whose capital was on the point of yielding to his arms, when the enemy was driven off by a divine hand, and, returning home, fell under blows inflicted by his own sons (2 Kings xix. Is. xxxvii. Nahum). The efforts he had made threw Hezekiah into a dangerous illness, in which Isaiah acted as a physician for the body as well

as the mind. The king recovered, and was favoured with a promise that fifteen years should be added to his life (Isaiah xxxviii. 2 Kings xx. See *DIAL*). On this recovery he received congratulations from Berodach-baladan, who, a short time before destroying the Assyrian empire in Babylon, had made himself sovereign of that country (2 Kings xx. 12). Elated by this compliment, which was probably an intended snare, Hezekiah unwisely displayed to the king's messengers his ample resources, and so gave the Babylonians the idea of making themselves masters of Jerusalem and the treasures of the temple. In this act of imprudence, if not vainglory, the Babylonish captivity had its origin (2 Kings xx. 13, *seq.* Isaiah xxxix.). Hezekiah consoled himself, however, with the hope that the evil might be postponed so as to allow him to be at peace for the remainder of his days. His wish would appear to have been granted. Bussing himself with works of public utility, he took measures for supplying Jerusalem with water, so needful to enable it to endure a siege, and amassed treasures of gold, silver, corn, oil, and wine. In the midst of these enterprises he found himself at the end of the promised period of fifteen years; and after a reign of twenty-nine years he fell asleep, and received the highest tokens of funeral honour (2 Kings xvii. 2. 2 Chron. xxxii. 33).

Three separate accounts of Hezekiah's reign are extant in the Bible. That contained in 2 Kings xviii.—xx. has the appearance of being the original. In *Is.* xxxvi. *seq.* is another account, which concerns the events only in which the prophet was engaged. So far as it goes, it agrees with the former. The third account is found in 2 Chron. xxxix.—xxxii., which gives in part an abridged, in part an expanded, view of the narrative supplied in the Book of Kings. The substantial agreement of these three narratives confirms the credibility of the recorded events.

Hezekiah is undoubtedly one of the most virtuous of the princes of Judah. In piety the excellencies of his character found their source and their exemplification. Great in the service of religion, and when under the control of great ideas proceeding from without, he was little able to guide himself or the commonwealth in the perilous days in which his lot was cast; and while his religious zeal caused the Mosaic polity to bloom anew, his personal weakness and want of political foresight occasioned its downfall and the captivity of his people. His excellence, however, deserved reward: he died in honour, and his name was long held in high respect (*Jer.* xvi. 19).

HIDDEKEL (*H.*), the Hebrew name of the Tigris, one of the greatest rivers of Asia, and celebrated even in ancient times for the

early culture and great kingdoms which flourished along its banks. It rises in several streams, having a common origin in the Armenian mountains. These tributaries, after they leave the higher lands, unite to form the Tigris. It runs through Assyria to Mesopotamia, whose northern boundary it forms, and after uniting with the Euphrates (see the article), falls at last into the Persian Gulf. On the eastern bank of the Tigris lay the famous Nineveh, now *Mosul*. It is a very rapid stream, at least in its upper portions. Lower down, it becomes navigable for large vessels. At the melting of the snow in the higher country, and after heavy rains, the river swells and causes a considerable inundation in the flat lands of Mesopotamia. In ancient times it was united with the Euphrates by canals, which served also to irrigate intervening spaces, spreading around luxuriance, beauty and wealth.

HIERAPOLIS (*G. sacred city*), mentioned in Col. iv. 13, a city of Phrygia, in Asia Minor, on the borders of Lydia, lying not far south from Laodicea, on the opposite side of the vale of the river Lycus, which flows between the two places. Mineral waters of old gave the place celebrity, of which there still remain tokens in its name and in many beautiful ruins. It is now called Pambuk-kulasi. The volcanic character of the district, its grottos and healing waters, caused Hierapolis to be favourable to the worship of Cybele, a personification of the formative power of the earth. The idol-worship was not, however, able to withstand the incoming tide of Christianity.

HINNOM (*H. their riches*), or more fully, 'Valley of the Son of Hinnom' (*Josh.* xv. 8. *Jer.* xix. 2, 6), by the Arabs called Wady Dechehennam, is a vale or water-course which has its origin in the broad basin that lies on the west of Jerusalem and on the south side of the road to Jaffa. The central point of this basin is found in the upper pool of Gihon, from which the land sinks eastward towards the Jaffa gate, and runs out into a broad depression. Opposite the gate, where the vale has a breadth of from 150 to 300 feet, and lies 44 feet beneath the gate, it turns to the south, retaining nearly the same breadth for 2107 feet in length. Over against the south-western corner of the city wall begins the lower pool of Gihon, which is 592 feet long. Here the vale becomes deeper, and is planted with olive and other fruit trees, and in some parts is under the plough. At the south-western corner of the hill of Sion, the vale bends so as to run parallel with the hill, whence it keeps on, in an easterly direction, till it meets the valley of Jehoshaphat, or Cedron. At the point of meeting, gardens are found lying partly within the mouth of Hinnom, and partly in the valley of Jehoshaphat, and are

irrigated by the waters of Siloam. This spot is assigned by Jerome as the place Tophet, where the Jews practised the horrid rites of Baal and Moloch, burning 'their sons and their daughters in the fire' (Jer. vii. 31. Matt. x. 28). It was probably in allusion to this detested and abominable fire that the later Jews applied the Greek name of this valley (Gehenna) to denote the place of future punishment.

HIRAM, or **HURAM**, son and successor of Abibal, king of Tyre, reigned thirty-four years, as Josephus relates, and came to the throne about fourteen years before David's decease. With that monarch and Solomon, his son, he stood in friendly relations. The former he supplied with wood and men for building his palace (2 Sam. v. 11). A similar service he rendered to Solomon, at whose request Hebrews and Tyrians were, at the expense of the latter, employed in felling cedars and firs on Lebanon, which were conveyed on rafts for the erection of the splendid edifices of Solomon, who paid for the wood and work in wheat and oil (1 Kings v. 1—11). Forming an alliance, the two kings traded together to the land of Ophir, whence the fleets brought gold (1 Kings x. 11. 2 Chron. viii. 18). As Hiram had given gold to Solomon (1 Kings ix. 11, 14), the latter returned the compliment in a present of some cities, which appear not to have come up to the expectations of the Tyrian monarch (12, 13).

Another person of the same name, by his mother's side an Israelite, by his father's a Phœnician, was a skilful worker in metals, whom Solomon brought from Tyre for his grand architectural purposes (1 Kings vii. 13, *seq.*).

HITTITES (H.), descendants of Heth, Canaan's second son (Gen. x. 15), who were powerful as early as the days of Abraham, since the patriarch purchased from them a burial-place for his family (xxiii. 3, *seq.*). Their abode lay in the south of Canaan, on the high lands from Hebron to Beersheba (Numb. xiii. 29), being one of the nations whom the Israelites were to destroy (Exod. iii. 17. Deut. vii. 1—3), but whom they did not wholly exterminate (Judg. iii. 5). They were, however, vanquished by David, to whose successor they paid tribute (1 Kings ix. 20, 21).

HIVITES, descendants of Canaan (Gen. x. 17), a prince of whom is mentioned in the history of Jacob (xxxiv. 2), and whose land was promised to the children of Israel (Exod. iii. 8). They are found near Hermon (Joshua xi. 3), and in Lebanon (Judg. iii. 3). They were not fully reduced till the time of Solomon (1 Kings ix. 20, 21).

HOLY OF HOLIES, 'most holy,' or, in the original, 'holiness of holinesses,' is a name applied to the altar and its appurtenances in the Mosaic tabernacle (Exod. xl.

9, 10), the tabernacle itself (Numb. iv. 4), the annual atonement (Exod. xxx. 10), the sacred unguent (86), the offerings (Levit. ii. 3), devoted things (xxvii. 28). The inmost apartment of the tabernacle, or temple, was also called 'the most holy place' (Exod. xxvi. 33. 1 Kings vi. 16); in Hebrews (ix. 3, 5), 'the holiest of all,' which the high-priest entered only once a year, on the great day of atonement. Comp. x. 19. See **CAMP**.

HOMER. See **WEIGHTS AND MEASURES**.

HONEY (T. *hōmig*), a half-fluid substance produced by the bee, honey-bee, from the nectar of flowers, and deposited in a receptacle made by bees themselves, termed honey-comb. Honey may be considered in two states; 1. when fresh it is very sweet, aromatic, of a white colour inclining to yellow, and liquid in form; by age it acquires a deeper hue, greater consistence, and more acrid taste. Honey from young bees, virgin honey, undergoes less change. In all cases it partakes greatly of the qualities of the plant whence it is derived. These facts may throw light on the words of the Psalmist (xix. 11), 'Sweeter also than the honey and the honey-comb,' where by honey-comb probably new virgin honey is meant, though it is not clear whether the reference is to the sense of smell or that of taste; probably to both. Some prefer rendering 'honey-cake'; Geddes forcibly translates thus: 'And sweeter than honey distilling from the comb.'

Honey was, and still is, a favourite article of food with Easterns (1 Sam. xiv. 27), but eaten to excess is injurious (Prov. xxv. 27). It was made into cakes (Exod. xvi. 31), and was eaten, especially by children (Is. vii. 16). It was, therefore, together with milk, spoken of as the best among the natural products of Palestine, which is eulogistically, but truly, described as a land that 'flowed with milk and honey' (Exod. iii. 8), a figure which was well supported by fact; for honey was found in fields and woods (1 Samuel xiv. 25, 26), clefts of the rocks (Ps. lxxxi. 16), as wild bees settled in these places, and soon took possession of spots suitable for depositing their treasure (Judg. xiv. 18). Near Aebala, in Galilee, Olin found the atmosphere vocal, and almost darkened, by an incredible number of bees. Their hives are cylinders made of earth, having the entrance at one end. The honey here obtained is to be ascribed to the natural richness of the soil, which produces olives, figs, pomegranates, cherries, and pears. Rank grass, intermingled with a profusion of sweet-scented flowers, covers the face of the country. He who withdrew from the concourse of men into solitude, and lived on the spontaneous products of the earth, was directed, among other means of subsistence, to wild honey (Mark i. 6). When, therefore, the child spoken of in Is. vii. 14, *seq.*, is represented

as eating butter and honey before he shows tokens of discrimination, the prophet has been thought to mean, that during the thus indicated period the people should be driven for subsistence to the natural products of the earth by the interruption of the ordinary pursuits of agriculture. As honey in Palestine was not costly, it has appeared strange that a queen should have given a prophet 'a present of honey' (1 Kings xiv. 3), and more so that honey should be placed among objects of value (Gen. xliii. 11. Ezek. xvi. 19). It has, in consequence, been thought that not bee-honey is here intended, but the inspissated juice of saccharine fruits. In the East at the present day the juice of grapes and dates is made into a thick syrup, which is enjoyed in various ways, and, as it has a superior flavour, held in great value. On this point Robinson (ii. 442) thus speaks: 'The finest grapes are dried as raisins; and the rest being trodden and pressed, the juice is boiled down to a syrup, which, under the name of *dibs* (debesh in Heb., signifying honey and syrup of grapes), is much used by all classes, wherever vineyards are found, as a condiment with their food. It resembles thin molasses, but is more pleasant to the taste.'

Neither honey nor leaven was allowed to be burnt in meat-offerings to Jehovah, but they constituted a part of the first-fruits for the enjoyment of the priests (Lev. ii. 11, 12).

HOR (*H. a notable object*), a mountain range on the south-eastern boundary of Palestine, which forms the extreme point and loftiest summit of Seir, towards the south, in the vicinity of Petra, on the east side of the Arabah. On the top of Hor Aaron died (Numb. xx. 22, seq.), whose name in Dsche-

peaks; on the more eastern stands what is called Aaron's tomb. The view from Hor reaches into the desert as far as Sinai, and into the vales of the mountains of Edom. The alleged tomb of Aaron is held in great respect by the Mohammedans, who offer sacrifice at the base of the mountain, and implore Aaron to look favourably on them and their oblations.

From the account of Schubert ('Reise in das Morgenland'), who ascended Mount Hor, we learn a variety of particulars. Its first appearance, as seen from the Arabah, or Wady Monsa, is truly majestic, towering, as the prince of the region, above the lower mountains around. In proceeding upwards towards its summit, the traveller has a very great effort to make, and at first finds his way to lie through the bushes of Oleander trees. The ascent, in parts very steep, rising from one table-land to another, takes about four hours. Like the neighbouring mountains, Hor consists of party-coloured sandstone, in which, clearer and darker, yellowish brown, blue and red veins are interchanged in the most diverse manners. It is in several parts cloven by precipitous chasms. On the acclivity leading to the tomb stand many cypress trees. Anemones, cistus, and other flowers, greet and relieve the weary traveller. Near the eastern top, in a gorge, are old edifices—vaults containing chambers built of stone. Potsherds of thick earthen and stony utensils, with bits of coloured glass, are here to be seen, brought probably by devout visitors. Moslems, as soon as they descry the summit of Hor, with its quadrangular building, slay a victim, and raise over its blood a heap of stones. The Bedonins who accompanied Schubert entered the interior of the sacred edifice with manifestations of awe. On its walls within, that learned traveller found many Hebrew and Arabic names and memorials. In an upper chamber is a sarcophagus of Turkish origin. Here is to be had a magnificent view. The eastern heights, apparently of limestone, are thinly adorned with pasture lands. The gorges are covered with cypresses and other trees, as well as brushwood. 'Here,' says Schubert, 'we were near the borders of the land of Job. The natural scenery which we there saw spoke to us in the language employed in the writings that bear his name. That shade of the speedily fleeing light mass of cloud, the now elevated, now sunk veil of mist, directed the eye now on this, now on that part of the rocky watch-towers and their vales, as the diction of the inspired seer or singer fixes the mind in a lofty mood, now on one, now on another height of the displays of God's grace. The vegetable and animal world bears much of the colouring characteristic of the land of Uz. While in the vale is seen the noble steed in his highest strength and beauty, there feed, on the



bel Harun it still retains. Its height is estimated at 7,000 feet. Its top has two chief

heights and in the chasms, the strong Asiatic wild-goat and the slender gazelle. Together with the voice of the mountain-dove is min-

gled the melodious song of the Oriental throstle, singing in the branches of the Edomite cypress. Bees of a strange form



EDOM AND MOUNT HOR.

move about, buzzing on odoriferous plants. On that side of those heights south-east of Petra lay Buz (probably the present Bosta), Elihu's native place; there, near Dhana, lay Suah (at a later time Szyah), from which came Bildad; Job himself dwelt far away in the north, in the present Gabalene. But here, near the foot of the mountain, where the fresh water of the brook could supply a whole thirsty people with drink, and the herbage of the pasture lands feed their cattle, Israel for forty days bemoaned the loss of their first high-priest. The prospect from Hor over Job's country down into the vale of Moses and Petra, the city of sepulchres, and into the chasms and gorges of the mountain itself, and then, towards the distant west, the unlimited view over the wide plain of the Arabah, were of such a description that I could willingly have spent days in surveying the several objects of interest.

HOEB (H. a desert). See SINAI.

HORMAH seems to have lain about eight geographical miles south of Hebron, in the vicinity of the steep pass *es-Sufah*, on the hill Madarah (Numb. xiv. 44, 45. Deut. i. 44. Josh. xii. 14; xv. 30. 1 Kings xxx. 30).

HORNET (T. *horn*), representing a Hebrew word which means 'to pierce,' 'to wound,' is a species of wasp, mentioned in Exod. xxiii. 28. Dent. vii. 20. Josh. xxiv. 12, which God sent before the Israelites to assist

them in expelling the old inhabitants of Canaan. It has been doubted whether the insect could really have been serviceable in this way; but the animal intended was annoying and baneful. Ancient writers speak of whole tribes being obliged to quit their abodes by insects of the kind. According to Ælian, a people that dwelt near Jerusalem were driven by wasps from their settlement. The word may denote other species of the vespidae; some of which are in the East very numerous and inflict severe and painful wounds. The severity of the sting of the hornet may be learnt from the fact, that the appearance of a swarm of them drives from their herbage a herd of kine which hurry hither and thither till they sink with exhaustion.

HORNS (T. *horn*, L. *cornu*, H. *keren*) were used by the Hebrews for holding fluids (1 Sam. xvi. 1. 1 Kings i. 39). From the name of Job's third daughter, *Keren-Happuch*, that is 'horn of beauty,' it has been inferred that horns were employed as cosmetic vases. Horns were used as wind instruments, and the name was retained, as with us, when these instruments were made of metal (Josh. vi. 5. Numb. x. 2). For 'horns of the altar,' see i. 48. Horn is a symbol of power, of courage and consideration (Deut. xxxiii. 17. 1 Kings xxii. 11. Ps. lxxv. 10); hence 'horn of salvation' (Ps. xviii. 3) denotes a 'pro-

testing power' (Luke i. 69). Horns, in Daniel (vii. 7; viii. 20, 21, 24), denote kingdoms. That the horn was a sign of power and dignity appears from this cut, exhibiting the head of Jupiter Ammon.



The married women in Syria wear an ornament that seems peculiar to them, consisting of a horn from one to two feet in length, projecting from the upper part of the forehead. This ornament, confined strictly to the matrons, is made of tin or silver, according to the wealth of the wearer. It rests on a pad, and is never taken off, even at night. At a little distance, it gives a majestic character to the figure. A veil hangs gracefully from it, which can be gathered round the shoulders, and enshrines the wearer as in a tent.

HORSE (T.), is the rendering of the Hebrew *soos*, or *sus*, which has been thought to be connected with *Susa*, indicating that the Hebrews had their knowledge of horses from Persia. In the text of the Bible, however, it is Egypt which first presents the horse to our notice; for in Gen. xlvii. 17, we find the horse a part of the substance of the people. The Egyptian horse, as found on the monuments, is distinguished for its beautiful proportions, lightness, and strength. Indeed, the low lands of Egypt were more suitable for horses than the hills and rocks of Palestine. Yet the Canaanites had their cavalry, which they led against the Israelites (Josh. xi. 4). It was not till the time of David that cavalry formed a part of the Hebrew army (2 Sam. viii. 4), when horses, together with asses and mules, came to be used for riding by persons of distinction (xv. 1). With the increase of riches and luxury the use of horses, contrary to the Mosaic law (Deut. xvii. 16), became more prevalent, and Solomon traded in them with Egypt (1 Kings x. 28, 29), and held them in great numbers (iv. 26), his stalls being partly supplied by tribute paid in horses (x. 25). Following kings had their studs and their equipages (2 Kings ix. 33; xi. 16. Jer. xvii. 25), as well as war-chariots (1 Kings xxii. 4. See CART), which were much

needed in the constant wars with Syria (xx. 1). They were also kept by private persons (Amos iv. 10. Is. xxx. 10), and employed in part in treading out corn (Is. xxviii. 28).

The Eastern enemies of the Israelites made war on them with strong, well-organised cavalry (Is. v. 28. Jer. vi. 23; viii. 16), which made their kings look to Egypt for hired troops of horses, which was condemned as leading to dependence on an idolatrous people (Is. xxxi. 1; xxxvi. 9). The war-horse is forcibly described by Job xxxix. 19, *seq.* We use the version of Noyes:

'Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Hast thou taught him to bound like the locust?
How terrible the noise of his nostrils!
He paweth in the valley; he exulteth in his strength,
And rusheth into the midst of arms.
He laugheth at fear; he trembleth not,
And turneth not back from the sword.
Against him rattleth the quiver,
The glittering spear, and the lance.
With rage and fury he devoureth the ground;
He standeth not still when the trumpet soundeth;
He saith among the trumpets, Aha! aha!
And snuffeth the battle afar off;
The thunder of the captains, and the shouting.'

In Canticles i. 9, the bride compares her lover to 'a company of horses in Pharaoh's chariots'—a figure which, to those that are unacquainted with the East, has something repulsive. But there the horse is a highly-valued animal. The Arabs love their horses with extreme tenderness, and kiss them as they kiss their children. Arvieux relates a striking instance: 'An Arab, by name Ibrahim, had sold a mare of the noblest breed to a merchant of Marseilles who had settled at Ramah. Ibrahim often resorted to that town in order to visit this horse, which he loved extremely. I had the pleasure to see him often, from tenderness, break into tears when he kissed and stroked the animal. On his departure he threw his arms around its neck, kissed its eyes, and, retiring backwards, took his leave with the most tender expressions. The Egyptian horses, in consequence of their stateliness and beauty, are so prized that they are sent as presents of great value to the Sultan. Slender and delicate limbs, well-proportioned and graceful form, purity of blood, are by the Arabs sought for and valued alike in women and horses. It may be remarked that Theocritus, speaking of Helen's marriage with Menelaus, uses a comparison similar to that in Canticles:—

'As before a chariot a Thessalian steed,
So does rostrate Helen adorn Lacedæmon.'

An Oriental mounted on a fleet Arabian horse is always a picturesque and even noble object. The mane of their animals is left unpruned and flowing. Their long, bushy tails often sweep the ground; and when, in their rapid flight, the vast, loose robes of the rider, always gorgeous and gay, rise and float on the breeze behind him, they really

appear to be winged, and to fly through the air rather than to move upon the earth.

The Arab horse possesses qualities which are found united in no other. If in tolerable condition, he may be trusted on the worst roads, on mountain steepes, mountain passes, and along perilous precipices. His gentle and gallant spirit, hardiness, and intelligence, endear him to his owner. Indeed, the Arab horse is a part of the family. He will travel for many hours in succession without food, and be content at the end of his work with scanty fare.

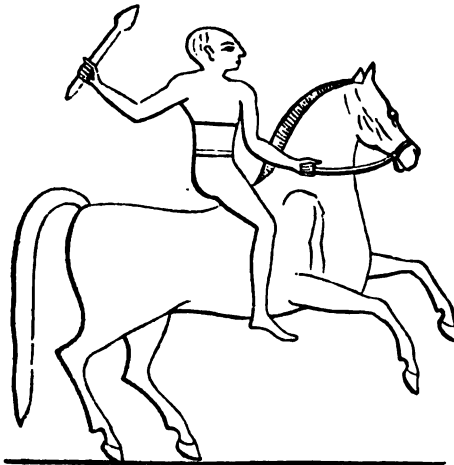
White horses were used on great occasions, such as by generals in their triumphs (Rev. vi. 2). Riding on a royal horse of state (Esth. vi. 9) was a part of Haman's installation as grand vizier. Among other acts of idolatry, horses and chariots, after the manner of the Persians, were offered by the Israelites to the sun (2 Kings xxiii. 11).

Isaiah (v. 26, seq.), in a fine description of the Assyrian horses, says that 'their hoofs shall be counted like flint.' The present custom of shoeing horses with iron was unknown to the ancients. Hence strength and firmness of hoof were of great consequence, particularly in a country like Judah, where rocks abound, making the use of horses difficult and rare. Hence Amos (vi. 12) asks, 'Shall horses run upon the rock?'—a thing as improbable and nugatory as 'to plow there with oxen.' 'About Jerusalem,' says Olin (ii. 231), 'a horse cannot often be put to a speed beyond a grave walk without some peril to the neck.'

In Ecclesiastes x. 7, we read,
'I have seen servants upon horses,
And princes walking as servants on the earth.'

To ride on horseback is in the East accounted an honour. The Orientals ride in a very stately manner. Grandeur and dignity are involved in this mode of transport. The great are commonly attended by slaves on foot; hence the incongruity to which the writer refers, namely, that slaves hold the place of their master, and the master is thrust down into the condition of his slaves. Comp. 6; what is here complained of is threatened by our Lord as retributory (Matt. xix. 30).

The horses supplied to travellers in Palestine are generally slender, active, and exceedingly hardy. They are usually fed only at night; commonly on barley or other grain, with straw; and occasionally, when there is a scanty herbage around the tent, they are suffered to crop it. Their gait is a fast walk, never a trot, for on the mountains the state of the roads renders this for the most part impossible. They are sure-footed and exceedingly sagacious in picking their way among the rocks. There is little difference in regard to this between horses and mules, which are also employed by travellers. These remarks apply only to horses kept for hire, and not to the sleek and well-fed animals (usually mares) of the sheikhs and wealthy persons, which, with equal hardiness, exhibit a wonderful degree of activity and fleetness.



AN EGYPTIAN ON HORSEBACK.

HOSANNA (H., meaning *help* or *save now*,) an invocation to God for aid, of a joyous nature, which accordingly became an acclamation of welcome and a shout of triumph. It is taken from Ps. cxviii. 25, 26, which was sung at the feast of tabernacles, while the
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people carried verdant branches. Hence it was borrowed, with the accompanying words, as a triumphal salutation to Jesus, for a moment recognised as the Messiah (Matt. xxi. 9, 15).

HOSEA (H. *deliverer*) stands in the Eu-
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glish Bible first of what are termed the minor prophets. Of his history nothing is known save that he was the son of Beeri (i. 1). The time, however, when he executed his prophetic commission is defined with some exactness, namely, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam II., king of Israel. As this Jeroboam died cir. 784 A.C., and Hezekiah ascended the throne cir. 725 A.C., we have the interval, 59 years, for the period of his public ministry. Hosea was, therefore, contemporary with Isaiah, Micah, and Amos, like the last of whom, he directed his admonitory words chiefly to the ten tribes. It was a period of great religious, moral, and political corruption, in which the faithful performance of his duty must have exposed a prophet to great distress of mind and many outward perils. This duty, however, Hosea continued for an unusual length of time religiously to perform, warning (but in vain) the Israelites of their folly, danger, and coming ruin. The book may be divided into two unequal parts: I. 1—3, Hosea's symbolical connection with two females; II. 4—14, discourses of an admonitory character. Of this second division, we may notice, iv.—vi., accusations against Israel; vii.—ix., his punishment; x.—xiv., retrospect of earlier days, warnings, threatenings, and consolation. The instructive acts which the prophet performs at the beginning of the book, have more force than delicacy; but, on points of this kind, the modern taste is more fastidious, without perhaps being more pure. The relation which the prophet bears to the two women, represents that in which Jehovah stands to his idolatrous people in their two divisions of Judah and Israel. The names of the children born of this union are symbolical and predictive of the punishments which God was about to inflict on *Lo-ammi*, the Israelites, who were thus declared no longer to be his people, inasmuch as they had yielded to the seductions of idolatry. The figures here employed, and the complexion of the whole book, avouch its Hebrew character, assure us we are with it in the circle of Hebrew literature, declare in general the time of the composition, and so afford guarantees against our being misled by a fabricated work. And the dark picture drawn of the moral and religious degradation of the people convinces the reader of the reality of the events spoken of, and the simple and truthful honesty of the writer. An enemy might argue from details such as are here found, that the Mosaic religion proved powerless for good: a gross exaggeration, but the materials for which are supplied by Hebrew prophets, who would not have drawn the character of their fellow-religionists in colours so dark, and thus supplied adversaries with arms, had they not been impelled solely by a predominant

regard to truth, and a deep, unquenchable desire to rescue their country from its impending fate.

HOKEN, an obsolete plural (comp. *ox, oxen*) of the Saxon word 'hose,' signifying stocking, represents a Chaldee term which probably means the under garment, or species of shirt (Dan. iii. 21). See *CLOTH*.

HOSHEA (H. *Saviour*; A.M. 4822, A.C. 720, V. 739), the last ruler of the separate kingdom of Israel, who, forming a conspiracy, slew Pekah, the reigning sovereign, and usurped the throne which he disgraced less than his predecessor. Being tributary to Shalmaneser, king of Assyria, he endeavoured to throw off the yoke by putting himself under the shield of So, king of Egypt, but his hope failed him. The last hour of Israel was come. Shalmaneser imprisoned Hoshea, and carried his subjects into captivity. The unhappy monarch died in chains. Thus fell the throne of Jeroboam, after having stood about two centuries and a half. And thus ended the kingdom of Israel, 131 years before that of Judah, which ought to have taken warning by its disaster. The sacred historian, on mentioning this overthrow, speaks of the causes by which it was brought about, the chief of which was apostasy from God. The example of the iniquities which entailed ruin on Israel was set by its monarchs, for few, if any, nations ever had such a succession of wicked kings. The false and selfish policy of Jeroboam, who founded a system of worship rival to that at Jerusalem, and which led to the setting up of golden calves, and therein to gross idolatry, was followed by his successors, under whose influence the people became more and more corrupt, until they were overtaken by divine vengeance, and blotted out from the list of nations (2 Kings xv. 30; xvii.).

HOSPITALITY (L. *hospes*, 'a guest'), the entertainment of strangers with shelter and food, is a virtue called into play by human wants, by which the evils of a rude state of society were mitigated, and strong lasting feelings of a friendly nature were aroused and sustained. Among the pleasing and even poetic traits of the early ages was this, that he who had eaten in your tent or house became your friend, and as such was sacred in your eyes, being exempt from even the claims of revenge, and possessed of a right which he could transmit as an inheritance to his descendants. It was chiefly the fact that population in ancient times was congregated in certain great centres, being but thinly scattered over the face of the earth, while inns or places of public entertainment at first did not exist, and were afterwards rare, which made hospitality into a social virtue whose infraction was accounted a crime. The hospitality of Abraham offers a beautiful picture of patriarchal bounty and

simplicity (Genesis xviii. 1—8; xix. 1—3). That of Nalior merits attention (xxiv. 24, seq.). Other instances may be found in Exod. ii. 20. Joshua ii. 1. Judg. xix. 3, 9, 16—21. 1 Kings xvii. 10—17. Hospitality remained in honoured observance even when population became more numerous and better spread on the face of the earth, and is accordingly found exemplified in the writings of the New Testament, as in the case of Martha (Luke x. 38), Zaccheus (xix. 5, 6), and friends of the apostles, who, together with their master, mainly depended for their means of subsistence on the gratuitous supplies of attached disciples (Matthew x. 11. Luke iv. 38. Acts x. 6; xvi. 15; xviii. 3).

Among the gentler ordinances of the Mosaic law were those requiring kindness to strangers (Exodus xxii. 21. Lev. xix. 34). Love for strangers was expressly enjoined (Deut. x. 19), but in corrupt times strangers were nevertheless ill treated (Jer. vii. 6. Mal. iii. 5). Hospitality is enjoined immediately of God (Is. lviii. 7) in the New Testament (Romans xii. 13. Heb. xiii. 2), not merely towards strangers, but between friends (1 Pet. iv. 9. 1 Tim. v. 10. Gal. vi. 10). It finds a place among the qualities required in bishops (1 Tim. iii. 2), and is set among the highest virtues (Matt. x. 40—42; xxv. 35, 46).

The laws of hospitality are still religiously observed. In Syria at the present day, if you have no tent, and are not near a khan, enter a village, choose out the best house you see, and you will hardly fail to meet with an hospitable reception. Every man you meet, particularly in the country of the Druses, greets you in a friendly manner. Often, as travellers pass before a garden, the children run out to them with baskets of figs or grapes, pressing them to eat of the contents, but unwilling to accept any remuneration. When you enter a house you will be treated, perhaps, with excellent wine of a rich flavour, and a scent that verifies the justice of the prophet's simile (Hos. xiv. 7). At any rate, they will set before you such fare as they have, and season it with a hearty welcome. They will assist you to prepare your coffee and to drink it, and will assign you a place where you may spread your carpet for repose. The evening is spent in pleasant discourse, introduced by the never-failing question—*Shoo ishdeed andac?* 'What is new with you?' But this is never propounded till after the usual polite inquiries respecting your health, and whether your kief, your humour, is good. Even religious diversities only partially interfere with and qualify the attentions of hospitality. The precept is well observed: 'The first law of hospitality is to refrain from asking a stranger from what region he comes, or in what faith he has been reared; but he must be asked, is he hungry? is he thirsty? is he clothed?'

Robinson thus describes the reception he met with at Ramleh, in the house of an upright, wealthy Arab of the Greek church, named Abud Murkus. As himself and his eldest son were from home, 'the second son, a young man of eighteen or twenty years, did the honours of the house, and conducted us to an 'upper room,' a large airy hall, forming a sort of third story upon the flat roof of the house. As we entered, the mistress of the family came out of her apartment and welcomed us, but we saw no more of her afterwards. Sherbet was brought, which in this instance was lemonade, and then coffee. Our youthful host now proposed, in the genuine style of ancient hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. Nor does it indeed towards foreigners, though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and the Scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper, kneeling before us and rubbing our feet with her hands, and wiping them with a napkin. Several neighbours came in to learn the news, and carpets and mats were spread for the company in the open air, on the flat roof adjacent to the room we occupied. Here we revelled in the delightful coolness of the evening, after the sultry heat of the day.' Robinson, whose words we have just cited, had intended to leave the house at Ramleh without disturbing the family, as he rose for his journey so early as two in the morning; but as he descended the stairs, he found his host and his two sons waiting to see him off. 'Coffee was brought, and we at length bade farewell to our friends, not without respect and gratitude for their unaffected kindness and hospitality.'

HOST (*L. hostis*, 'an enemy'), is the rendering, in Exod. xiv. 4, of a Hebrew word which in 9 is translated 'army,' and so in many other instances. Another term, *mah-ganeh*, is Englished by 'host' (Gen. xxxii. 2, *mahanaim*, that is two hosts), and 'bands' (7), also 'company' (8), as well as 'camp' (Ex. xiv. 20). A third word, *tzahvah*, rendered 'host' (Gen. ii. 1), and 'armies' (Ex. vi. 26), is used of the Divine Being, 'Jehovah of Hosts' (Ps. xxiv. 10; comp. lxviii. 12), and of 'the host of heaven,' or stars (Neh. ix. 6. Dan. viii. 10).

HOSTAGES (*L. hospes*, 'a guest'), persons received and detained as security for the performance of certain conditions, is the rendering, in 2 Kings xiv. 14. 2 Chron. xxv. 24, of Hebrew words which literally mean 'children of pledges,' and thus explain themselves.

HOUGH (T. Saxon *hof*., Eng. *hoof*) is
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the thigh of the hind leg of a beast, and 'to hough' is to cut or divide the muscle by which the hind leg is moved, 'to hamstring' (Josh. xi. 9).

HOURL (G.). In the earliest periods, the Hebrews as well as the Greeks divided the day into three portions, according to the three visible diversities of the sun—its rising, its mid-day altitude, its setting; hence morning, noon, and evening, which generally included night. This is the sole division of the day found in the Old Testament. Afterwards, the Jews and the Romans divided the day, that is, the interval between the rising and the setting of the sun, into four parts, each consisting of three hours. These hours, however, were not, as are ours, of equal length, sixty minutes; since they varied with the time that elapsed between sunrise and sunset: accordingly, an hour with them was the twelfth part of the time during which the sun is above the horizon. As this time is greater in summer than in winter, their hours were in the former longer than in the latter. The first hour began at the rising of the sun, mid-day was the sixth, and the twelfth ended with the setting of the sun. The third hour divided the interval between sunrise and mid-day, the ninth between mid-day and sunset. It was in reference to this division that Jesus asked, 'Are there not twelve hours in the day?' (John xi. 9) See DAY.

HOUSES (T). Human beings dwelt at first in caves, huts, and tents, which in warm climates afford a less insufficient shelter than they would do in cold and moist regions. At an early period houses were erected of such materials, whether of clay, brick, wood, or stone, as the country most readily supplied (Gen. iv. 17; xiii. 5). The houses of the Israelites were in all probability similar to those which are now seen in Palestine, and of course they varied in size and details according to men's condition in life and the progress of luxury (1 Kings vii. 2—6. Jer. xxii. 14). They were either detached or joined together, and sometimes had as many as three stories (Acts xx. 9). In all their varieties, regard was paid to the peculiarities of climate, which in Judea allows men to live much out of doors, and makes an open space or court within the house pleasant and desirable. Hence, for the houses of persons of substance, preference was given to the quadrangle which enclosed a court yard, having often in the midst a fountain, or receptacle of water (2 Sam. xvii. 18. Matthew xxvi. 69, for 'in the palace,' read, probably, 'in the court yard'), and the interior of which was furnished with colonnades or cloisters, galleries, baths (2 Samuel xi. 2), trees, and plants. In this large paved and decorated court strangers were received and entertainments given. Comp. Esther i. 5, and see GURSTCHAMBER. This court was

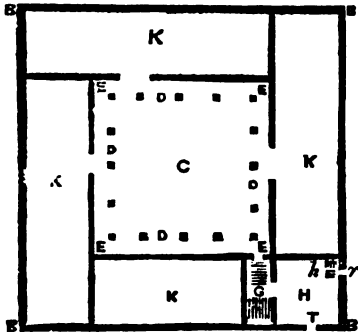
entered by a gate or door formed in the middle of the front of the quadrangle. Beyond the court, and on the opposite side, was the harem or women's apartments, which were sometimes much decorated, and always guarded against strangers and every male except the master of the family. The court itself thus formed the middle of the house, and is intended, in Luke v. 19, by the words 'into the midst.' Over this open court, in order to shelter it from the burning sun, a curtain or awning was extended which could easily be withdrawn, so as to allow any thing to be lowered from the roof into the yard, which explains the proceeding in the passage last referred to. Comp. Mark ii. 4. The tops or roofs of these sides of the quadrangle were flat, having a low breast-work for protection. The roofs served for social and religious purposes. Here the family met to enjoy the cool of the day. Here members of it slept. Here worship was paid. With the roof and with the court yard were connected rooms of various sizes and for various purposes, made in the sides or wings of the quadrangular building. Of these apartments we mention 'the upper room,' a private apartment or closet (1 Kings xvii. 19. Acts ix. 37, 39), used especially for prayer (2 Kings xxiii. 12. Acts i. 13; xx. 8) and for sickness (Joseph. Antiq. xviii. 8, 2). From this 'upper room' were often two means of egress, one leading into the house, the other immediately into the street. Mansions and palaces had an outer court or porch (Judg. iii. 23. Jer. xxxii. 2. Mark xiv. 68. John xviii. 16), which was used as an ante-room, and from which, by means of stairs, sometimes 'winding stairs,' (1 Kings vi. 8), often made of costly wood (2 Chron. ix. 11), they went to the galleries and roof. A doorway led from the outer into the inner court. Into it looked the windows of the apartments, for on the outside there were in general only a few openings. The exterior was neglected for the interior, on which much care was sometimes bestowed (1 Kings vi. 15; xxii. 39. Jer. xxii. 14. Amos iii. 15). The doors moved on pins (Prov. xxvi. 14. 1 Kings vii. 50), and by handles, which, as a mark of love, were occasionally sprinkled with aromatic waters (Cant. v. 5), being fastened by a bolt within (Judg. iii. 25. Luke xi. 7).

In houses of eminent persons were male or female door-keepers (John xviii. 16. Acts xii. 13), and on the door-posts and gateways were written portions of the law. Eminent Hebrews possessed summer and winter houses (Amos iii. 15). The latter were warmed by braziers (Jer. xxxvi. 22). What in primitive times was judged indispensable as furniture, may be seen in 2 Kings iv. 10. Job xviii. 6. Besides, this luxury demanded sofas and couches richly adorned (Ezekiel xxiii. 41. Amos vi. 4. Prov. vii. 16).

For cement in building were used lime

(Is. xxxiii. 12), gypsum (Deut. xxvii. 4), and sometimes asphaltum (Genesis xi. 3). Buildings were often whitewashed (Ezek. xiii. 10. Matthew xxiii. 27). Palaces were painted vermilion (Jer. xxii. 14). The beams were of sycamore (Is. ix. 10), less frequently of olive, sandal, or cedar wood (1 Kings vii. 2. Jer. xxii. 14). For outer decorations, pillars, sometimes of marble (Cant. v. 15), and colonnades (1 Kings vii. 6) were erected.

In the accompanying ground-plan of a house in the East, B B represents the outer walls, and H the porch; having two entrances into the street, T, the large door, and r a small door, leading up the private staircase, A, to the private apartments above. K K are the principal rooms of the house, arranged in quadrangular form on each side of a large court yard, C, and opening into it by four doors. Along the sides of this court yard runs a colonnade, D D, under which is the piazza, E E, which in houses of two stories is surmounted by a gallery of similar form. Next to the porch, and opening into it, is the staircase, G.



As houses and walls of the common sort were made of clay, we see the force of those passages which speak of digging through them (Ezekiel xii. 5, 7. Matt. vi. 20), and imply their want of durability (Job iv. 19. Matt. vii. 25). In the case of houses that were united together, it was easy for a person to pass from one roof to another, and so make an escape without descending into his house (Matt. xxiv. 17).

At Hebron the houses are usually not above two stories high, covered with flat roofs or domes, formed of stone and coated with plaster or cement. The streets are very narrow, seldom more than two or three yards in width. The houses of Jerusalem are substantially built of the limestone of which the neighbourhood is composed, not usually hewn, but broken into regular forms, and making a solid wall. For the most part there are no windows next to the street, and

the few which exist for the purpose of light or ventilation are marked by casements and lattice-work. The apartments receive their light from the open courts within. The ground-plot is usually surrounded by a high enclosure, commonly forming the walls of the house only, but sometimes embracing a small garden and some vacant ground. The lower story, which consists of arches, serving as a foundation for the superstructure, is occupied for lumber-rooms, kitchens, cisterns, stables, or servants' rooms. None but the poor would consent to live in these low, dark cells, which the filthy, narrow streets must render very disagreeable and unhealthy. The principal apartments are upon the second story. They are built against the wall of the quadrangle, and front upon the open paved courts which usually occupy the greater part of the enclosure. In the larger houses these courts form cool, agreeable promenades, quite secluded from public view. These edifices are not covered, with the exception of the suites of rooms, which have vaulted or flat roofs, while the enclosed area in the centre is open to all the vicissitudes of the elements. Stone is employed for nearly all building purposes. Doors and sashes are in general all that can be afforded of so expensive a material as wood. The little timber that is used is mostly brought from Lebanon, as in the days of Solomon. A large number of houses in Jerusalem are in a ruinous state. One passes from court to court, looks into a succession of uninhabitable rooms full of rubbish and filth, clambers over ruins and up broken staircases, and at length finds the only human inhabitants of an ancient and ample mansion, filthy and reeking, in some foul angle, nearly without shelter or light.

The house inhabited by the Rev. Mr. Lannean, American missionary in Jerusalem, is described as large, with marble floors, and having on one side an extensive and pleasant garden, with orange and other fruit trees and many flowers. It is one of the most desirable residences in the city.

Houses in modern Palestine are often constructed so as to afford a poor shelter from the storm. The inferior class are for the most part built of bricks dried in the sun, with roofs composed of mud laid on branches of trees. Such structures cannot stand against rains and floods which sometimes damage, if not destroy, dwellings of more solid construction. So badly are the former built, that it is not uncommon for a rainy season to destroy half a village. Such hovels the snow by its weight, or, when melted, by its current, often lays in ruin. And when these slender edifices are raised on the alluvial soil employed in terraces on the hill-side, they are, with all that they contain, easily borne down by the rush of a mountain torrent swelled by rain: whence arises an illu-

tration of our Lord's striking imagery in Matt. vii. 26. See **OVERFLOWING**.

In a mosque, formerly an ancient church, on Mount Zion, Olin was shown, in the second story, a waste-looking hall, believed to be 'the upper room' where our blessed Saviour celebrated the Passover with his disciples.

Many of the houses of Howara, near Wady Sahl, are built of stone, and for such a place have a solid and respectable appearance. Many are merely huts, rounded from the foundation to the top in the form of a high dome, or more exactly of a straw bee-hive.

'The Englishwoman in Egypt' thus gives an idea of the better houses of Cairo:—'On the ground-floor is a court, open to the sky, round which the apartments extend, gallery above gallery. Round the court are five rooms: one large room, intended for the reception of male guests, with a fountain in the centre; a winter room; a small sleeping-room for any male guest; a kitchen and a coffee-room for servants. On the right hand, immediately on entering the street door, is the door of the harem, or the entrance to the stairs leading to the ladies' apartments; the whole of the house except the ground-floor being considered as the harem. On the first floor is a marble-paved chamber with a roof open towards the north and sloping upwards, conveying into the chamber a delightful breeze. There are also five other rooms on the first-floor, and in each of the two principal apartments the greater portion of the floor is raised from five to six inches, the depressed portion being paved with marble. Besides these are three small marble-paved apartments, forming one after another an ante-chamber, a reclining chamber, and a bath. Above are four rooms, the principal one opening to a delightful terrace, on which we enjoy our breakfast and supper under the clearest sky in the world, and with a sweet air.'

HUMILIATION (*L. humilis*, 'humble') signifies to make lowly, or to be in a lowly and depressed, or dishonourable and even ignominious condition (Luke i. 48. James i. 10). Thus in Philippians iii. 21, 'our vile body' is, literally, 'the body of our humiliation.' As suffering was considered a mark of the Divine displeasure as well as a disreputable state (John ix. 2), so those who suffered were said to be in humiliation. This is the application made of the term in Acts viii. 33, where it is applied to the passion of the Redeemer. Philip, the speaker, borrows his language from Is. liii. 8, in which the corresponding Hebrew term denotes 'oppression,' of which depression or humiliation is the consequence. Philip, it appears, read to the eunuch a passage from Isaiah. He read, not the original, but the Greek translation; or, at any rate, the version of the Seventy is that in which the passage stands

in the Book of Acts. Hence we learn that the Septuagint version, and not the Hebrew original, was in common use in the times of the apostles. Humility, denoting a meek and lowly mind, leading men 'not to think of themselves more highly than they ought to think, but to think soberly' (Rom. xii. 3), and to take on them the yoke of a suffering and patient Messiah (Matt. xi. 29), is a peculiarly Christian virtue as to its origin, import, and tendency (Acts xx. 19. 1 Pet. v. 5), which did not arise from the crushing spirit of Eastern despotism, for Mosaism was a democracy, and the kings of Israel had only limited power; but from the spirit of the New Dispensation, one of whose great aims was to substitute the law of endurance for that of revenge, and the law of gentleness, love, and goodness, for the law of force and fear. Its motto is, 'Be not overcome of evil, but overcome evil with good' (Rom. xii. 2).

HUNDREDFOLD (T.), an instance of a definite used for an indefinite number, signifying a very large degree, abundantly (2 Sam. xxiv. 3; comp. Matt. xix. 29); said of the fruits of the earth. It may, in consequence of the fertility of Palestine, be taken literally (Gen. xxvi. 12. Matt. xiii. 8). It was customary to spread the corn over a broad surface of land (Is. xxviii. 25), so as to afford full scope to the germinating and reproductive principle, which was greatly stimulated by soil, water, and heat. Great productiveness is therefore not surprising. Herodotus (i. 193) relates that fruitful spots near the Euphrates produced in general two hundred, and in the best years three hundred, for one. Strabo (xv.) says that in Mesopotamia and Persia, barley returned from one to three hundredfold. In no country more than in Palestine, where there was the best and the worst of land, did the produce depend on the quality of the soil; so that we learn with what strict propriety our Lord spoke in Matt. xiii. 9.

HUNGER (T.) is a feeling with which the ancient inhabitants of Palestine, so long as they led a wandering life, must have been familiar, in consequence of the uncertainty of the supplies of food; and that even in the time of our Lord hunger was by no means unknown, may be inferred from the merit ascribed to the act of supplying the hungry with food (Matthew xxv. 35. Rom. xii. 20). As during his public ministry our Lord depended on the bounty of friends, which of necessity must at times have been insufficient for his wants, hunger was among the privations which Jesus endured for us and for our salvation. See **DEARTH**.

If travellers find themselves hungry, and are unprovided with useful food, custom allows them to gather from the fields sufficient for their actual wants. Dr. Robinson speaks on the point thus:—'The wheat was

pening, and we had a beautiful illustration of Scripture. Our Arabs 'were an odd,' and, going into the fields, 'they did the ears of corn and did eat, rubbing them with their hands.' On being asked, they said this was an old custom and no one would speak against it; they were supposed to be hungry, and it was as a charity. We saw this after many repeated instances' (Luke vi. 1 *seq.*). On the present day the rights of property regard to the productions of the earth, means so rigidly guarded as with us, is an entire want of enclosures in agricultural districts. The only exception is in a few gardens and vineyards close to the walls of some towns. The limits of the fields are usually marked by a narrow strip of rough ground, sometimes by a rough heap of stones. The crops are set against cattle only by the watchful care of the herdsman, who usually keeps them at a distance upon the hills. Hence travellers hesitate to enter fields of corn, or to 'touch their crops.' 'Our muleteers,' says ii. 435, 'never hesitated to ride into the wheat, and graze their animals before growing or ripening harvest.' HUNTING, the capture of wild animals for food, or for the preservation of flocks and herds, must have occupied man from a very early period, though we may find even human society passed through a hunting period; any more than other conditions successively arise from the modes in which subsistence is obtained. The wide, open plains and deserts of Western Asia afforded good hunting grounds, and there first we find Nimrod, a mighty hunter (Gen. x. 9). The practice was pursued by the patriarchs, for it is mentioned as a matter of course that Ishmael and Esau procured sustenance by hunting (Gen. xi. 20; xiv. 27). Palestine was rich in beasts, affording temptations to the hunter (Exod. xxiii. 29). But hunting, as we see in the case of Ishmael and Esau, led to produce a rude, wandering life, and, therefore, no sanction in the Mosaic law, which was founded on agriculture as a better source of social and individual improvement. As weapons of the chase are mentioned the bow, arrow, and spears (Gen. 8. Ps. lvii. 4, 6). Nets were also set even for wild beasts (Ezek. xix. 8), and pits were dug (Ps. cxix. 85. Proverbs xxvi. 27), which were covered over (2 Sam. xxiii. 20). According to Shaw, pits were used especially for catching lions. As the dog was an unclean animal, bounds were not kept for hunting. Hunters that strong men, without arms, take and destroy wild animals, are mentioned in Judg. xiv. 6. 1 Sam. xvii. 35. KERAT is, in Luke xv. 10, the English translation of a Greek word, *keration* (L. *keras*), which (from *keras*, 'a horn,' the

pod resembling a horn) denotes the fruit of a tree of the leguminous order, called by the Arabs *kharnob*, written also *kharnob*, whence our *carob tree*. This tree grows in the Levant and Southern Europe, where it still supplies food for swine and cattle, though of an inferior kind, which is eaten by human beings only when in great need. The food is found in the pods, about a finger long, an inch broad, and curved somewhat like a sickle, not unlike beans, but with a harder and darker shell; which the carob tree produces in great abundance, and which contain hard seeds, bitter at first, but after being kept, somewhat sweet. The seeds are said to be commonly thrown away, while the pods are eaten. Hasselquist found the tree abundant on the hills around Jerusalem. It is also called St. John's Bread, from a notion that John used its pods for nutriment.

HYMENÆUS, a disciple at Ephesus, who deviated from the essential doctrines of the Christian faith, in maintaining that the resurrection was already past (1 Tim. i. 20 2 Tim. ii. 17).

HYPOCRISY is a Greek word in English letters, which, taken from the stage, signifies the acting of an assumed part. The Hebrew term *ghohneph* means to conceal, and so to be false or hypocritical. It is characteristic of the simplicity and truthfulness of the primitive manners set forth in the earlier Biblical records, that it is in only the later books that hypocrisy and hypocrites make their appearance (Job viii. 13. Is. xxxiii. 14). As might be expected, the realities of religion long preceded its counterfeits and shows. It is in the degenerate times of the New Testament that hypocrisy chiefly comes before the reader of the Bible; and from the lips of him who was 'the truth' as well as 'the life,' this detestable vice received awful rebuke. Hypocrisy is of two kinds—simulation, or affecting to be better than you are; which involves dissimulation, or the concealment of your bad qualities. These bad qualities are often accompanied by malice against others, as was exemplified in the case of the Scribes and Pharisees on whom our Lord pronounced his woe (Mark xii. 15. Matt. xxiii. 28, *seq.*). Sometimes the term hypocrite seems to imply a less heinous offence, and may mean little more than what we term inconsistency (Matt. vii. 5).

HYSSOP (H. *scab*), according to Dr. Boyle ('Journal of the Royal Asiatic Society,' xv. Nov. 1844), the caper plant (*caparis spinosa* of Linnæus), which has in Arabic a name, *azuf*, similar to its Hebrew appellation, is found in Lower Egypt (as required by Exod. xii. 22), in the deserts of Sinai, and in Palestine. Compare Lev. xiv. 4. Numb. xix. 6, 18. Heb. ix. 19. Ps. li. 2, 7. Its habit is to grow on the most barren soil, rocky precipices, or the side of a

wall. Comp. 1 Kings iv. 33. It has always been held to possess cleansing properties. Hence, probably, its selection in the ceremonies of purification. It is also capable of yielding a stick fit for the purpose mentioned in John xix. 29; comp. Matt. xxvii. 48. Mark xv. 36.

The caper plant has by some been supposed to be the *abigonah*, translated in Eccles. xii. 5, 'desire,' but in the Septuagint and Vulgate, *capparis*. On this point Dr. Royle remarks, 'This plant may have had two names in the Hebrew language, as indeed it has in the Arabic, and we may suppose it to be particularly adduced as growing especially on old walls and tombs. Further,

if we suppose, as is natural, that the figurative language employed by Solomon is carried on throughout the sentence, it appears to me appropriate. For the caper plant, like most of its tribe, is conspicuous for its long flower-stalks, which are erect when the plant is in flower and the fruit young, but which bend and hang down as the fruit ripens. As the flowering of the almond-tree has been thought to refer to the whitening of the hair, so the drooping of the ripe fruit of a plant which is conspicuous on the walls of buildings and on tombs, may be held to typify the hanging down the head before man goeth to his long home.'

I.

ICHABOD (H. *the glory is departed*), son of Phinchas, and grandson of the high-priest Eli (see the article), who was prematurely born in consequence of the grief felt by his mother on hearing the tidings that the ark of God was taken, and that her father-in-law and her husband were dead.

ICONIUM, the modern Konia, was the capital of Lycaonia, in the south-east of Asia Minor, lying at the foot of Mount Taurus, in a fruitful plain (Acts xiv. 1, *seq.*; xvi. 2. 2 Tim. iii. 11).

IDDO (H. *his hand*), the name of the grandfather (Zech. i. 1), who in other passages (Ezra v. 1. Neh. xii. 16), as is not uncommon among the Hebrews, appears as the father of Zechariah. He is found among the priests who, after the exile, laboured for the restoration of the temple-worship, and may therefore be presumed to have been distinguished for his zeal in divine things; on which account, probably, he received the name of seer. He wrote a long-lost book, or history, on the acts of Rehoboam (2 Chron. xii. 15; xiii. 22).

IDOLATRY (G. *eidolon*, 'an image,' and *latreia*, 'worship') is the worship and service of images as divine, or as representatives of divinity (for the mere stock or stone (Jer. iii. 9) could not originally have been held worthy of divine worship), as the expression of a thought and emotion recognises the divinity of the object worshipped; which object, remaining impalpable to sense, may be conceived of in the mind, or be set forth by some visible representation. By degrees, however, the feelings which at first regarded the Divinity were transferred to the repre-

sentative. Such a transference, when completed, was idolatry. The essence of idolatry, then, is the transference to a creature of that worship which belongs to the Creator (Rom. i. 25). But transference is a secondary act. Hence the worship of God, in point of time, preceded the worship of idols. Such is certainly the view given in the Scriptures, which imply that the worship and service of God, who made heaven and earth, was prior to idolatry. The scantiness, however, of the Scripture narrative prevents us from exhibiting the steps by which men declined from the one to the other. In the absence of historical facts, we may reasonably suppose that the idea of God, the invisible Creator and Governor of the universe, was too purely spiritual to be retained in its primitive simplicity by rude and sinful races of men (28), who, not succeeding to obliterate all sense of the divine from their souls, aided their faint conceptions by material images, and could worship only when some object of sight was before them. Thus sin debased men's souls, and gave rise to spiritual blindness and idolatry. As its causes were general, so idolatry spread itself over the whole earth; and it is as a revival of an old truth that monotheism appears in the practice of Abraham, who was called to this great trust from the midst of idolatrous nations. The universal prevalence of idolatry implied in the Book of Genesis and the Old Scriptures at large, is exhibited as a fact in profane history, and has come down to the present hour in evidence afforded by sculpture and painting; for though we are not without historical in-

that the recognition of one God in the first ages, yet so early as that of the most ancient monarchies appears universally prevalent. The earliest shape which idolatry seems to have taken, was the deification of the human; for God was conceived of under the form of man as being the noblest known to him. His deification of self which is found in all ages constitutes the essence of idolatry; for sin is nothing else than self-worship, and may be traced through different manifestations down to the modern pantheism in which man's ideal is the highest and human genius the sole divinity. No other object than man himself, was the human form adored. What it was, depended on circumstances. The aid of the imagination, the form found in natural objects, those objects became men's homage. Thus the original Diana of the Ephesians was a log fabled to have fallen from heaven. And stocks did not present the look of inanimateness, 'men's hands' gave them their sacred shape (Isaiah xl. 20). Our engraving represents in Thor of the Finlanders a tree of the kind (comp. Jer. x. 3).



the progress of human skill, the refinements of art were set in action for the formation of humanly-shaped objects of worship which proceeded step by step with advancement in the arts, till it reached its height in the sublimity, loveliness, and refinement of the gods of Greece, in whose sense of beauty finds full expression the highest homage. In countries where the meditative faculty is predominant, polytheistic theories of God and Providence obtained prevalence, presuming the impossibility

that the world could be made and governed by one Being, united in the work several, whose existence and operation were set forth by sculptures set up in temples, or, as in India, hewn in colossal dimensions in the



HECATE.

living rock. In many parts of the heathen world these ideas ran into a triple form, exemplified in this cut of Diana Triformis, as worshipped among the Latins, and in the various Indian Trimurtis, of which the following figure gives a specimen.



What is here set forth under a union of forms, is in other instances expressed by a combination in one form of several members of the human body, as in the ensuing picture of Vishnook, in which many hands denote efficiency of operation. The god is inscribed on a square so as to occupy four triangles, a device which, in allusion to geo-

metrical mysteries, illustrates the perfection of the deity. Speculations connected with generation, birth, and death, had a powerful effect in modifying idolatry, especially the



of the remoter East. Hence father, mother, and child, are frequently exhibited as objects of worship under various forms and names. With a touch of that human nature which even idolatry could not obliterate, special regard and attention were paid to the young, and 'the mother and child' are found as objects

of worship in countries very distant from each other both in place and culture. Thus among the Greeks we find Cybele sitting in state nursing the infant Jupiter, and Hindoo mythology presents us Crishna, the eighth avatar or incarnation of Vishnool, suckled by his mother, Devaki.



CYBELE NURSING THE INFANT JUPITER.



CHRISHNA SUCKLED BY DEVAKI.

The idea was reproduced in more modern times, as may be seen in a common representation of 'the Virgin and Child.'



This worship of imaginary beings under human forms was carried to a great extent, and may be found at some era in most, if not all, countries. Sometimes it appeared in the shape of hero worship, as in the case of Hercules among the Greeks, and Bel (Nimrod) of the Babylonians. At others, the divinity incorporates himself in royal personages, as did Mylitta in the Assyrian Semiramis. The qualities, however, which conciliated worship for men are found also in animals; in some instances, in a more marked degree than in human beings. Hence brutes came to be worshipped, not for themselves, but the attributes which they possessed or symbolised. Egypt,

'Where owls and monkeys squat in rich brocade,
And well-dressed crocodiles in painted cases;
Rats, bats, and owls, and cats, in masquerade,
With scarlet flounces and with varnished faces;
Men, birds, brutes, reptiles, fish, all crammed
together,
With ladies that might pass for well-tanned leather,'

was the fruitful mother of this species of idolatry; on which account it is that her gods so often appear with heads of animals, as denoting the quality for which they were in each case held in honour.

A less degraded but more seductive idolatry was the worship of the powers of nature, which, in countries where the physical forces of the world exist in full and

overpowering strength, to the suppression of the mental and the debasement of the moral, readily gained and easily kept sway over the human heart. Accordingly, the world itself, as well as each of its elements, was deified. From some, fire, as the quickening power, received divine homage; others ascended to the great visible source of heat, light, and life, and gave their hearts to the sun and its obvious dependent, the moon; others, again, adored the stars, which they conceived exerted a great and immediate influence on human affairs (Deut. iv. 10. Job xxxi. 26. Ezek. viii. 16). This species of idolatry, called by the general name of Sabaism, seems to have passed from India, through Persia and Mesopotamia, to Canaan and Egypt. Comp. 2 Kings xxiii. 5, in which passage (7) allusion is made to the wicked abominations which were practised under the shelter of most forms of idolatry. This fact in part explains the tone of severe rebuke with which the religion of the Bible ever speaks of idols and their worship. Independently of the vices which it either tolerated or fostered, idolatry is justly denounced in the Scriptures, whose main and noble purpose is the proclamation of 'God that made the world' as the sole monarch and object of worship in the universe (Acts xvii. 24, seq.). Hence, in the Biblical view, the religious service of any thing

save the one only God is idolatry, which, in accordance with the fundamental idea of Mosaism, namely, that Jehovah was the sole king in Israel, was regarded and treated as a capital offence, involving rebellion, treason, and apostasy (Deut. xiii. 6—11; xvii. 2—5; xxvii. 15). The whole system was justly regarded as a compound of falsehood, deception, and vice, and was forcibly characterised as a vanity and a lie (Ps. cxv. 4—8. Is. xl. 18—20; xlv. 9, *seq.*; xlv. 6, 7. Jer. x. 3—5, 9, 15); while, in opposition to its nothingness, the Maker of heaven and earth is strikingly described as 'the living God' (Deut. v. 26).

In relation to merely intellectual and material civilisation, the Hebrews were surpassed by other nations of antiquity. Yet are they alone found in possession of the grand truth that the Maker of the universe is the only God and the only proper object of worship. This truth they possessed in the earliest periods of their history. It was held by Abraham in a purer form and with a more operative faith than by Solomon. Having been honoured with the charge of preserving monotheism and conveying it to the world at large, the Hebrews never proved wholly unfaithful to the sacred trust; and after undergoing the discipline of sorrow, they at length became worthy of their high office, learned to serve God with purity and integrity of heart, and have now for more than two thousand years held aloft this divine torch, as a light to enlighten the Gentiles and the glory of Israel. How these things could have been, had not the Hebrews at the first possessed special means of illumination, we are unable to imagine. We see here tokens of the special presence and operation of God. Inspiration only could have made Abraham and his race fit to receive, and able to retain, the grand idea of one God, the Maker and Governor of all worlds. The tenor of the article points to a primitive revelation as the original source of the great religious truths whose existence and operation may be traced in the earliest ages, and which Abraham brought forth under new light and with fresh force, Moses sanctioned and perpetuated, the prophets proclaimed and developed, and the Lord Jesus Christ carried out to the fullest length, and the widest and most engaging applications.

The work which had to be accomplished in making the Hebrew nation purely monotheistic was of no small difficulty. Though Abraham worshipped the true God, traces of idolatry are found in his family (Genesis xxi. 19, 30; xxxv. 2, *seq.* Josh. xxiv. 2, 14). In Egypt, the Israelites were surrounded by objects of idolatrous worship; and that they were thereby detrimentally affected is evident from what happened in the desert (Exod. xxxiii. Lev. xvii. 7. Numb. xxv. Amos v.

25, *seq.*). Notwithstanding the strict prohibition issued by Moses to worship none save Jehovah, and to worship him apart from any visible likeness or image (Exodus xx. 3, 4. Deut. iv. 16; v. 8; xxvii. 15), yet degenerate Hebrews set up a golden calf to receive their homage; and on the division of the kingdom, the northern state, in imitation of Egypt, created as symbols of the God of their fathers images of two calves, the one probably Apis, a representative of Osiris in Memphis; the other may have been Mnævis, representative of the sun-god of Heliopolis. This bovine idolatry, thus forced on Mosaism, being set up in Bethel and Dan, the two extremities of the new kingdom, and sustained by a numerous class of priests, continued even under such princes as were hostile to other forms of idolatry (2 Kings x. 25, *seq.* Amos viii. 14). Hence the severe rebukes uttered by the prophets against Bethel, the rather, probably, as it lay near Judah, and was the place where the Israelitish kings offered their adoration (Amos iii. 14; v. 5; vii. 10, 13. Hos. x. 15; xii. 4. Jer. xlvi. 13). Other false divinities were served by the Hebrews, either instead of or conjointly with Jehovah, and the mere images of them were substituted for or confounded with the gods themselves (Deut. iv. 28. Ps. cxv. 4, *seq.*; cxxxv. 15, *seq.*).

In each of the earlier periods of the Hebrew history, we find tokens of the existence of idolatrous worship; and though Samuel and David, as well as Solomon in the early part of his reign, were zealous for Jehovah, yet the last-named monarch augmented the already existing proneness to idolatry (1 Kings xi.), so that we need not wonder if under his successors it struck its roots more deeply. Asa, indeed, attempted to extirpate it; but Jehoram, by marrying into the family of Ahab, encouraged the Canaanitish idolatry (2 Kings viii. 18, 27), to which was added that of the Ammonites (xvi. 3), and of the Phœnicians and Syrians (xxi. 3, *seq.*); so that the reformatory measures of Josiah had only a transient effect, as may be learnt from the denunciations of prophets who lived towards the close of the kingdom of Judah (Zeph. i. 4. Jer. ii. 20, *seq.*; iii. 6, *seq.* Ezek. xvi. 15, *seq.*). In Israel there specially flourished the service of Baal, introduced by Jezebel, which continued in vigour for many generations. Even during the exile Jeremiah reproves some for their idolatrous propensities (xlv. 8); but after that event idolatry disappeared, and only under Antiochus Epiphanes, in the time of the Maccabees, does there appear a trace of the abomination (Macc. i. 12, 45). The service which was rendered to strange gods consisted in vows accompanied with criminal pleasures (Hos. ix. 10), burning incense (1 Kings xi. 8), in bloody and bloodless

offerings, and even in human sacrifices, as well as tokens of reverence, such as bowing the knee to and kissing the images (1 Kings xix. 18. Hos. xiii. 2).

Oblations and incense were chiefly offered on eminences, whence the frequent mention in Scripture of 'high places' and their destruction. On these heights were either altars or chapels with altars. The worship on elevated spots became so prevalent, that the term 'high places' came to signify idolatry, wherever the service was performed (Jer. vii. 31; xxxii. 35. 2 Kings xvii. 9. Ezek. xvi. 24). That the Syrians speak of 'their (the Hebrews') gods as gods of the hills,' whose power was specially displayed there, finds an explanation in this customary worship on 'high places,' and the origin of that form of idolatry may be found in the conception that the hills and mountains, uninhabited by men, were the special abode of the divinities who ruled the earth. Similar notions are found in Indian and Grecian mythology. Idolatrous worship was also offered by the Hebrews under trees, in groves, and in gardens, where sometimes images were set up, altars erected, and offerings made (Isaiah lvi. 3; i. 29. 1 Kings xiv. 23. Hosea iv. 13. Jer. ii. 20; iii. 13). Often, however, the word rendered 'grove' denotes an image of Astarte. While the prophets rebuked the Israelites, they also reproved the heathen for yielding to idolatry, the folly and wickedness of which they expose in numberless passages (Is. ii. 8, 20; xlv. 0, *seq.*; xlviii. 5. Jer. x. 3, *seq.* Hos. iii. 2. Ps. cxv. 4). The images were partly hewn, partly molten; they were made fast with chains, lest they should fall or be carried off (Is. xli. 7. Jer. x. 4); they were overlaid with gold or silver, and adorned with costly attire (Is. ii. 20; xxx. 22; xxxi. 7. Jer. x. 14. Hosea viii. 4). Images were carried to battle to protect the warriors. Victors carried away with them the divinities of those whom they had subdued, in order to ensure the fidelity of the latter. In the temples, the arms of conquered nations were suspended as trophies (1 Sam. xxxi. 10). The false divinities and idols mentioned in Scripture may be here briefly enumerated. **BEL** (Is. xli. 1. Jer. i. 2), or **BELUS**, a divinity worshipped at Babylon, whose image stood in the famous tower of Belus, represented probably the planet Jupiter, which was also honoured as a star of good omen by the Persians and Arabians. Others consider Bel as denoting the sun. **GAD** ('troop' in Is. lvi. 11), a god of good fortune, honoured by idolatrous Israelites; according to the Rabbins, the planet Jupiter was also worshipped in Syria as Baal-Gad. **BAAL** seems, with the Phœnicians and Carthaginians, to have been a general denomination for a god; with the article (*habaal*), it denoted

the chief divinity of the Phœnician race, according to some, the sun, as the great fructifying power; others hold that Baal, the Bel of the Babylonians, was the planet Jupiter, whose worship was connected with that of the sun. Even in the era of the Judges was Baal honoured among the Israelites, still more under the Kings (1 Kings xviii.). This falsity appears in several modifications, as **BAAL-BERITH** (*treaty-god*, Judges viii. 33; ix. 4, 46), a Phœnician idol; **BAAL-ZEBUB** (probably *fly-god*, 2 Kings i. 2, 3, 16), changed derisively into **BAAL-ZEBUL** (*dung-god*); **BAAL-PEOR**, or merely **PEOR**, a Moabite divinity whose worship was connected with human dishonour (Numb. xxv. 1, *seq.*; xxxi. 16. Joshua xxii. 17). Another abomination, **CHEMOSH**, identified by some with Baal-Peor, was served by the Moabites and Amorites (Numb. xxi. 29. Judg. xi. 24. 2 Kings xxiii. 13; comp. Jer. xlviii. 7), and by Solomon introduced among the Hebrews (1 Kings xi. 7). **MENI** (Is. lxi. 11, 'number') may have been Venus, which the Arabians call 'the star of good fortune,' and which was honoured by the Persians under the name of Nane, or Nanaia (2 Macc. i. 13, *seq.*). **NEBO** (Is. xv. 2), a Chaldean divinity, the planet Mercury, who, according to the astrological view of the Easterns, as scribe of heaven, chronicles the events of earth. Probably the Moabite town Nebo, and Mount Nebo, where this idol was specially served, took their name from the god. **CHIU** (Amos v. 26; in Heb. **KIJON**) is by some held to be Saturn, which in Eastern astrology is accounted a planet that brings evil fortune. **REMPHAN** (Acts vii. 43) has been identified with Chiu. **MOLOCH**, or **MELCOM** (1 Kings xi. 7; comp. Jer. xlix. 1, 3, 'their king,' see margin), signifying ruler, was a god of the Ammonites, who was honoured by human victims, especially children (Lev. xviii. 21; xx. 2—5). His service, brought into Judah by Solomon, was long afterwards shamefully tolerated in the valley of Hinnom (Jer. xxxii. 35) till Josiah put an end to the abomination (2 Kings xxiii. 10, 13). According to Jewish authority, the image, made of brass, had the head of an ox, with outstretched human arms, in which the children were laid, and then slowly consumed by the fire kindled in the inside of the statue. Among the Phœnicians and Carthaginians this worship was very ancient. Some find in Moloch the planet Saturn, others the Sun; comp. Acts vii. 43. **ADRAMMELECH**, a god of the colonists brought to Samaria from Sepharvaim (2 Kings xvii. 31), may have been the same as Moloch and one with Saturn, the Greek Chronos. **ANAMMELECH**, a divinity of the same colonists, to whom, as to Moloch, children were sacrificed. Many understand by this idol the constellation Cepheus, which the East-

erns call 'the herdsman and cattle.' NIBHAZ (2 Kings xvii. 31), an idol of the Avites, whose name, from a root meaning to bark, suggests that the image bore the shape of a dog. TARTAK, a divinity of the same people, was, according to the Rabbins, represented by a statue shaped like an ass, and may have been symbolical of an evil star, either Saturn or Mars. (2 Kings xvii. 31). SUCCOTH-BENOTH, an idol introduced by Babylonians into Samaria (2 Kings xvii. 30), may have been the Pleiades. As the term, if it is not a proper name, may be rendered 'daughters of the tents,' others have thought of the tabernacles in which, among the Babylonians, virgins surrendered their honour to the goddess Milytta, Venus. NERGAL (2 Kings xvii. 30), an idol of the Cuthites, is thought to be the planet Mars. THE SUN was at the earliest period worshipped among the heavenly bodies, either with or without a symbol. Among the Egyptians, On, or Heliopolis, in Lower Egypt, an ancient sacred city, was the chief seat of the worship of the Sun. Here was a splendid temple to the Sun, with a numerous and learned caste of priests, to which Joseph's father-in-law belonged (Gen. xli. 45. Ezek. xxx. 17, 'Aven'). To this place Jeremiah (xliii. 13) refers under the name of Bethshemesh ('Sun's house'). Osiris was the symbol of the Sun and of the solar year. The ancient Persians also adored the Sun. Among the Israelites, traces of sun-worship were found in the horses and chariots mentioned in 2 Kings xxiii. 11. Among the ancient Persians were found four white horses drawing a white chariot, in honour of 'the god of day.' In Jer. xix. 13. Zeph. i. 5. 2 Kings xxiii. 5, allusion is made to the practice of worshipping the Sun and other heavenly bodies with incense on the flat roofs of houses; and Ezek. viii. 16 may be explained by the custom of greeting with songs the morning sun, when the worshippers held in their hands branches of pomegranate, tamarisk, and palm trees. Reference also has been found to the worship of the Sun in Lev. xxvi. 31 and Isaiah xvii. 8. No, or AMUN No, as in the Hebrew (Jer. xvi. 25), was an Egyptian divinity whose name signifies production of light, on which account he was by the Greeks compared with their Zeus. No was the symbol of the sun in spring, in the sign of the Ram, whence the ram's horns seen on the head of Jupiter Ammon. The chief place of his worship was Thebes, in the temple at which was a famous oracle of the god which was consulted by Alexander the Great. THAMMUZ (Ezek. viii. 14) was probably the Phœnician Adonis, the head-quarters of whose worship was Byblos, a very old Phœnician city near the Mediterranean. The festival of Thammuz was of two characters, partly sorrowful, partly joyful, having reference to the worship of the

Sun among the Phœnicians. In December, females bewailed the lost god in the most extravagant manner; they tore their hair and offered their virginity, and ended by interring with all due observances an image of the departed divinity. Immediately ensued days of rejoicing and revelry, in celebration of the god restored to life. The original significance of these rites is to be found in a symbolical representation of the course of the sun and its influence on the earth. Adonis, therefore, is essentially the same with Osiris. ASHIMA was god of the people of Hamath (2 Kings xvii. 30). ASTARTÊ (Ashtoreth), a female divinity of the Sidonians, was worshipped also by the Tyrians, Philistines, and idolatrous Israelites (1 Kings xi. 5, 33. 2 Kings xxiii. 4. Micah v. 13); comp. Jer. vii. 18; xlv. 17, *seq.*, and see the article. ATERGATIS (Derceto), a Philistine fish-goddess, who had a temple in Ashdod and Gaza (Judges xvi. 23, *seq.* 1 Sam. v. 2, *seq.*; comp. 1 Macc. x. 84). NISROCH was an idol of Nineveh (2 Kings xix. 37. Is. xxxvii. 38), of which nothing more is known. TERAPHIM ('images,' Genesis xxxi. 19, 30, 34) resembled the Penates, or household gods of the Romans, and appear to have been consulted as a kind of private oracle, which pious men have regarded as a species of idolatry (2 Kings xxiii. 24. Zech. x. 2. Hos. iii. 4).

With Pagan idolatry were connected various idolatrous practices, of which a summary is here given. Astrology, or divination by the stars, was intimately connected with the worship of the heavenly bodies. The ancient Egyptians, the Chaldeans, and especially the magi among the latter, practised this pretended art (Is. xlvii. 18. Matt. ii. 2. Daniel ii. 27; v. 11). Similar in character was the observation of times, that is, the determination of lucky and unlucky days and seasons. It is mentioned and forbidden in Deut. xviii. 10, 14. Is. ii. 6. Jer. xxvii. 9. Notions associated with it lie at the bottom of Job iii. 3, *seq.* Gal. iv. 10. Rom. xiv. 4, 5. Soothsaying and foretelling, arising from man's great desire to know what is hidden, were much in use in very ancient days. As the Hebrews were favoured with instructions from the high-priest's Urim and Thummim, and the voice of the prophets, they were strictly forbidden to employ means in use among idolaters for unveiling the future (Lev. xix. 20, 31; xx. 5, 6. Deut. xviii. 10, 11). Yet were pretenders to skill therein found among them, though to a less extent

than with the heathen (1 Sam. xxviii. 3, 9. 2 Kings xxi. 6. Is. viii. 19. Micah iii. 11. Jer. xxix. 8. Zech. x. 2). See DIVINATION. The interpretation of dreams was among the ancients, and specially the Jews, highly thought of, since dreams were accounted a kind of divine revelation. Consult the history of Joseph, and Judges vii. 13. Job xxxiii. 15. Numb. xii. 6. False prophets pretended to receive instructions in dreams (Jer. xxiii. 25, *seq.*; comp. Deut. xiii. 1, 3, 5). The Chaldean interpreters of dreams were very celebrated (Dan. ii. 2, *seq.*; iv. 8, *seq.*; v. 12). Magic, or the pretended art of exerting influence by means of secret and superhuman powers, was strongly prohibited by the law (Exod. xxii. 18. Leviticus xx. 6. Deut. xviii. 10, *seq.* 1 Sam. xv. 23). Of a similar nature was the skill of charming serpents (Jer. viii. 17. Eccl. x. 11); also evocation of the dead, or the deception practised in appearing to bring the manes, or ghost, from the shades (1 Sam. xxviii.), for which purpose ventriloquism seems to have given aid (Is. viii. 19).

Nothing can more fully and painfully show the shockingly degrading tendency of false and idolatrous religion than the fact that the worship of the male organ of generation, under the personification of *PRAPUS*, prevailed among the most cultivated nations of antiquity, the offensive foulness of which is still attested by remains of art and literature. There is reason to believe that this disgusting form of idolatry was not unknown among the Israelites. Traces of it are probably found in the events recorded in Numb. xxv. 1, *seq.*, and in Kings xv. 13. Comp. 2 Chron. xv. 16, where the term 'idol' (in the margin of the latter passage, 'horror,' from *horres*, 'I am stiff') represents a Hebrew word which not unaptly describes *Prapus*.

Connected also with idolatry was the practice—a species of tattooing—of marking in colours on the back, forehead, arms, or neck, the name of the divinity under whose protection a person was (Isaiah xlv. 5. Revelations xiii. 16; compare xiv. 1), whence the Hebrews were forbidden to make any incisions in their flesh, even in token of grief (Lev. xix. 28. Deut. xiv. 1). Further information on several of these subjects will be found under the appropriate heads.

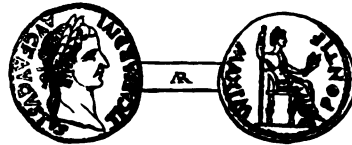
IDUMÆA, the southernmost part of Judea, which borders on Arabia Petrea, and the southern point of the Dead Sea. It was originally the same with Edom, of which it formed the western district. Its inhabitants being subdued by the Maccabees, and having received the religion of their conquerors, Idumæa was reckoned a part of Judea (Mark iii. 8). Of this country was Herod the Great, who was therefore termed 'a half Jew.'

IGNOMINY (L. *ignominia*, in, 'not,' and *nomen*, 'name,' resembling our 'ill-name'),

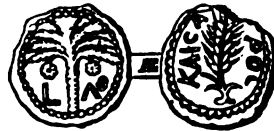
bad repute, or disgrace, stands in Prov. xviii. 3 for a Hebrew term in other places rendered 'shame' (Prov. iii. 35), 'dishonour' (vi. 33), 'reproach' (xxii. 10).

ILLUMINATE (L. *in*, 'into,' and *lumen*, 'light'), represents (Heb. x. 33) a Greek word signifying to enlighten (*light*, Ephes. i. 18; comp. Luke ii. 36. John i. 9. Rev. xxii. 5).

IMAGE (L. *imago*, G. *eikon*, 'a likeness') is used in Matt. xxii. 17, *seq.* in the question by which the hypocritical Pharisees tried to involve our Lord in difficulty either with the Roman or the patriotic Jewish party, by leading him to declare whether or not he judged it lawful to pay tribute to Cæsar, then master, by right of conquest, of the Hebrew people. Most adroitly did the great Teacher ask 'whose image' was on the current coin;



for if they, by circulating Roman money, acknowledged Cæsar's rule, they had themselves practically answered their ensnaring question. The coin above described exhibits the head of Tiberius, the then reigning emperor. The reply to the question, *Cæsar's*, is presented on this small brass coin, circulating in Judea at the period in question.



The obverse has the type of a palm-tree with fruit, and the date 30, that is, from the battle of Actium. The ear of corn on the reverse may be taken as a specimen of the fine products of Palestine.

IMAGERY. See CHAMBERS OF.

IMAGES, as objects of worship, the Israelites were forbidden to make (Exod. xx. 4, 5); a prohibition which formed an essential part of that system of wise precaution by which Moses endeavoured to keep his people free from the contaminations of a universally prevalent idolatry. The necessity of the strictest measures of prevention is illustrated by the fact, that image-worship prevailed in those countries with which the Hebrews were more or less closely allied. How rank was its growth in Egypt is made manifest in several parts of this work. Babylon was thought to have been less corrupt, in consequence of its addiction to the wor-

ship of the heavenly bodies; but, as seen in the plate, modern discoveries show that graven images received divine worship on the banks of the Euphrates and Tigris



GRAVEN IMAGES OF BABYLON.

thus both explaining and vindicating Holy Writ. (See Is. xxi. 9; xlv. 1. Jer. li. 47, 52).

The images also (teraphim) which Rachel

Ezek. xxi. 21), and which were probably small figures in human shape, a species of household gods, long remained a source of iniquity and harm to Israel (Judg. xvi. 5, seq. 1 Samuel xv. 23; xix. 13, 16. 2 Kings xxiii. 24.) See IDOLATRY.

IMAGINATION (L. *imago*, 'a likeness,' or 'representation') stands in Gen. vi. 3; viii. 21, for a Hebrew word signifying 'to form,' and so denotes the creations or thoughts of the mind; but in Deut. xxix. 19. Jer. iii. 17, another term, *shervooch* ('to bind,' 'harden,' 'be hard'), is better rendered in the margin by 'stubbornness,' while in other instances (Prov. vi. 18. Lam. iii. 60) a third word (meaning 'to unite'), rendered 'imaginings,' seems to have reference to the power of association, setting forth thoughts and purposes as connected with and arising from each other.

IMMORTALITY (L. *tu*, 'not,' and *stati*, 'death'), deathlessness, which is an exact rendering of the Greek original in 1 Cor. xv. 53, 54; but in Romans ii. 7, 'immortality' stands for a Greek term that properly means 'incorruption' (1 Cor. xv. 53, 54, 55); that is, the state which is free from the liability to corruption, under which our 'mortal bodies' change and die. Both 'immortality' (1 Tim. vi. 16) and 'incorruption' (Heb. i. 28) can be asserted absolutely of no one but God; who, however, through his Son, his



stole from Laban (Genesis xxxi. 19; comp.

given 'eternal life' (John x. 28. Rom. vi. 23) in his own blissful presence, where, consequently, there will be 'no more death' (Rev. xxi. 4). The view set forth specially by John seems to be, that Christians never properly die (John vi. 50; viii. 51. Comp. iv. 14; vi. 35; xiii. 8), but pass from this imperfect and shadowy to that perfect, true, and endless existence, so that they may even in this state 'lay hold on eternal life' (1 Tim. vi. 13, 19).

IMPART (L. *in*, 'into,' and *pars*, 'a part'), to give a part, or communicate, is in Luke iii. 11. Rom. i. 11, the meaning assigned to a Greek word which signifies to share with another. Comp. 'giveth' in Rom. xii. 8.

IMPERIOUS (L. *imperare*, 'I command,' comp. Eng. 'empire'), in Ezekiel xvi. 30, denotes a commanding temper, the product of indulgence and self-will. The original signifies 'to bear rule' (Neh. v. 15).

IMPOSE (L. *in*, 'upon,' and *pono*, 'I place') is 'to put upon' another as a tax or toll; as in Ezra vii. 24. Comp. 'cast' in Dan. iii. 20.

IMPOTENT (L. *in*, 'not,' and *potens*, 'powerful') signifies 'powerless,' being a literal translation of the Greek *adunatos* in Acts xiv. 8, but is rendered 'impossible' in Matt. xix. 26, 'could not do' in Rom. viii. 8, and 'weak' in xv. 1. 'Impotent' is also the translation of a word, *asthenes*, properly signifying 'without strength' (Acts iv. 9. Rom. v. 6), which is Englished by 'sleak' (Matt. xxv. 30), 'weak' (xxvi. 41), and 'feeble' (1 Cor. xii. 23).

IMPOVERISH (L. *in*, 'into,' and *pauper*, 'poor') is 'to make poor' (Is. xl. 20).

IMPUTE (L. *in*, 'into,' and *puto*, 'I reckon'), according to its derivation and ordinary use, means, 'to place to the account (or credit) of a person,' hence to ascribe any thing or quality, whether good or bad. Spencer has these lines;

'Nathless he shortly shall again be tryde,
And fairly quite him of th' *imputed* blame;
Else be ye sure, he dearly shall abide,
Or make you good amendment for the same.'

The Hebrew original, *gahshav*, is rendered 'thought' (Gen. i. 20), 'devise' (2 Samuel xiv. 14), 'count' (Genesis xv. 6), 'impute' (2 Sam. xix. 19), 'reckon' (Lev. xxv. 50). With a similar mercantile reference, corresponding words are used in the New Testament (Rom. v. 13; comp. Philem. 18; and James ii. 23; comp. Heb. xi. 19. Rom. ii. 8).

INCENSE (L. *in*, intensive, and *candeo*, 'I am in a glow'), a burnt-offering composed of odoriferous herbs (Exodus xxv. 6; xxx. 1). See **FRANKINCENSE**. The spicery of a mummy opened some years ago at Leeds, having been minutely examined, was found to consist of a mixture of casula, myrrh, ladanon (an Oriental gum), and some other unknown aromatic herbs. The quantity

used weighed in its dry state twelve pounds. None of the ingredients were the produce of Egypt; but they are all obtained, at this day, from trees and shrubs indigenous to those districts of Arabia and Canaan which lie to the east of the desert of Sinai and the river Jordan. So large a demand for these articles in ancient Egypt created an extensive traffic across the desert. The Ishmaelites to whom Joseph was sold by his brethren were engaged in it (Gen. xxxvii. 25; comp. xliii. 11). The art of compounding spices, therefore, if unknown to the patriarchs, must have been practised in Egypt, where the Hebrews would, if needful, acquire the skill requisite for preparing incense. Indeed, the recipe for the holy anointing oil (Exod. xxx. 22-25) is curiously illustrated by the inscriptions on the beautiful obelisks at Karnac, where are seen figures of the members of the family of Thotmosis III. (whose reign, Osburn says, began 1738 A.C.) offering various ingredients to Amoun. The uppermost figure offers a vase of 'oil'; the next, 'myrrh'; the third, 'incense' compounded of three parts of one unknown spice and five of another. The offering of the fourth is also a compound, containing frankincense mingled with five parts of another unknown drug.

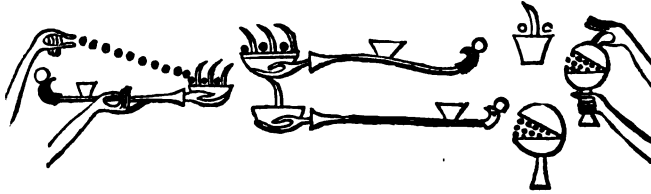
Incense was offered to all the gods and introduced on every grand occasion, whenever a complete offering was made. The



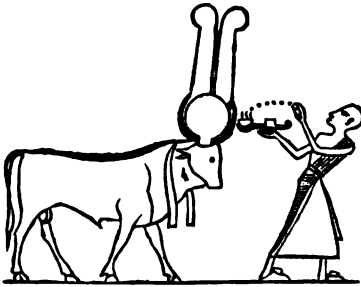
INCENSE TO THE GOD.

incense burnt in the temples before the altar was made into small balls, or pastiles,

which were thrown by the hand into the censer, as seen in this cut.



In modern Egypt perfumes, though less frequently than formerly, are still offered to departing guests; for which purpose burning charcoal is used in the perfuming vessel, or *mibkharah*, which is of metal; the receptacle for the charcoal is lined or half-filled with gypsum plaster, and its cover is pierced with apertures for the emission of the smoke. The odoriferous substance most commonly used is aloes wood, or benzoin, or cascarilla bark. The wood is moistened before it is placed on the burning coals.



INCENSE TO THE SACRED BULL.

INCONTINENCY (L. *in*, 'not,' and *contineo*, 'I hold in'), not holding or keeping within due bounds, want of self-control; according to the Greek original, 'powerlessness' (1 Cor. vii. 5; comp. 'excess,' Matt. xxiii. 25, and 2 Tim. iii. 3).

INCREDIBLE (L. *in*, 'not,' and *credo*, 'I believe'), 'not to be believed' (Acts xxvi. 8); also rendered 'faithless' (Matt. xvii. 17), 'unbeliever' (1 Cor. vi. 8), 'infidel' (2 Cor. vi. 15).

INDIA, a country in Eastern Asia, bounded by the sea on the south, the Taurus range of mountains on the north, the Ganges on the east, and the Indus on the west. The name does not occur in the Hebrew literature till the times of the Book of Esther (i. 1; viii. 9), where it is given as one extreme of the Persian empire, Ethiopia being the other. But that India in the proper sense is meant cannot be affirmed. Nor does it

appear that the Hebrews were acquainted with that country, at least any more than vaguely. Probably, India to them represented the farthest east, towards which trade was carried on, and from which merchandise was brought westward by the Arabian Gulf. The country whence these goods came may have been called Ophir, but Ophir to the Hebrews may have been in south-east Arabia, or, comprising these parts, it may have indefinitely extended eastward so as to reach Ceylon and India. The existence of the word in the Book of Esther seems to show that when it was written a knowledge of India, properly so called, had spread itself in Western Asia; for the Hebrew *Hodu*, with the Syrians *Hendu*, the ancient Persians *Heando* (English *Hindoo*), the Arabs *Hind* (comp. *Scinde*), or *Hend*, is only a form of the native name of India.

India is by some regarded as the cradle of the human race and the first nursery of civilisation, whence knowledge and the arts flowed towards the West, finding beds in Mesopotamia, Egypt, Palestine, Asia Minor, Greece, and Italy. Certainly, many points of resemblance may be traced between opinions prevalent in India and in Egypt. There is found in both a style of architectural sculpture, consisting of temples and figures of gods huge in size, hewn in the living rock. And so remarkable an affinity is there between the ancient sacred tongue of India and the Teutonic of Germany and England, that hence has been formed a class of languages termed the Indo-Germanic.

INFALLIBLE (L. *in*, 'not,' and *fallo*, 'I deceive'), that which cannot deceive or be deceived or mistaken. The word is found in the English version of Acts i. 8, without any corresponding term in the original; yet it is retained in the revised translation of Bartlett (People's Edition) and 'A Layman.' It is, however, omitted by Sharpe, who, rendering the original exactly, gives 'many proofs,' so Wicklif, 'bi many argumentes'; Tyndale, 'by many tokens;'; and Cranmer, 'by many tokens.'

INFAMY (L. *in*, 'not,' and *fama*, 'fame,' 'repute'), disgrace, stands in Prov. xxv. 10 for a Hebrew term rendered in Gen. xxxvii.

2, 'evil report,' Numbers xiv. 36, 'slander;' and Jer. xx. 10, 'defaming.'

INFINITE (L. *in*, 'not,' and *finis*, 'end'), that which is unlimited or boundless. The Hebrew language expresses the infinite, as 'numberless,' literally, 'no number' (Psalms cxlviii. 5). A similar form, 'without number,' is used to denote a great but undetermined number (Ps. xl. 12; cv. 34). Another way of expressing the infinite in Hebrew is to term it 'endless,' or 'without end' (Job xxii. 5).

INFIRMITY (L. *in*, 'not,' and *firmus*, 'strong'), want of strength, weakness (Ps. lxxviii. 10; comp. Gen. xlviii. 1. Judg. xvi. 7).

INFLAMMATION (L. *in*, intens., and *flamma*, 'a flame'), a burning; so the body is said to be inflamed when affected with heat, swelling, redness, and pain. In Hebrew, the word rendered 'inflammation' signifies 'to burn' (Deut. xxviii. 22; comp. Gen. xxxi. 36. Prov. xxvi. 23).

INFLUENCES (L. *in*, 'into,' and *fluo*, 'I flow'), literally that which, by flowing into, impels, is a term used in Job xxxviii. 31 of the Pleiades. 'Sweet influences' is the rendering of a Hebrew word which some derive from a root signifying 'delight,' as in Prov. xxix. 17, explaining it in Job to refer to the season of spring, when the Pleiades, or the Seven Stars, make their appearance; others, from a root which conveys the notion of binding, construe the term, 'the bands of the Pleiades.' Bartlett's revised Bible renders,

'Canst thou bind the chain of Pleiades,
Or loose the bands of Orion?'

The word 'bands' is not infrequently applied in Persian poetry to the Pleiades, which, to use the allusion of Herder, seem to be bound to one another in sisterly union, and thus joyously to usher in the spring.

INHABITANTS, the, of Judea were different at different periods. See CANAANITES. At the present day they are Arabs, that is they speak the Arabic, though, with slight exceptions, they are probably all descendants of the old inhabitants of Syria. They are a fine, spirited race of men, and have given Mohammed Ali much trouble in subduing them, and still more in retaining them in subjection. They are said to be industrious for Orientals, and to have the right elements for becoming, under better auspices, a civilised, intellectual nation. It will, however, be found scarcely practicable to raise a people to a respectable social and moral state under a Turkish, Egyptian, or any other Mohammedan government. The inherent vices of the religious system enter, and, from their unavoidable connections, must enter, so deeply into the political administration, that any reform in government or improvement in the people, beyond tem-

porary alleviations of evils too pressing to be endured, cannot reasonably be expected. The Turks and Syrians are about at the maximum of the civilisation possible to Mohammedans of the present time. The mercantile class is said to be little respected, and generally to lack integrity. Veracity is held very lightly by all. The people practise temperance and frugality, which may be denominated Oriental virtues. Their situation with regard to the physical means of comfort and subsistence, are in many respects favourable, and under a tolerable government would be almost unequalled. As it is, the Syrian peasant and his family fare much better than large portions of the labouring classes of Europe. The mildness of the climate, the abundance of land and its fertility, with the free and luxuriant pasturage that covers the mountains and the plains, render it nearly impossible that the peasant should not be well supplied with bread, fruit, meat, and milk. They almost always appear well clothed. Their houses, too, though often of a slight construction and mean appearance, must be pronounced commodious when compared with the dark, crowded apartments usually occupied by the corresponding classes in Europe. Agricultural wages vary a good deal in different parts of the country, but the average is not less than three or four piasters a day. With all these advantages, population is said to be on the decline—so active and destructive are the vicious tendencies of the reigning system of religion and government. Polygamy, military conscription, unequal and oppressive taxation, forced labour for the rulers, general insecurity of property, and the consequent discouragement of industry, are probably the principal causes of this deplorable result. There are other causes of depopulation, which are inseparable from general ignorance and barbarism. One of the most destructive, and at the same time most latent, is, probably, the want of medical knowledge and skill. There are no well-taught physicians; and in the hands of the ignorant pretenders, who always thrive under such circumstances, diseases come armed with a fatal malignity unknown in civilised countries. The plague often sweeps unchecked over the country as well as the town, carrying off a tenth, a fifth, or a third of the inhabitants. The more common and milder diseases, which readily submit to proper treatment, often acquire the greatest virulence, through neglect and mismanagement, till they yield only to the great destroyer in the extent of their ravages. The appearance of the people is striking and, to a European, strange. They wear neither hats, bonnets, nor stockings; both sexes appear in loose flowing dresses, and red or yellow slippers. The men have red caps, with or

without turbans; the women are concealed by white veils, with the exception of the eyes.

INHERITANCE (L. *in*, 'into,' and *heres*, 'an heir'). See **HERITAGE**.

INIQUITY (L. *in*, 'not,' and *æquus*, 'equal,' 'just'), that which is not equal (Ezek. xviii. 25), unjust or improper conduct, is represented by several Hebrew words conveying the idea of what is bad, worthless, &c. (Numb. xxiii. 21; comp. Job xi. 11, and Ps. x. 7).

INK. See **BOOKS**, i. 189.

INNOCENCY (L. *in*, 'not,' and *noceo*, 'I hurt,' 'injure'), harmlessness (Deut. xix. 10; comp. Numb. xxxii. 22).

INQUISITION (L. *in*, 'into,' and *quæro*, 'I seek'), searching into; so the Hebrew original in Esther ii. 23, from a root meaning 'to seek' (Numb. xvi. 10), and in Deut. xix. 18, from another root of similar import (Lev. x. 16).

INSPIRATION (L. *inspiro*, 'I breathe into') is the translation (Job xxxii. 8) of a Hebrew word signifying and rendered 'breath' (Genesis ii. 7; vii. 22. 1 Kings xvii. 17), 'blast' (2 Sam. xxii. 10. Ps. xviii. 15), and 'soul' (Is. lvii. 16). The term is thus used of God's influence in communicating and destroying life (Job iv. 9), of that life itself and of the breath which is its index; also of the understanding, or rational powers, by which the human race is distinguished (xxxii. 8). The usage thus stands in agreement with the general tenor of the older Scriptures, which uniformly refer all great and cardinal events, whether they are what men call bad or good, to the immediate agency of the Almighty (Exodus xxxi. 3; xxxv. 31. Numbers xi. 25. 1 Sam. x. 5, 6. 2 Kings iii. 15).

In the New Testament the noun 'inspiration' does not occur, but in 2 Tim. iii. 16 we read (translated word for word as it stands in the Greek), 'every scripture divinely inspired, also useful for doctrine,' &c., where the reference is to scriptures of the Old Testament. The term 'divinely inspired' (*theopneustos*, *Theos*, 'God,' and *pneo*, 'I breathe'), does not occur in any other scriptural passage; so that we are deficient in means for ascertaining the sense in which the writer (Paul?) employed it. In 1 Thess. iv. 9, Paul uses a similar term, 'divinely taught'—'for ye yourselves are taught of God to love one another;' where the teaching was that which came to the Thessalonians in the way of those special instruments provided of God in the dispensation of the gospel.

The term *theopneustos* and others of a similar import do not infrequently occur in other literatures, as 'born of God,' 'given of God,' 'taught of God,' 'filled with God.' Plutarch speaks of 'dreams inspired of God;' Cicero declares, 'no one ever became a great man without some divine inspiration;' the Grecian Sibyl was held to be filled with the

divine influence, the nature of which she herself is made to describe in these words—'Nor do I know what I say, but the god commands each thing which I speak.' Philo says, 'A prophet says nothing of his own, but another supplies him with what is foreign to his own mind: he is an instrument of God, invisibly played upon by him.' The great prevalence of a belief in divinely-originating communications appears from the writings of Josephus. We may instance his declaration to Vespasian, made after the capture of Jotapata, to the effect that he had been instructed of God to predict that Vespasian would be master of the Roman empire (Jew. War., iii. 8, 9). In this general opinion lay the ground of the idea of inspiration entertained by the early Christian fathers. Justin observes, 'It is not possible for men to know things so great and divine by the human understanding, but by grace descending from above on holy men, who, offering themselves to the influence of the Divine Spirit, and becoming like a lyre under his hand, communicated to us a knowledge of heavenly things.' This conception of inspiration, which Justin restricted to the writings of the prophets, was afterwards extended to all the miscellaneous contents of the Bible; and when opposition to Rome, at the period of the Reformation, necessitated the expression of a broad antithesis to its doctrine of the validity of tradition as expounded by the church, grew into the broadly enunciated position that the scriptures of the Old and New Testament, being inspired of God, are infallible truth, and, as such, the sole guide of the Christian life and the sole judge in controversy. Hence every proposition, as being of God, was alike divine and true; scripture and revelation were coincident. It was an inconsistency, not an intentional revoking of this doctrine, that the Reformers put forth creeds declaratory of the faith of a Christian, which properly, according to their own principles, could be nothing else than the Bible and the whole Bible. One inconsistency led to another. Inconsistencies in practice were allowed to prevail, for Christians did not keep the seventh day holy or undergo circumcision. This they justified by saying that Christ had in these respects superseded Moses. Thus making a great rent in their theory, they ceased to have the power to sustain it; for if the human mind might authorise a preference of one part over another, then, on sufficient reason, might it do so again and again, till the idea of inspiration lost both its integrity and its trustworthiness. Accordingly, it has become most variable in the amount of its claims and the extent of its prevalence. Christian sects which, talking of 'the plenary inspiration of the Scriptures,' and appearing to

their universal validity as absolute take and leave of them what they receiving some more, some less, but all. The most thorough-going Protestants do not salute each other with a holy kiss each other's feet, or anoint the forehead with oil; as little do they when smitten on the cheek, turn the other, or give their cloak to him who has stolen their coat. In no one now holds the doctrine that all revelation, as being divinely inspired, is alike eternally and everlastingly binding. This, the doctrine on which the Reformation was ostentatiously achieved, is now given up in fact, and

is explicitly renounced in words; but her because the appearing to retain it is an effect of setting the science of the Bible in direct contradiction to the science of the day, and so jeopardises the acceptance of that divine volume in its proper character as a record of what God in his providence has done for man's religious training and an invaluable witness to the truth. The chief terms expressive of God's influence on the minds of his servants have for centuries meaning the idea of unveiling or unveiling (Lev. xx. 17—21. Numbers v. 18. xx. 30), and then tropically signify something known by word or deed (x. 26). Hence God makes a revelation when he instructs men in those religious truths which they do not know (1 Cor. comp. Rom. i. 19, 20. Acts xiv. 17. Romans ii. 4. Deut. xxx. 11—14; fully consult Acts x. 10, seq.; xvii. 27). Media of communication are various. Sometimes a direct influence of the Divine Spirit is intended (Gen. xviii. 1. Is. xlviii. 16; comp. Luke iv. 18. Mark xiii. 11. 1. 10. 2 Cor. xii. 1, seq. Ephes. i. 9. i. 21.)

The Old Testament contained a disclosure of God's will, is distinctly acknowledged by Jesus Christ and his apostles, who, far from teaching that a system of absolute and everlasting truth was to be laid there, that they made it the object of their lives to supersede it as a system by the development of divine truth. The Hebrew ritual they were instrumental in abolishing. God, who appears in the Old Testament as the king of Israel, Jesus exhibits as the equal Father of mankind, who is good even to the evil and unthankful. The respect of earthly good to be enjoyed promised land, by means of obedience to Mosaic ordinances, Jesus and Paul directed into the hope of a heavenly and eternal inheritance, freely given to all believers.

The Jewish notion of an abode beneath the earth, in Hades, where only a kind of death prevailed, Jesus changed into life enjoyed in the blissful presence of God; the representation of sin pardoned by the constant offerings made on the

temple-altar at Jerusalem, Jesus replaced by forgiveness on repentance and newness of life through God's mercy in his Son (Gal. iv. 3, seq. 2 Cor. iii. 6, seq.). Hence it is the revelation given in the New Testament that the follower of Jesus has to learn. But the mind of God in the New Testament is the mind of Jesus. To him, therefore, are we directed if we would learn what is inspiration, and what inspired truth, in relation to ourselves. Jesus declares himself a prophet (Luke xiii. 33); also the Messiah (Matt. xvi. 20; xxvi. 63, 64. Luke iv. 18, seq. John iv. 26); as such, he received the Holy Spirit (Matt. iii. 16), by which he was warranted in improving the Old Dispensation (v. 20—48; xii. 18). In the Gospel of John is given a closer and fuller description of Christ's relation to the Spirit of God. Here, Jesus is not only said to 'speak the words of God,' in consequence of having received the Spirit (iii. 34; comp. i. 32), but he declares his doctrine divine, inasmuch as it is not his, but his Father's (vii. 16—18), in virtue of an intimate union between them (viii. 16, seq.; xii. 40, 50; xiv. 10—24), and of express instructions or communications made of God to him (viii. 26; xvii. 8). The substance of divine truth thus made known to Jesus, and by him revealed to man, xiv. 6, is given in his own words in xvii. 8.

Of the teachings of Jesus we possess four narratives besides the developments of the same given in the epistolary writings. In these documents prevail great diversities of style, and some of doctrine and fact. These diversities prove the independence of the writers, but they prove also that their proper character is that of witnesses to the truth. So in the Old as well as the New Testament, every record is an evidence of facts and states of mind, from which we may elicit truth.

Viewed in this light, the Bible undoubtedly contains a divine revelation. Nor can its great facts and teachings be accounted for apart from the admission that 'holy men of old spake as they were moved by the Holy Spirit.'

When we contemplate such men as Newton, Watt, and Dalton, or as Homer, Shakspeare, and Milton, we cannot doubt but that they had received of God extraordinary powers. To the same conclusion must we come when we contemplate Moses, David, and Isaiah. Each of these trios stood, in their kind, far above their fellows. As was Homer in literature, so was Isaiah in religion. In degree, at least, their faculties and their ability transcended the powers of all other men. We are not here concerned to inquire whether the powers of Newton and Milton were merely ordinary powers carried to an unusual elevation; but, however this may be, we find a distinction in kind between them and Moses, David, and Isaiah. The latter, besides

being pre-eminent writers, possessed high religious wisdom and noble religious sympathies, which set them far in advance of their several ages, and made them the spiritual lights of the ancient world. In relation to their respective times, Abraham stands higher than Galileo. Here we have a fact of which some account must be given. The Scripture assigns inspiration. The cause is sufficient as well as indispensable. Some divine influence there must have been, else the actually seen divine results could not have existed. The announcement of the creation of the world by Supreme Intelligence with which the Bible opens, is an anticipation of the last result of a high and late philosophy, and can have been made by a fugitive Hebrew, bred in the midst of idolatry, only as the grand consequence of divine instructions. The nature of those instructions we may not be able to define. As a part of God's operations, they may well be hidden from finite minds. But the heavens do not more clearly or fully declare the handiwork and show forth the glory of God, than do the Scriptures, by distinct and numerous evidences, attest his influence and claim a divine original. From the earliest to the latest periods of their historical range, they present a succession of great minds, of distinguished lights, of legislators, bards, prophets, and apostles, who carried forward God's great work in the world in promoting the enlightenment and elevation of man, in developing his powers, preparing the ages successively for fuller displays of truth and larger measures of good, and the credentials of whose inspiration were and are found in the divine work which they undertook, the lofty spirit in which they discharged its duties, and the large and ever-growing benefits which they conferred on mankind.

In the light, truth, and greatness of these superior minds, is the essence of the Biblical inspiration to be found; and pre-eminently in the wisdom, grace, love, and self-sacrifice of him who was greater than they all, and who, as his well-beloved Son, lay in the bosom of the omniscient Father, and so learnt and proclaimed 'the words of eternal life;' and who, as a religious guide, 'was perfect, entire, lacking nothing;' in his own words, 'the way, the truth, and the life.' Comp. John xvii. 3.

The inspiration of the Bible is the inspiration of its great men. The record can be called inspired only so far as it bears the signatures of their minds; and misconception would be avoided if the quality of inspiration were predicated only of the minds to which it belongs, and so far as it belongs to them. We say, 'so far as it belongs to them;' because God, in making known his will, has, in conformity with the laws of his providence, employed 'earthen vessels,' and there-

fore left shades by the side of the lights in the mind and the history of his messengers.

These messengers form a series, beginning with Abraham and ending with the apostle John, consisting of men most various in their endowments, but all conspiring 'to bear witness to the truth.' The subject of their common testimony is the inspired burden of the Bible. The particulars are no less few than the topics are important. These particulars, however, have to be gained by a comparative study of the record; and inasmuch as they vary in substance and form with a long succession of ages, and with the minds of those who search after them, they cannot be regarded as one absolute whole, consisting of pure, infallible truth; though doubtless they are so clear, full, and definite, as to leave one general impression on sincere and thoughtful minds, which conduces to God's gracious designs in promoting, in union with his Spirit, the salvation of the soul. See APOSTLES, CREATION, PROPHETS.

INSURRECTION (L. *in*, 'against,' and *surgo*, 'I rise'), a rising, that is, against established rule or authority (Ezra iv. 19).

INSTRUCTION (L. *in*, *intens.*, and *struo*, 'I form,' 'build,' or 'furnish'), the communication of knowledge or information (Ps. l. 17. Prov. i. 2), represents a Hebrew word which, from a root meaning 'to bind,' or 'restrain,' is also rendered 'chastisement' (Deut. xi. 2) and 'correction' (Prov. vii. 22); the idea being, that the communication of knowledge (of God) restrains the natural tendencies to excess and wrong, keeps the conduct within proper bounds, and so guards against the transgression of God's laws.

INTEGRITY (L. *integer*, 'whole,' 'entire'; *in* and *tango*, 'untouched,' 'uninjured'?), entireness; as applied to conduct, uprightness, freedom from fault (Genesis xx. 5, 6). The original is rendered 'plain' (xxv. 27), 'perfect' (Job i. 1), 'upright' (Prov. xxix. 10), 'undefiled' (Cant. vi. 9), 'simplicity' (2 Sam. xv. 11).

INTERCESSION (L. *inter*, 'between,' and *cedo*, 'I go'), going between two parties with a view to effect a reconciliation, as Abraham interceded with God to save Sodom (Gen. xviii. 23, *seq.*). The corresponding Hebrew term signifies to 'come' (Josh. xvi. 7), 'meet' (Is. lxiv. 5), 'fall' (Judges viii. 21), 'lay' (Is. liii. 6), 'come betwixt' (Job xxxvi. 32), and 'entreat' (Gen. xxiii. 8; comp. Jer. xxxvi. 25. Is. liii. 12; lix. 16). The Greek of the New Testament, in words of similar import, conveys the idea that Jesus intercedes with God for the saints (Romans viii. 27, 34; xi. 2) and all who come unto him (Heb. vii. 25; comp. Acts xxv. 24. Rom. viii. 26, and 1 Tim. ii. 1; iv. 5).

INTERMEDDLE (L. *inter*, 'among,' and *medium*, 'middle'; F. *mêler*, 'mêler'), 'to

take part in,' as in the affairs of others; hence to interfere, is used in Prov. xviii. 1 in a good sense, for 'have to do with,' but in a bad sense in xx. 3; comp. xvii. 14, being equivalent to thrusting into that with which we have no concern. A word signifying to 'mix,' or 'mingle,' is in the original used in Prov. xiv. 10; comp. Ps. cvi. 25.

INTERMISSION (L. *inter*, 'between,' and *mitto*, 'I send'), cessation, stopping, ceasing for a while (Lam. iii. 49).

INTERPRETATION, derived from the Latin *interpretes*, denoting one who is between two others—a means, or intermediary, for conveying the thoughts of the one to the other, signifies the process, the art, or the science, which conveys from a book or writing its import to the reader. This communication may be made by transferring the idea from one language into another, and is then called 'translation,' by the substitution of which term for interpretation the force of some passages becomes clearer (1 Cor. xii. 10; xiv. 26. John i. 38; ix. 7. Heb. vii. 2); or the communication may be by expressing the thought of the writer in another word of the same language (a gloss), or by several explanatory terms of the same language (paraphrase), both which means come under the general head of explanation, or, to use the school term, *aregesis*; that is, leading out or unfolding (the sense). The word used in the New Testament, *hermeneia* (from *Hermes*, the Greek name for Mercury, the Pagan mediator, or messenger, between the gods and men), like interpretation, has for its base the idea of some middle party who acts as a medium of communication. Hence interpretation is the process by which the thoughts of one mind are communicated to the mind of another, and the interpretation of the Scriptures is that process by which the meaning of the sacred writings is made known. The existence of such a process or art denotes its necessity; in other words, that there is in the Bible something dark needing illustration, something hidden to be revealed, something difficult to be explained. Nor will the existence of obscurities surprise any one who duly considers that the Bible, written partly in Hebrew, partly in Greek, was produced at different times, by different writers, under very different circumstances, in a state of society most dissimilar to our own, and completed, at the earliest, some eighteen centuries since. Nor, whatever its actual obscurity, is it greater or more difficult to remove than that which hangs over ancient books in general, whose very antiquity is attested by this (as in coins) rust of age.

As Scriptural interpretation is the transfer of the thoughts of one mind to another mind, its first business is to ascertain what the thoughts to be so transferred are, and hence to seek out the mind, the sense of the writer,

what he believed he did say, what he meant to say. But before this can be done, the interpreter must satisfy himself that he has before him the very words of his author, for it is from his words only that he can now elicit his sense. Accordingly, the interpreter first inquires into the history of the scripture that is under his eye, in order to ascertain when, where, by whom, and under what circumstances, it was produced? how it has been preserved? are there more copies of it than one? do they agree or differ? if they differ, what are the diversities?—so that he may be enabled to judge whether the writing is authentic or unauthentic (written by the person to whom it is ascribed), genuine or spurious (that is, the writing which he wrote, and not another, or the actual production of the alleged time and circumstances); whether it is pure as the author left it, or corrupted through mistake, or interpolated by fraud; whether it is entire as it was when it proceeded from its writer, or mutilated or augmented? These inquiries, embracing a vast variety of important topics, in the study of which learning, skill, and diligence are of great moment, have been diligently prosecuted by professed theological scholars, and led to the general conclusion that the sacred scriptures of the Old and New Testament are of such a character as to deserve the most careful and exact attention on the part of the interpreter. Before, however, the latter can enter on his task, he must know in what language is the document which lies before him. Is it an original or a translation? If the latter, is it trustworthy? And here, although in general the authorised English version may be trusted, yet is it by no means faultless; and a familiarity with the original languages and their cognate dialects is a most desirable qualification in one who undertakes to interpret the Scriptures. Such an one, however, if he wishes to perform his office properly, must, as an interpreter, exclude from his sphere that which properly does not belong to it. For instance, he has nothing to do with the credibility or with the practical application of the subject-matter. Whether true or false, momentous or trivial, divine or human, his sole business is to elicit the meaning, to bring out and communicate the import of his text, to discover and set forth the sense of his author. In that sense there may be a reproach to Astarte, or a rebuke to David, or a reproof to Peter, or a solace to the repentant sinner; it may relate to the tribute-money, or 'justification by faith': no matter; the expositor's sole duty is to conceive and express the mind of his original in such a way as may best put the reader into possession of what the sacred penman intended to say. But as the interpreter should aim to get his author's exact meaning, the very

'form and pressure' of his thought—all that he intended, but not any thing else—so is there nothing beyond this after which he should make inquiry. For if the mind of the original author is not all that we have to look for, then is our record incomplete, and men in setting about to supply its deficiencies, will each bring his own notion, and so 'hay, wood, and stubble' of all kinds will be aggregated to the pure grain of the word. If, therefore, the mind or intention of the Holy Spirit has to be ascertained, that can be known, and should be inquired into, only as conveyed in the mind of the writer and expressed in the ordinary vehicle of human language. Dissever the mind of the Spirit from the mind of the writer, and, making the latter into a machine, you destroy his value as an attesting party and a witness, while you give full scope to all the vagaries of unbridled fancy, and all the arbitrary falsities of opinions spun from self-reliance; so that in straining after a shadow, you lose the substance, and make the Bible as variable as the changeful aspects of the human mind, thereby bringing it down to a level with the heathen oracles, which admitted of numerous applications.

The first thing to be done by the interpreter is, to ascertain the meaning of particular words; then, connecting these words into sentences, to deduce their import, so that by combining the sentences into the text, he may view the subject-matter as a whole, and form a full and exact conception of its drift and import. Having thus transcribed the mind of his author on his own mind, he is now prepared to fulfil the precise office of an interpreter, and be by translation a medium of communication between himself and the reader.

The functions which the interpreter has to perform are thus set forth in a few words, but their due execution requires many qualifications, aids, and resources. Of these we have space here to speak only in brief. An essential assistance is an acquaintance with the history of the times in which a book was composed; the days which preceded and followed; the manners, usages, and institutions, civil and religious, of the people; their literature; their position relatively to the world around them; the exact condition, internal and external, of the author, his aims and qualifications, his position in the general world of thought and in the mental sphere of his own country.

In employing for the elucidation of an author the aids of grammar and history, you will do well to form to yourself a distinct conception of the general manner of thought and expression peculiar to him; to familiarise yourself with his trains of ideas and phraseology; to trace his feelings back to their sources and onward to their conse-

quences; to descend to his first principles, and follow them out in their applications; and, in individual passages, to discover and enter into the assemblage of mental images, the group of associations, the flow of emotion, under which he wrote; for thus will you be able to make your author's mind his own expositor, and be saved from the grave but common error of importing your opinions into his matter. And if in any case these means should fail to remove all difficulty, you should first search the writings of your author in order, if possible, to discover another passage (or more) in penning which his mind was in the same or a similar state; so that, by comparing his words together, you may expound the obscure by the clear, supply defects, correct errors, and exhibit the exact and full train of thought to which he intended to give utterance. Aid sometimes may be found in other writers, whether Biblical or not; but in using that aid, you must take special care to ascertain that the writers meant to speak on the same subject and convey the same ideas, otherwise you will employ their language in a sense which was foreign to their minds.

Most carefully, too, must you guard yourself against all assumptions—those plentiful, and alas! perennial, sources of theological and religious error. In general, you are to assume nothing, but prove every thing. Accordingly, you are not to assume that all the Scriptural writers agree on the same subject, or that they disagree; you are not to assume that there is a certain fixed form of opinion and doctrine running from Genesis to Revelation; you are not to take any general form of belief, and seek to bring all things into accordance with it. You are to inquire into these writings; you are to search after facts; you are to learn what each writer says; and when you have ascertained the burden of each, you are to lay the whole together and judge whether the parts are harmonious or not, whether there is a common doctrine discoverable or not; if there is, what does it comprise, and how far may it be used in expounding parts which may yet be dark. This general comparison of the results of your inquiries is necessary to make you an interpreter of the Bible, for without it you can be no more than an expounder of a gospel, an epistle, a history. When, however, you have done your best to discover and declare the meaning of each and every writer in the collection, you have discharged your duty as an interpreter, and may hand the results of your studies over to the religious teacher, whose office it is to ascertain the application of the modes of thought and clusters of facts supplied by you to actual states of mind; and, should the general credibility of the books be established, severing the accidental from the

essential, the temporary from the everlasting, to deduce and expound the great principles, eternal truths, and undying sympathies which those materials may contain, in such a manner as to gain for them acceptance in the mind and observance in the life of his contemporaries. See BIBLE, BOOK, CANON, INSPIRATION. Aids to a right understanding of the Scriptures will be found in revised translations, of which we can recommend 'The Holy Bible, with many Thousand Emendations; London, C.A. Bartlett:' 'The New Testament, revised and made conformable to the Text of Griesbach, by a Layman; London, Pickering:' 'The New Testament, translated from Griesbach's Text, by Samuel Sharpe; the Second Edition; London, Edward Mozon.'

INTREAT (L. *in*, intens., and *tracto*, F. *traiter*, 'I handle'), signifies to manage, conduct business, as with a superior; hence to make an arrangement or treaty, and so to implore, as being a chief means employed (Gen. xxv. 21; comp. Job xxxiii. 26).

INVASION (L. *in*, 'into,' and *rado*, 'I go'), a hostile going or incursion into the country of other people (1 Sam. xxx. 14).

INVENTION (L. *in*, 'on,' and *venio*, 'I come'), finding out by devising or constructing, that is, making something new; while 'discovery' is uncovering, bringing to light what exists, but is hidden. See Eccles. vii. 29, and comp. 2 Chron. xxvi. 15; also Prov. viii. 12, comp. with xli. 2. Jer. xxxii. 20; xxx. 24.

IRON (T., *eisen* in German), as the most valuable of metals, may be made the occasion of some remarks on metals in general; since, with that avoidance of abstract terms for which in its simplicity the Hebrew language is remarkable, the Bible, while it mentions gold, silver, &c., does not contain the general term metal. We have termed iron the most valuable of metals. Gold is of use chiefly from its being, on account of its rarity, a suitable medium of exchange. The same may be said of silver. But iron, from the abundance of its ore and its applicability to the practical arts of life, is not only of very high value, but so essential to social progress, that without it individuals and tribes could hardly have risen into nations. Iron is at the present day found in Syria. There also may it have been found of old (Deut. viii. 9). It was used at an early period (Numb. xxxv. 16). The Hebrews appear also to have been acquainted with steel, since mention is made in the Bible of instruments that could hardly have been made of any other metal; and according to some, the word itself occurs in Nahum ii. 3, where they render, 'chariots of sparkling steel.' Comp. Jer. xv. 12. Iron in part came from the neighbourhood of the Black Sea.

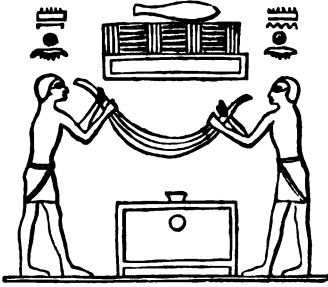
Palestine has no gold mines. Hence the

Hebrews must have obtained their gold by commerce. According to some ancient writers, it was obtained in the sand of certain rivers of Southern Arabia. But the real 'gold-waters of Southern Arabia' was the Indian Ocean, on which enterprise conducted great commercial operations, bringing westward, among other merchandise, gold. Southern Arabia was a *dépôt* whence gold was brought to Palestine (1 Kings ix. 28; x. 1, seq. 2 Chron. viii. 18. Ezekiel xxvii. 22). In 1 Maccab. viii. 3, mention is made of mines of silver and gold in Spain, the products of which were carried to the Asiatic markets by the Tyrians, who thus enriched themselves. Comp. Jer. x. 9.

Could we think that Job in xxviii. speaks of Palestine, we might infer that the Hebrews carried on mining to a considerable extent; for here are mentioned mines of silver, gold, iron, and brass, while allusion is made to processes of metallurgy (i. 2, 5, 6). In Deut. viii. 9, the fact is made probable by the description there given of it as a 'land whose stones are iron, and out of whose hills thou mayest dig brass.' Dan also is mentioned, in Ezekiel xxvii. 19, among those who supplied the market of Tyre with wrought or polished iron; but whether or not they obtained the ore from their own country, the passage does not make clear. A coal mine has in recent times been wrought in Lebanon, and Edrisi mentions a very productive mine near Beirout. From Tarshish, probably Spain, came to Tyre silver, iron, tin, lead. From the north and west came vessels of brass (Ezekiel xxvii. 12, 13). Yet this does not prove that mines were not wrought in Palestine itself. That metallurgy was well known, if not practised, may be inferred from many figures of speech taken from the art (Ps. lxxvi. 10. Is. i. 22; xlviii. 10. Zech. xiii. 9. Ezekiel xxii. 18. Mal. iii. 3). For gold and the other metals Tyre was the great mart which, directly or indirectly, supplied at least a large portion of what Palestine required.

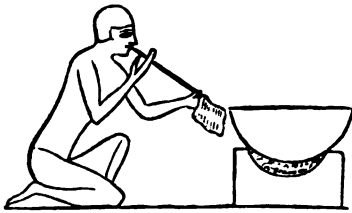
That the Hebrews in their earliest condition were well acquainted with metals, and possessed skill in working them, so as to be able to construct the articles required in their worship and in ordinary life, may with safety be inferred from the existence of the metals and the practice of metallurgy in Egypt. The metals required for the service of the sanctuary were gold, silver, and brass, which were well known to the ancient Egyptians. Objects made of them are found among the ruins of temples. The representations of such objects are common in paintings and reliefs, and the hieroglyphic groups which express their names are ascertained. To execute the work enjoined for the tabernacle, it was necessary that the several processes of overlaying (Exodus xxv.

11, 24), casting, and beating with the hammer, should be performed with skill and dexterity. These processes may still be seen as if in the performance. We give first a view of washing gold ore, taken from an edifice whose date has been fixed at 200 years before the exodus.



Immediately above the head of each figure the reader sees the hieroglyph for gold. The box on the ground contains the gold-dust as brought from the mines or washings. The two men agitate the ore in a cloth, in order to separate the pure from the impure grains. The block, the mat, and the wooden mallet, are for pounding them.

The next operation, smelting the ore, is here exhibited. The ore is subjected to the



heat of a furnace in order, as the hieroglyphs in the original import, to purify the gold from the dross (Exod. xxv. 11. Is. i. 25. Ezek. xxii. 18, 20).

There is in the British Museum a small figure of the god Amoun, or Amun, in silver, having the head-dress and the attire of the lower part of the body represented by thin plates of gold laid over the silver. A few years ago, a mummy was found in the necropolis of Thebes entirely wrapped in plates of gold.

This interesting group is blowing the fur-

nace preparatory to melting the metal. The



bellows are worked by the feet. The next process is now shown (Jeremiah vi. 29);



the metal is melted, and the crucible is being removed (Isaiah xl. 19).

A third design represents the rough exterior of a mould of baked clay, with a row of



many earthen funnels at the top, into all of which the fused metal is poured in succession. Another man supplies fuel to kindle a fire round the mould, in order to keep it at a high temperature, for some time after it has received the metal.

In the same manner we could present pictures of other operations (Is. xli. 7; xlii. 12. 1 Kings vii. 45), but prefer setting be-

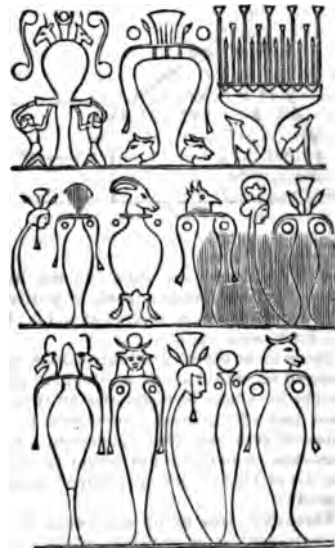
Here the reader a proof of the skill attained, in this beautiful golden vase, sustained by two Philistines, from the tomb of Rameses IV.



A very large quantity of the precious metals is found in the hands of the Israelites while yet in the desert. See Numbers vii. (comp. Genesis xiii. 2; xxiv. 22), the silver chargers mentioned in which place may find illustration in the preceding cut. Equally was the quantity very great which was used in Solomon's temple (1 Chron. xxii. 14; xxix. 4). Among other Asiatic nations, e.g. the Persians, there anciently existed an extraordinary amount of silver and gold in utensils and ornaments, whence we are justified in the conclusion that the supply was great.

Instruments of various metals are mentioned in the Old Testament as made from iron—axes (Deut. xix. 5. 2 Kings vi. 5; in the original, 'iron'), saws (2 Sam. xii. 31), chisels (Deut. xxvii. 5), pans (Ezek. iv. 3), weapons (1 Sam. xvii. 7), bedsteads (Deut. iii. 11), and chariots (Josh. xvii. 16. Judg. i. 19); from copper or brass, utensils of all kinds (Lev. vi. 28. Numb. xvi. 39. 2 Chron. iv. 16. Ezra viii. 27), also armour and arms (1 Sam. xvii. 5, 16, 38. 2 Samuel xxi. 16), chains (Judg. xvi. 21), and mirrors (Exod. xxxviii. 8). The larger objects were cast; also pillars which were employed for architectural decoration (1 Kings vii. 15, seq.). In Solomon's time, the skill for this operation was obtained in Phœnicia (14); from gold and silver were made ornaments of va-

rious kinds, cups, and vases. The elegance of the latter may be learnt from these specimens, exhibiting various forms of vessels of gold



and silver presented by Sethos to Amoun, at Karnak, as fruits of campaigns against the Canaanites. Comp. Joshua vi. 19. Images of false gods were made of silver (Is. ii. 20. Acts xvii. 29; comp. xix. 24), which were often overlaid with gold. Of lead were made weights and measures (Amos vii. 7. Zech. v. 7, 8). As workers in metals we find in the Bible the ironsmith (Isaiah xlv. 12), the brazier (1 Kings vii. 14), the gold and silver-smith (Judg. xvii. 4. Mal. iii. 2), artificers who are traced back to Tubal-Cain as the original instructor in brass and iron (Gen. iv. 22). The fabricators of weapons and other utensils of iron and brass were commonly carried away by conquerors, for the purpose of disabling the conquered from rising against their oppressors (2 Kings xxiv. 14, 16. Jerem. xxiv. 1; xxix. 2; comp. 1 Sam. xiii. 19). As money, gold was used by weight in David's time (1 Chron. xxi. 25).

The use of gold in weaving may be traced to the earliest times, but seems to be particularly characteristic of Oriental manners. It was, with woollen and linen thread of the finest colours, employed to enrich the Ephod, the girdle, and the breastplate of Aaron (Exodus xxviii. 5-8, 15; xxxix. 2-8). The ornamented silks of the Chinese are to the present day manufactured in the manner described by the sacred historian. Comp. Ps. xlv. 13. According to Josephus, the 'royal apparel' of Herod (Acts xii. 21) was 'a tunic all made of silver, and wonderful in its texture.'

ISAAC (*H. laughter*; A. M. 3285, A. C. 2263, V. 1896), the second of the three great forefathers of the Israelites born to Abraham and Sarah in their old age, in agreement with the divine promise (Gen. xv. 4; xvii. 17-19; xxi. 2-8). His birth occasioned the expulsion from the family of Ishmael, his half-brother, on which Isaac became the sole heir of his father's rights and property (xxi. 10, *seq.*; xxv. 5, *seq.*; comp. Gal. iv. 28, 30). In this position, and as the child of many hopes, Isaac was specially dear to Abraham, whose faith was in consequence sorely tried when he found himself called to offer his only son as a burnt-offering. The youth was spared, for 'a willing mind' was what the Divine Being required; and his trust in God and readiness to sacrifice his most valued possession, in obeying the will of Him by whom it had been given, were clearly attested by the preparations made by Isaac for the oblation (Genesis xxii. 2, *seq.* Heb. xi. 11, 17-19. Rom. viii. 32. James ii. 21). In the fortieth year of his age, Isaac married his relative Rebekah; who, after twenty years of sterility, bore him the twins Esau and Jacob (xv. 19-26). Isaac led a herdsman's life, which in those early days was often exposed to dearth of food. Hunger led him to Genar, on the south-western borders of Canaan, where, fearing

that, according to the custom of Eastern despots, his wife, being beautiful, might be taken into the king's harem, he gave it out that she was his sister, and so afforded another proof that the best characters of the Bible were not intended to be considered faultless. In this case, as always, falsehood begot difficulties. The patriarch returned to Beersheba (Gen. xxvi.). When in old age he had become blind, he was misled, under his wife's direction, to confer on Jacob that paternal blessing which of right belonged to Esau, and which had the effect of a modern testamentary bequest. This mistake he bewailed and did his best to repair. The family peace was, however, broken up. Rebekah was punished in being deprived of the presence of her favourite child, who, after years of hardship and captivity, returned to bury his father at the advanced age of 180 years (xv. xxvii. xxviii. xxxi. xxxv. 27; xlii. 31). The promises made of God to Abraham were confirmed to Isaac (xxvi. 1-8; xxii. 16).

While neither of the children of Abraham will bear a comparison with their father, who offers the beau idéal of the patriarchal character, Isaac is the least interesting, presenting few prominent characteristic features. He for the most part led a tranquil life, spent in pastoral pursuits, and in the enjoyment of that peace which the even tenor of his way guaranteed, on the sunny uplands and fruitful vales of Southern Palestine. The warmth of his paternal affections and the pastoral richness of his imagination appear in relief in the well-worn narrative that describes the purloining from him of the birthright, and its immediate unhappy consequences. A fine, impressive, but painful picture is presented in the blind old, grey-haired man, dealing as he may with a treacherous wife, his high-spirited first-born, Esau, and his supple and successful younger son, Jacob.

ISAIAH (*H. help of Jehovah*), the celebrated prophet, was the son of Amos, considered by some identical with the prophet Amos. So little is known of the events of Isaiah's life, that his name is scarcely more than a representative of his writings, which, however, are so multifarious and sublime as to afford a good compensation for the loss of any mere outward repute. It is remarkable that a man whose influence must in his day have been very great, should have left of himself in the Hebrew annals only scattered and imperfect notices. As much, however, is known of Isaiah as of Homer, with whom in other respects the Hebrew poet has been compared. According to the few prefatory words which introduce his writings in our Bibles, Isaiah exercised his prophetic office in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (i. 1; vi. 10). From vi. 1 compared with vii. 1, it has been inferred that he did not

is work till the year that king Uzziah (M. 4796, A.C. 752, V. 758); and appears to have been alive in the fourteenth year of Hezekiah (xxvii. 1), his prophetic ministry lasted for about half a century.

In view, probably, to command attention and give effect to his teachings, he was, it appears, accustomed to wear mean, shabby, and uncomfortable clothing (xx. 2), and his abode seems to have been his ordinary place of abode. He was probably twice married. By his first wife he had a son, who was called Shear-jashub (*the remnant will turn*). His second wife (viii. 3) bore also 'the prophetess' (viii. 3), and another son, to whom was given the biblical name of Maher-shalah-hash-baz (*the booty is quick to the prey*), a name that before the child should be born, to call his parents by their name, of the deliverance of his people (viii. 3).

His religious instructions were addressed chiefly to Judah and Jerusalem, yet he cast his prophetic eye on neighbour-nations. Under Jotham, whose reign was moral and prosperous, Isaiah had little duty than to enforce moral principles. The weakness and idolatry of Ahas forth greater exertions from the prophet, who manifests political wisdom and chiefly, however, in the first half of Ahas's reign did he employ his now powers for the high religious, moral, and political ends which it was the aim of his to promote. A diversely related transaction makes him to have suffered a death sentence under Manasseh (698—643).

His religious and political writings designated prophecies, Isaiah wrote a prophecy of Uzziah (2 Chron. xxvi. 22) and Hezekiah (xxxiii. 32; comp. Is. xxxvi.—lxxvi.). Psalms xvi. and lxxvi. have been ascribed to him; comp. Is. xxxiii. Supposed to have been only twenty years of age when he was called to the prophetic ministry, and that he wrote the life of Hezekiah, he did not have died before the 83rd year of age.

It is hardly as Isaiah been held in high esteem. Jerome and Luther compare his qualities with the eagle. Grotius compares him to Demosthenes of the Bible. The statement of Josephus, that Cyrus by his oracles was induced to set the Jews at liberty, shows the repute in which he stood. Eusebius terms Isaiah 'the most wonderful prophet.' Jerome remarks that he is to be called an evangelist rather than a prophet. For so clearly has he revealed the great mysteries of Christ's Church, that you think not that he

is predicting the future, but weaving a history of the past. He seems to me to have composed not a prophecy, but a gospel.' Augustine also: 'Isaiah, among the misdeeds which he reproves, the just acts that he enjoins, and the future suffering of sinners that he foretells, has prophesied much more than others respecting Christ and the church, that is, of the king and of that state which he founded.'

In sacred Scripture also are testimonies to Isaiah's worth and authority. The historical books, which only seldom mention the prophets, speak of Isaiah (2 Kings xix. 2, 20; xx. 1—2; 1 Chron. xxxii. 20). In the New Testament appeal is often made to his writings and testimony (Matt. i. 23; iii. 3; Luke iv. 17; John xii. 39, 41; Acts viii. 28; Rom. ix. 27; xv. 12).

ISALAH. THE BOOK OF THE PROPHET, may in regard to its contents be divided into two very dissimilar parts. The first, containing i.—xxxix., is chiefly occupied with the present and the immediate future; most of its speeches are directed against the kingdom of Judah or foreign nations. The former have reference partly to the political dangers which threatened that kingdom under Jotham and Ahas, arising from the confederated Israelites and Syrians, and at a later period, specially under Hezekiah, from the Assyrians; partly to the growing moral laxity of the people and their governors, which precluded the hope of 'better things to come,' and held out only an increasing severity of divine punishment. Isaiah's main effort lay in this—on one side, to keep the monarch and his subjects from all steps contrary to the theocratical constitution, for instance, from alliances with foreign states (vii. 11—20; xxx. 2—7; xxxi. 1—5), and from undue reliance on martial resources and human help (ii. 6, seq.; ix. 8, seq.; xii. 8, seq.), and to encourage them to place a calm reliance on the arm of Jehovah, who would not fail to succour his true worshippers (vii. 9; viii. 13, seq.); on the other side, to enforce with all earnestness the faithful service of Jehovah, and to oppose religious externality (i. 2, 17; xxix. 13, 14), avarice and love of splendour (v. 8—10; ix. 9; x. 2), oppression and fraud (i. 21—23; iii. 14, 15; v. 23; x. 1, 2), excess and idolatry (i. 2—4; ii. 6—8; iii. 16—26; v. 11, 22; xxx. 22; xxxi. 7). In the pursuit of his object, the prophet draws a very dark picture of the moral and religious condition of the people of Judah; showing by implication what need they had of a voice of stern and faithful warning, and how certain was their course downwards to national ruin.

Threatenings are uttered against foreign peoples, as the Babylonians (xiii. xiv. xxi. 1—10), the Assyrians (x. 5, seq.; xiv. 4—27), the Philistines (xiv. 28—32), the Moabites (xv. xvi.), the Syrians (xvii.), the Egyptians

(xvii. 12, *seq.*; xviii. xix.), the Tyrians (xxiii.): who, though in part employed as instruments in God's hand for punishing his people, are themselves to be punished in consequence of their enmity to Judah, their arrogance, and their neglect of the true God. This part, moreover, contains reproofs of Israel (ix. 8—x. 4) and the treasurer Shebna (xxii. 15, *seq.*; comp. 2 Kings xviii. 18), and brief declarations respecting Dumah and Arabia (xxi. 11—17), with some historical particulars (vii. xx. xxxvi.—xxxix.).

The second part (xl.—lxvi.) forms an independent and well-ordered whole, in which is promised the return from the Babylonish captivity. Here, while describing in vivid colours and with a truly prophetic eye the happy condition of the ransomed and regenerated nation, the writer is led to mingle in his pictures traits which look beyond the restored nationality, and have from an early age been held to refer to the Messiah and his happy times. In relation to this portion of his 'vision' is it that Isaiah has been spoken of as 'the evangelical prophet.'

In the first part, a strict chronological arrangement is not throughout observed. The vision of consecration, which may well be supposed to have taken place at the outset, is not found till you come to the sixth chapter. The passages xiv. 28—32; xvii. 1—11, belong to the time of Ahaz, though preceded by others which relate to the reign of Hezekiah. 'The burden of Egypt' (xix.) has been reckoned one of the latest of Isaiah's prophecies, and is posterior to xxviii.—xxxiii., which perhaps refer to earlier events than xxii. 1—14; whence we infer that the prophet wrote and published his prophecies separately, and that they were collected together by a later hand, when marks of time were less recognisable. Nor, indeed, are modern critics of one mind in regard to dates; for instance, the first chapter has been placed in the time of Uzziah, Jotham, Ahaz, and Hezekiah.

The second part may be divided into three leading portions, each of nine chapters, which are separated by a concluding verse, namely, xlviii. 22; lvii. 21; lxvi. 24. This important part seems to have been pretty nearly all published, if not written, at the same time, which, speaking generally, may be considered as towards the latter part of Isaiah's life; when, retired from the press of public affairs, he had leisure and repose to reflect profoundly on the actual condition of the nation, and, seeing how 'coming events cast their shadows before,' predicted the unavoidable enslavement of the corrupt people, and their deliverance through the gracious counsels of God. In this view the historical portion, xxxvi.—xxxix., which has reference to Isaiah's public exertions, stands in its right place, since what follows belongs to a later period.

Till recently, the prophecies of Isaiah were generally recognised as written by that sublime teacher. Within the last fifty years, however, this generally-received opinion has been impugned. The question has been debated almost exclusively in Germany, where names of great repute are ranged on both sides. The assailants have denied the authenticity of more than one-half of the contents of the book. It is not, for the most part, pretended that these impugned portions are forgeries. They are genuine but later productions, which came into existence just before or during the exile, and being written by some one bearing the same name as the great prophet, or on insufficient grounds being after a time held to be his, were ascribed to Isaiah and added to the manuscript rolls which contained his authentic works. Hence arises a division of the book into the Proto-Isaian (the first or really Isaian) and the Deutero (the second), or Pseudo (falsely so called) Isaian prophecies. In what we have before designated the first part of Isaiah, the following portions have been declared unauthentic, namely, xiii. xiv.—23; xv. xvi. 1—12; xix. 16—25; xxi. 1—10; xxiii. xxiv.—xxvii. xxxiv. xxxv. xxxvi.—xxxix. In the second part all, without exception, from xl. to lxvi., both inclusive, are pronounced to have had some other person than Isaiah for their author.

That much of what is uncertain and arbitrary has entered into the views of the hostile critics, is sufficiently evident from the facts that they agree neither in the passages to be adjudged unauthentic, nor in explaining the origin of these passages. They are, indeed, all of one mind in declaring that Isaiah did not write the splendid portion, xxxix.—lxvi.; but here their agreement stops.

In allusion to a species of publication not unusual in Germany, the name 'flying leaves' has been applied to parts of Isaiah. In it is an instance illustrative of what is meant. The first verse announces a prophecy concerning Judah and Jerusalem; the second commences a prophetic view of the days of the Messiah; and it is not till the sixth verse that 'the word' announced in the opening verse begins. At the ninth verse seems to commence a subject of a far wider bearing. With the commencement of the next chapter the prophet returns to his own disobedient countrymen, and the subject is followed up, but with little consecutiveness of thought; for the writer seems so mastered by his emotions, that he throws out his words with little regard other than that which truth and religion demand.

After a similar manner prose is blended with verse, so that sometimes the one runs almost insensibly into the other (iv.—viii.). Thus, too, in following chapters, the wickedness of the Hebrews, their punishment by

syrians and Egyptians, the punishment of these foreigners themselves, and peace, safety, and joy, are interlarded in a manner which, while it attracts the reader's attention by the constant of scene, discloses the agitation of order which the author wrote; so that ritten warnings and predictions have a picturesque vividness of a present and seem as if set down from the lips of the inspired seer, who, 'rapt in his times,' paints in burning words that stand before his prophetic eye. The record discovers the action of a clear state of thought, its clearness, its statements, its dealings with actual realities, its strong and prevailing tone, its pure and lofty religious feeling, profound reverence for God and his scheme to evince a genuine and healthful extraordinary condition of mind, and a broad distinction between the truth of Jehovah and the falsities of Delphi Dodona. It must however be added, is only in the first part we find such mingling of materials as looks like a collection of separate pieces. The second, from first to last one grand poem, is, at whatever period it was written, causes, consequences, and terminates the captivity in Babylon.

It is distinct as well as emphatic are seen the prophecies. We give one or stanzas. Difficult is it to apply to any than the times and the blessings of Isaiah the language employed in it.

With equal precision and force is the from Babylon set forth in xi. 10—18, graphic is the description of the forces ring against Babylon, and the assault hardy Medes (expressly named, xiii. 17) the city, whose ruin is described with as truth as force (xiii.). In x. 28, the stations of the Assyrian army are named with a geographical knowledge lasting as exact as the manner of writing is poetical. How minute and is the description of the sins of Judah set forth in lvii. Here is a copy nature. Here is evidence that the artist drew from a reality. God's prophets have been a persecuted race, and the person has raged the more, the more faithful they in bearing their testimony; never with so true, never with so effective did a writer describe 'the afflictions of the righteous,' as when, probably speaking himself, Isaiah wrote the touching passage in i. 4—9; lli. 13—liii. Then, that exactitude as well as force is the how of Babylon predicted (xvi. xlvii.)! The language is employed that betokens a full accurate acquaintance with the political, and religious condition of the city and its king. But Cyrus, the great instrument to be employed in the ransom of the captive

Israelites, is expressly named (xlv. 28; xlv. 1; comp. xlviii. 20). The risk of proving false was too great for the prophecy to have been uttered before that conqueror had subjugated Babylon; while there was a certainty of being convicted of groundless pretensions, if the prophecy of his favour to the Jews was not put forth till after the issuing of his famous decree. Besides, the whole tenor of these lofty strains would have been idle—nay, could never have come into existence (for these are not the feigned emotions of a professional poet, but the true voices of the most religious and the most sublime of God's prophets)—had the period of their utterance been posterior to the decree of Cyrus, since beyond a doubt they were in the main designed to fulfil the command with which they begin (xl. 1)—

'Comfort ye, comfort ye my people, saith your God, under the troubles and oppressions of exile in a land of idolaters.

Now this distinctness, this precision, this minuteness, are tokens of reality. They distinguish the prophet from the soothsayer. They are an appeal and a challenge to contemporaries who would never have received the writings in question had they not known them to be genuine, and to whom these qualities were so many tests and evidences. Nor is it to be supposed that a falsifier would have risked the exposure which must have followed the publication of these prophecies, had they been either mere bold conjectures or put forth only near or after the events. Rash indeed was the experiment made by him, or those who uttered these predictions or published this collection, if, with the assumption of a prophecy in nearly every page, the whole was nothing more than history read backwards, and a well-ordered series of facts thrown into poetic confusion. Such a notion offers no explanation of the undeniable fact that these writings were received by the nation, enrolled among its sacred volumes, and appealed to as of divine authority. Indeed, the prophetic became the great educational books of the people; they formed the national mind; they created and coloured the national expectations; specifically they gave rise to the entire state of thought and feeling which we term Messianic; and must, therefore, have been believed to be genuine and authoritative—a belief which affords a tacit but strong attestation to their credibility.

We regard with no deep interest the question as to whether the entire book, or what part of it, may be ascribed to Isaiah. If Isaiah did not, some one else did, write these sublime compositions, whose truth, reality, and divine character shine conspicuously in every paragraph. However it originated, the book is here. It was in the hands of the Hebrew people centuries be-

fore Christ. It has been a light to them and to the world. Blot out the name Isaiah, you have not destroyed a line of the book; disown his claim, you do not invalidate its authority. The sun remains the same whether designated *sol*, as in Latin, or *helios*, as in Greek. And in regard to the allegation that evidence of more than one hand is seen in the work, we think that, as in the case of Homer, it is more easy to conceive of one Isaiah than of two or several.

The objectors would have effected something of a nature to trouble the friends of revealed religion had they proved that these writings were uncongenial with the Mosaic system, uncondusive to the good of the Hebrews, unsuitable for the benign purposes of Providence, unfitted to perform a part in the education of the human race, unhistorical in their particulars, irreligious in their tone, and immoral in their tendency. This they have not done and cannot do, for the very reverse of the qualities here implied are those by which the entire book (speaking generally) is distinguished. Three prime spiritual truths are exhibited, and most variously and impressively exhibited, in the work:—I. God is; he is the living and true God, in contradistinction to idols; he is the sole God, in contradistinction to Persian Dualism; he is a Mind separate from and independent of creation, in contradistinction to visionary theories of speculative and transcendental philosophy. II. God is the Governor of the world, who exercises judgment in the earth, punishing the guilty, rewarding the obedient, using all men and the mightiest states as his instruments, and aiming only at one thing, namely, to (III.) make holiness, and with it happiness, universal; which grand aim will be realised in a coming age, when, inferior instruments having performed their part, the great Messiah will begin his reign of piety, love, and peace, which shall embrace all nations and extend over endless ages. These three ideas, pursued throughout the work in union with instances of partial retribution, local restriction, national and political colouring, give to the prophecies of Isaiah an ideal character; so that you have only to strike out what is temporary and limited, in order to gain divine truth in all the width of its historical import, and true prophecy in its application to Jesus and in its bearing on future ages.

The theory, however, which supposes that the second part was composed during the exile, is confuted by passages which require an earlier date. The effect of the captivity was to disabuse the minds of the people so that they put away that idolatry and its abominations, the practice of which, especially as exhibited in the century that preceded the exile, was the cause why they were appointed of God to undergo that calamity. A state of actual and gross idolatry is, then, charac-

teristic of a period anterior to the deportation of the Jews beyond the Euphrates. Such a state is described as existing at the time when these prophecies were uttered, as in xlviii., where (2) it is implied that the city of Jerusalem is still standing entire (comp. lxvi. 6), and in lv. 1—3; also with the moral and social degeneracy which idolatry produces, in lvii. lviii.; in the last passage, with a clear implication (2—4) that the temple services were then ('this day') actually proceeding; comp. lix. The second part, perhaps the loftiest of all the productions of the human mind, derives a unity and a completeness from the subject. Standing at a considerable distance from the actual events, the prophet, enlightened by Him to whom all things and all times are one eternal present, foresees and declares that the religious and moral depravity in the midst of which he lived would inevitably end in the captivity of the nation; that this punishment would produce reformation, reformation turn aside the anger of God, who would restore his penitent people to their native land, and give them, in reward for their obedience, a degree of prosperity and happiness such as they had never before experienced. This is the prophet's theme. But the manner in which his utterances are put forth is as novel, various, lofty, and impressive, as the thoughts themselves are grand. We have here to do, if not with the first of prophets, certainly with the finest of poets. Say these are not real predictions; you cannot deny that they contain the very essence of true religion. Refuse to Isaiah the honour of being their author; you are still obliged to reverence the manifestations of a mind that is not the less great for being unknown.

The prophetic powers of the writer are put beyond a question, for he describes a state of things far greater than could have ensued from any glorification of restored Judaism; and we argue that if the author possessed the faculty of so looking into the future, he may well also have seen and foretold the overthrow of the Chaldean empire, and the restoration of the captive Hebrews by the favour of Cyrus. That Isaiah did predict such a state of things is obvious. In the midst of glowing descriptions of the coming glory of Israel, he interweaves declarations whose fulfilment did take place, and is yet taking place, but which not even a prophet of the captivity could, unless inspired, foresee. In brief, these declarations amount to this, that the Gentiles should be converted to God, and a spiritual reign commence which would be a source of blessedness to all nations, and eventually prove the glory of Israel (xli. 1; xlii.—xlii. 1—5; xlix. 14—26; li. 4—lv.; lx. lxii.).

In exhibiting the spread of the kingdom of God over the world, the prophet speaks

age in terms which find no coun-
ter in Jesus, the Christ of God,
accurately describe, to prepare
appearance they must have pow-
er, and whose claims over our
they still assert. Thus:

my servant whom I uphold,
in whom my soul delighteth;
my spirit upon him:
I lay forth judgment to the nations.
It cry not raise his voice,
it to be heard in the streets.
Heed shall he not break,
his flag shall he not quench;
it shall not be discouraged,
he established judgment in the earth;
his shall wait for his law.

Universalism of Isaiah is of a cha-
racter dissimilar to that developed
in the early history. It still,
Jerusalem for its centre, but its
scope is the entire world. It rests
but its spirit is, to a large extent,
of Jesus. This widened vision,
concerns the Messiah, and the dis-
tinct objects occasioned and sus-
tained expectation of his advent (xlii.
: 1—6; liii. lxi.), seems to us
as if you deny that it was a natu-
ral offshoot of Mosaism, pro-
moting the genial and fostering warmth
of the Mind. Most extraordinary
is a parallel would it be, that the
actual and adequate expression of the
ideal should have been the work of
unknown, or an inferior prophet;
inspired of God, of human duty and
good, which found their archetype
in Christ, but which the world is not
distant enough to receive into its heart
could have sprung from a mixture
of exclusiveness, sagacity, and spi-
ritualization. See ΠΡΟΦΗΤΑΙ.

(*L. insula*, *F. isle*, 'an island'),
the sense of portions of land sur-
rounded by water, is a term which does not
correspond with the Hebrew original, for
times denotes a coast or country
towardly) on the sea shore, or, still
more, a distant land or remote west-
ward (Genesis x. 5. Is. xx. 6; xl. 15.
xix. 6), especially the coasts of
Israel xxiii. 2, 6; lx. 9. Jer. ii. 10;

These islands, or western coast-
lands in connection with Tyre, since
historians it was that the Hebrews
had little knowledge they had of
affairs and the maritime districts
of. Indeed, the islands and shores
of the eastern or Great Sea, the Mediter-
ranean, peopled by a Phœnician popu-
lation, which the mother cities on the
coast of Palestine kept up a com-
mercial intercourse (Isaiah xi. 11;
Ezek. xxvii. 85). When it is said,
x. 1, that 'Ahasuerus laid a tribute
land and the isles of the sea,' the
fact by these terms to represent the
Is. II.

whole world as his vassals, though he may
have had a special reference to the expedi-
tion undertaken by Xerxes against Greece.

ISRAEL (*H. he fights with God*, or *God's
fighter*) is a name given to the patriarch Jacob
in consequence of his wrestling with an angel,
termed *el*, or god (Gen. xxxii. 24, 28; xxxv. 9);
the origin of which account may have been a
victory obtained by Jacob over a formidable
opponent named *el*, whom the self-glorifying
faith of later times identified with a heavenly
power denominated by the same appellation.
Or the name 'God's fighter' may have ori-
ginated from the Hebrews having in their
hands God's cause, in the conquest of the
promised land. Comp. Numbers xxi. 14.
'Israel,' however, became the favourite deno-
mination of the Abrahamides, who regarded
it as honourable, and used it themselves as
their national name. For 'Israel,' some-
times 'children of Israel,' or 'house of Is-
rael,' was employed (Exod. iii. 9. Deut. vi.
8, 4. 2 Sam. xii. 8).

This name, Israel, was, on the severance
of the kingdom under Rehoboam, retained
by the ten tribes in contradistinction to that
of Judah, the name of the tribe which, with
Benjamin, remained faithful to the national
institutions. That the national designation
should have been held by the revolted tribes
may possibly be accounted for by the fact,
that they were the greater number and cov-
ered the larger part of the land, as well as
from the predominance of the cultivated
tribe of Judah, who, in possession of the
capital, might easily give its own name to
the southern kingdom. On the blending
of the tribes in one commonwealth, which
took place on the return from captivity in
Assyria, 'Israel' ceased, except historically,
to be a distinctive appellation (Luke i. 80).

In the establishment of a separate king-
dom under Rehoboam, Israel gained the
larger portion both of men and territory.
Jerusalem and the province of Edom fell to
the lot of Judah; four-fifths of the country
and the sovereignty over Moab belonged to
Israel. Jerusalem was hemmed in very closely
by the alienated population. In the pass of
Gophna its last town was Geba, only six
miles distant. On the eastern road also,
Jericho, eighteen miles off, was Israelitish
(2 Chron. xxviii. 15). In fact, the tribe of
Judah would have stood alone but that it
commanded some of the Benjamite towns.
The barrier between the two kingdoms was
Mount Ephraim.

'Israhel,' as denoting the land occupied by
the ten revolted tribes, may be described as
being the eastern coast of the Mediterranean,
whose boundaries were on the north, Leba-
non; on the west, the Mediterranean; on the
south-west, Philistia; on the south-east, the
northern extremity of the Dead Sea and the
river Arnon; and on the east, the Arabian
desert. Its capital was Samaria. The king-

dom of Israel was ruled successively by twenty kings during a period of about 250 years, being at last destroyed by the Assyrians, *cir.* 720 A.C., in consequence of the sins, chiefly the idolatry, of the nation (2 Kings xvii. 23).

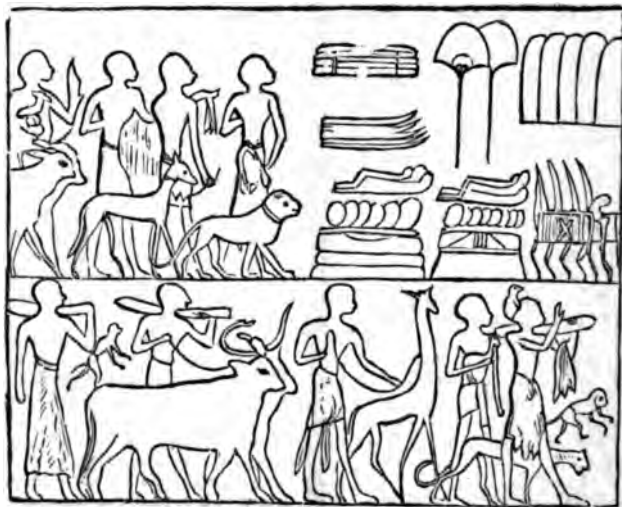
ITALY, called by the Greeks *Hesperia*, or the Western Land, as it lay to the west of Greece, probably the Hebrew Kittim (Gen. x. 4), or Chittim (Numb. xxiv. 24), a fruitful peninsula in the north-west of the Mediterranean Sea, was divided into, 1, Upper or Northern Italy, or Gallia Cisalpine and Liguria; 2, Middle Italy, or Italy Proper, comprising Etruria, Umbria, Picenum, Samnium, Latium, and Campania; 3, Lower Italy, or Magna Græcia, which consisted of Lucania, Bruttium, Calabria, and Apulia.

Already at the day of Pentecost appeared in Jerusalem 'strangers from Rome,' the capital of Italy (Acts ii. 10), shewing that in the then metropolis of the world had been made a preparation for the gospel, which was afterwards successfully proclaimed and established there chiefly by the apostle to the Gentiles (Acts xviii. 2; xxvii. xxviii. Heb. xiii. 24).

ITURÆA, a district which in the time of Jesus belonged to the tetrarchy of Philip, son of Herod. Ituræa is mentioned in connection with Trachonitis (Luke iii. 1), and is hence to be looked for in the north-eastern part of Perea. In 1 Chron. v. 19, we find a tribe of Arabs, called Jetur (comp. 1 Chron. i. 31, and Genesis xxv. 15), belonging to the Hagarites, whom Reuben, Gad, and the half tribe of Manasseh, subdued and expelled. Jetur is obviously the root of Ituræa. We are thus taught that it lay in the region north-east of the Jordan, where were Batanea

and Auranitis, which also were under Philip's government. The name has not in modern times been discovered, so that we can give only this general reference for the locality, which the ancients describe as a high land full of clefts and caverns.

IVORY, correctly given in the Hebrew as *teeth*, or *elephants' teeth*, was known to the Hebrews long before they were familiar with the animal itself, which, springing from India, passed through Persia and Western Asia into the more western parts of the world, though elephants of a kind inferior to those in India existed in Africa at very early periods. It does not appear that elephants were well known to the Jews till, in the time of the Maccabees, they had to meet them in the field of battle. Ivory seems to have originally come to the Israelites from the Phœnicians, who imported products of India and distributed them over the west (Ezekiel xxvii. 15). Some idea may be formed of the luxury of the Phœnicians from the statement—even if confined to overlaying, and that only in case of pleasure-vessels—that they used ivory for the benches of their ships (6). As in Egypt, so in Palestine, ivory was employed for decorating, chiefly by inlaying, chairs, couches, and other pieces of furniture (1 Kings x. 18. Amos vi. 4), though sometimes it was lavished on rooms or even entire edifices (1 Kings xxii. 39. Amos iii. 15. Psalms xlv. 8). Domestic utensils and images of idols also were by the ancients made of ivory. Comp. Rev. xviii. 12. Solomon himself imported ivory with gold, silver, apes, and peacocks. This cut exhibits articles of the kind, being a part of the tribute paid by the Ethiopians, as depicted on a temple in Nubia.



J.

JH (*H. dryness*), sometimes called **lead**, a considerable city (not to be confused with Jabex in Judah, 1 Chron. xix. 1), in the north of Gad, or the east of Manasseh, in Gilead, beyond the Jordan (Judg. xxi. 8, *seq.* 1 Sam. xi. 1. li. 4), identified with the modern **Jabes**, which, lying to the south-west of Bethanah, or Scythopolis), waters from the east into the Jordan, a few miles below the southern end of the Sea of Galilee.

JK (*H. evacuation*), a river on the Jordan, which rises in the high lands of the north, and falls into the Jordan opposite to it. It is small, but has water in it.

The upper **Jabbok**, the *Nahr Amud*, the western boundary of the Amorite kingdom of Sihon. The lower **Jabbok** was the northern boundary of the Amorite kingdom of Sihon. The upper **Jabbok** was the northern boundary of the Amorite kingdom of Sihon. The lower **Jabbok** was the northern boundary of the Amorite kingdom of Sihon. It is now called **Jabok**. Comp. Gen. xxxii. 22.

JH (*H. he that builds*), a Canaanitish hero, in Galilee, who at the invitation of the Israelites effected a confederacy with them, and was beaten by Joshua (Judg. xi. 1, *seq.*). The same name was also a successor of the preceding, who, as one of the Judges, held the Israelites in subjection for twenty years, at the end of which he was slain by Barak (Judg. iv. 1, *seq.*). **JH**, or **Jacynth**, in Hebrew *lehel*, translated in the common version *figure*, is a transparent glass, with a tendency to yellow and is valued more than of old.

JH (*H. he that supplants*; A.M. 3844, 4, V. 1836), one of the three great heroes in whom all the families of the Israelites were to be blessed (Gen. xxii. 18); a hero of which we of these days have seen more and more fully seeing, the greatness of his deed. He was the son of Isaac (Gen. xxv. 21—26). The quiet, domestic life of the latter made him the darling of his mother, who, unhappily misreading enough false kindness, aided him to his brother's privileges as the first-born, and gave occasion to hatred between them, and great and lasting trouble to his wife. Having reason to think that his safety demanded flight, she led her to send Jacob to Haran, their native

land, in order to choose a wife of his own kindred (xxvii). While on his way, Jacob had a remarkable dream, and received of God a promise of great wealth and honour; which induced him to set up a monument of stones, on which he poured oil (comp. Jer. iii. 9), in commemoration of the Divine condescension (xxviii). Arrived in Haran, he was well received by his maternal uncle, Laban, whom, according to the usage of the country, he served seven years for the hand of the fair Rachel, but was deceitfully made the husband of the ill-favoured Leah. Another seven years' service made Rachel his wife. By the two, and Bilhah and Zilpah, their handmaids, Jacob had twelve sons and one daughter (xxix. xxx. 1—24; xxxv. 16, *seq.*). Meanwhile, Jacob formed with Laban an arrangement by which he acquired large possessions, employing means the character of which may not be without parallels, but which, whether found in modern or in ancient times, Christian morality condemns (xxx). The relations between Jacob and his uncle, which had for some time been of an unpleasant kind, this transaction seriously troubled and darkened, so that, a separation becoming desirable, Jacob, after twenty years' service, proceeded to return into Canaan with his wives, children, and cattle. Obligated to steal away, he was pursued and overtaken by Laban in Gilead, where, after disputes of a threatening nature, the uncle and nephew came to terms of peace (xxxi). Resuming his journey, Jacob, having had an extraordinary interview with God (see **ISRAEL**), was alarmed by finding on the road before him his brother Esau, whose wrath he dreaded, and whom he took steps for conciliating. Such measures were not necessary. Generous in his nature, Esau came to welcome, not assail Jacob, to whom he showed brotherly love and offered a guard for his protection (xxxii. xxxiii). On leaving his Bedouin brother, Jacob, still journeying towards the south-west, at length arrived in Canaan, coming to 'Shalem, a city of Shechem' (18), where he erected an altar, which he called *El-elohe-Israel, God, the God of Israel*. From this place he went southwardly to Bethel, where he built another altar, which he denominated *El-beth-el, God of Bethel*, or of God's house. Travelling hence, he lost in childbirth, at Ephrathah (Bethlehem), Rachel, whom having buried in the way, he set a pillar upon her grave. At last, he reached Hebron and rejoined his father, whose death brought once more together Jacob and Esau, who, having united in the obsequies of their parent, separated ap-

parently for ever (xxxvi. 6—8). While Esau repaired to Mount Seir, Edom, Jacob settled in Canaan, where he had to bewail the apparent loss of his beloved son Joseph (xxxvii.), whom, however, compelled by famine to send for corn into Egypt, he found there in the office of grand vizier, and to whom he on invitation went down. Here he lived many years, in the enjoyment of every earthly good, in the district of Goshen, expressly chosen as the best fitted for the abode of himself and his family (xxxix.—xlvi.). Arrived at the advanced age of 147 years, Jacob felt the approach of death. He therefore called his sons around him, and, with the knowledge of a father and the prophetic eye of a sage, pronounced on them characteristic blessings and died. According to an oath which he had taken from Joseph, his dead body, having, in agreement with Egyptian usage, been embalmed, was conveyed into Canaan, and interred at Hebron (xlviii.—l.). Thus was preserved a memorial of the promise made by God to Abraham, Isaac, and himself, that the land of Canaan should belong to their race; and thus, even in death, was the right of possession illustrated, and actual possession in some sort taken.

Jacob is one of those passive characters that are constantly under the power of circumstances, from which, receiving an impress, they prove good or bad according to events. Thus we find him all his life subject to outward influences, without possessing the internal power necessary to subdue them to his will. Under the hand of his mother, and living tranquilly in her tent, he reciprocates the love which he exotes in her and her household; but, yielding to the pressure of her stronger will, he commits a misdeed that proves the first of a series of bad or unhappy actions, in which he is carried along in life, now flying from his injured brother, now, through his own evil conscience, mistrusting that brother's generosity; serving his uncle during his prime, and gaining advantage over and freedom from him only by the cunning which is the characteristic resource of weakness; till, yielding to the imperious demands of hunger, he forms a connection with a foreign land, into which he is at length involuntarily led, and where he terminates his days in a state of prosperous dependence. Had he possessed more internal power, he would hardly have done his mother's evil bidding, or been necessitated to lean on the unsafe staff of Egyptian munificence.

JACOB'S WELL was, in the days of our Lord, the name of a fountain in the vicinity of Schechem, not far from the road leading from Jerusalem to Galilee, which was considered to have been dug by the patriarch whose name it bore (John iv. 6, 12). There can be scarcely a doubt that, like other nomads, Jacob, when in those parts, was com-

pelled to dig wells for watering his cattle (Genesis xxxiii. 18; xxxvii. 12), though no mention is made of such a fact in the Book of Genesis, nor are we sure that the well which now bears the patriarch's name is that which bore it in the earliest times of the gospel; yet there is nothing to prove the contrary, and the local tradition is not to be contemned.

JAEL (*H. a kid*), the wife of Heber the Kenite, between whose house and the king of Hazor relations of amity existed. Availing herself of these, Jael invited Sisera, general of Jabin, king of Hazor, to accept the shelter of her roof when, being defeated, that soldier was flying for his life. He accepted the asylum, was kindly treated, and then, while asleep, was slain by his hostess (Judg. iv. 7, seq.). The deed is highly praised (v. 24); whence we may learn that it is no less for warning and avoidance than imitation that the Christian must study narratives found in the Scriptures.

JAIR (*H. light*; A. M. 3941, A. C. 1807, V. 1451), a Gileadite, one of the Hebrew Shophetim, or Judges, who ruled Israel for two-and-twenty years. His private property was large, for he possessed in his native district thirty towns; so that to each of his thirty sons, whose dignity was such that they rode on thirty ass-colts, he gave one of these places, which, after him, were named *Havoth-jair*, Jair's villages (Judg. x. 3—5. Comp. 1 Kings iv. 18).

JAIRUS, a ruler of the synagogue, whose daughter Jesus restored to life; in doing which he gave utterance to an intimation of his doctrine that death is properly but a sleep, in the words, 'the maid is not dead, but sleepeth' (Matt. ix. Mark v. Luke viii.).

JAMES (the Elder), in the original the same name as Jacob, is a name borne in the New Testament by one of the Twelve Apostles, son of the Galilean Zebedee and Salome, and brother of the apostle John, in conjunction with whom he, while pursuing his business as a fisherman, was called to the high office of being an apostle of Jesus Christ (Matt. iv. 21, 22; x. 2. Mark i. 19, 20. Luke v. 10; vi. 14). The two, with Peter, were admitted into the special confidence of the Lord (Mark v. 37; xiii. 3. Luke viii. 51); so that James was present at his transfiguration (Matt. xvii. 1) and at his humiliation in the garden (Matt. xxvi. 37), a privilege which may have been the occasion why their mother preferred a petition for their pre-eminence (Matt. xx. 21). James and John appear to have been distinguished for energy of character, which, while yet unrestrained by the mild and loving spirit of the gospel, broke out on one occasion into a request that Jesus would smite with lightning an inhospitable village of Samaritans (Luke ix. 52), on which account it probably was that they received from their Master the name of

'sons of thunder,' or Boanerges (Mark iii. 17). The activity which James displayed during the lifetime of Jesus appears to have been resumed after the ascension, for he was made an object of the wrath of Herod Agrippa, who, A. D. 43, caused him to be beheaded (Acts xii. 1, 2). Thus, in fulfilment of the words of Christ, did James drink of his Master's cup (Matthew xx. 20—23. Mark x. 35—48).

The family to which James and John belonged possessed some property, being, as would appear, the joint owner of a fishing barque on the Lake of Galilee, in the working of which they employed hired servants (Mark i. 20. Luke v. 10).



JAMES THE ELDER.

JAMES, distinguished from the former as 'the Less' (Mark xv. 40), or 'son of Alphaeus,' was also probably an apostle (Matt. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13). Alphaeus is a Grecised form of the Aramaic Cleophas, Cleopas, or Klopas (John xix. 25). Hence James the Less was son of Mary, the sister of Christ's mother (John xix. 25. Mark xvi. 1. Luke xxiv. 10), and James and Jesus were sisters' sons, or cousins; on which account, with a latitude not unknown to the Hebrew, James is called 'the Lord's brother' (Gal. i. 19; comp. John vii. 3. 1 Cor. ix. 5. Matthew xiii. 55. Mark vi. 3). From the passage in Galatians, it appears that James the Less held a prominent station in the church at Jerusalem; and Acts xii. 17 shows us a person of distinction in the same community bearing the name of James, who, as James the Elder is spoken

of in ver. 2, must be another person, and is probably James the Less, son of Alphaeus, and brother of the Lord (John vii. 5 refers to an earlier period) This eminent person



we find in Acts xv. 13, *seq.*; xxi. 18, *seq.* Gal. ii. 9, 12, where he appears as high in office in the church at Jerusalem; and after the death of James the Elder, he seems to have been simply termed James (1 Cor. xv. 7). His alliance with Jesus and his own character combined to raise him to the dignity he held. The influence which ensued he employed for the furtherance of his Jewish views of the gospel, and so was brought into collision with the apostle Paul. According to Josephus (Antiq. xx. 9, 1), he was stoned to death, at the instigation of the high-priest Ananias, cir. 62 A. D.

The passage in Josephus is so important an indirect confirmation of the gospel history, that we shall set down the historian's words:—'Ananias' (or Ananias) 'assembled the Sanhedrim of judges, and brought before them the brother of Jesus who was called Christ, his name was James, and some of his companions. And when he had made an accusation against them, as breakers of the law, he delivered them to be stoned.'

JAMES, THE EPISTLE OF, written by James, 'a servant of God and of the Lord Jesus Christ,' probably James the Less, is termed a catholic or general epistle, because addressed not to a particular community, but to Christian converts from Judaism, of the twelve tribes, that is, of the great body of the Hebrew nation, scattered abroad or living in heathen and foreign lands.

The epistle, which must have been written before A.D. 62, when its author was put to death, appeared in a period of trial and persecution which caused men to waver in their fidelity, and occasioned many sudden alternations of condition (i. 2—12; v. 10), and when it was expected that the coming of the Lord drew nigh (v. 7—9). False views of the origin of temptations (i. 13) and of the justifying efficacy of faith (ii. 14—26), as well as general improprieties of conduct (ii. 1; iii. 1; iv. 1), so prevailed, that James considered it his duty to pen this letter. The passage relating to faith and works (ii. 14—26) is of special importance as marking the contrast held to have existed between this pillar of the church (Gal. ii. 9) and representative of the Jewish school of Christians, and the apostle Paul, whose views on justification by faith (Gal. ii. 16) it may appear designed to withstand. The piece, however, is a striking proof that speculative opinions, however important in themselves, cannot suppress in the Christian's heart the natural fruits of the divine religion of the Redeemer of the world, for the letter is replete with the wisdom, gentleness, love, and goodness of the gospel. After the usual greeting, the writer speaks of the topic, temptation, which, as of the most pressing importance, was uppermost in his mind (i. 2—14). Referring evil to man's lusts, he ascribes good to God, who had brought forth Christians as a kind of first-fruits of his new creation, and they ought, in consequence, to be gentle and excellent. Hence arise an exhortation against prevalent vices, and a brief, but fine and true description of religion (14—27). Having spoken of the needy, the writer is led by association of ideas to warn his readers against that unchristian partiality which neglects the humble to show honour to the great. This disregard to the poor was the more inconsistent, because Christians themselves had suffered from the injustice of rich heathen men; and the duty of maintaining equal affections is urged by the consideration that a law is equally broken whether transgressed in one point or many (ii. 1—12). The unbrotherly spirit arose, according to the sequence of the apostle's thoughts, from erroneous notions respecting faith, as if mere belief had a saving power (12—26). This religion of the head had also occasioned a despotic manner of acting, accompanied by an ungoverned tongue, whose transgressions are re-proved, as well as its natural effects, 'bitter envying and strife'; and a picture is by implication drawn of the state of Christians, which proves that writers who paint the earliest days of Christianity as morally all sunshine, borrow largely from their own imaginations. The reproof is terminated by a beautiful description of 'the wisdom that is from above' (iii.). Reverting to the same topic, doubtless from a conviction of its

urgent importance, James describes the true origin of prevalent wars and fightings, and severely reproves the vices of cupidity and sensuality. Evil-speaking is condemned, and an irreligious trusting in time to come, which was the more blameworthy because the Lord was about to make his second advent (iv.). Then follow charges of oppression and injustice against rich men, which it is difficult to think Christians could have rendered themselves liable to, and which may refer to heathens, the rather because, in v. 7, the writer seems to return to the subject of his first address, exhorting his 'brethren' to be 'patient unto the coming of the Lord' (7—11). Evils which appear to have arisen from the contrary practice, probably since judicial oaths before heathen tribunals (comp. ii. 6) involved the invocation of idols, induced the writer altogether to prohibit swearing. Then follow directions of a practical nature, which bring remarks on the efficacy of heartfelt prayer and the greatness of that work which is performed in the conversion of sinners.

If the epistle terminates somewhat abruptly, the fact is only in keeping with its general character, in which, although a train of thought may with care be traced, there are scarcely any of the ordinary observances and tokens of orderly arrangement. The piece is unartistic, a production of piety rather than literature, yet containing passages of high literary merit (i. 17, 27; ii. 17—26; iii.).

The epistle shows that at the very early period to which it refers, an organisation already existed in the Christian church by which each community was governed. Thus the brethren met in their assemblies, which were open to the public (ii. 2), and which were obviously a copy of the Jewish synagogue, this very word being used. These churches were presided over by elders, whose duty it was, to visit the sick (i. 27), and, having prayed over them, to anoint them with oil and pronounce the forgiveness of their sins (v. 15). The members succoured each other in want, and, confessing to one another their sins, afforded the aid of mutual advice and prayer (16). They also employed themselves in endeavours to convert sinners (19, 20).

The existence in this epistle and in other parts of the New Testament (Galatians i. 7—9; ii. 4—9, 11—14) of evidence that the earliest expounders and advocates of Christianity were not in all points agreed, affords an assurance of the good faith which prevailed on all sides in the Christian church; for had imposture had any part in the fabrication or modification of our sacred writings, these signs of disagreement would have been carefully erased. The same divergences prove that the books must have come into existence before the end of the first century, after

professors began to regard diversity of opinion as a great evil, to treat deviations from established opinions as heresies, and to impute their authors. True Christianity scarcely survived the apostasy.

JES and JAMBRES are in 2 Tim. mentioned as the Egyptian magicians that stood Moses (Exod. vii. 11, 22), however, appear to have been more or less. This disagreement, and the similarity of the two names (comp. Gog and Magog), give reason to think that we have here a trace of a Jewish tradition revealed on the subject in the first century.

JETH. See DIVISION.

JEB, called in Hos. v. 13; x. 6, 'king of the land' or 'king of Jareb,' neither of which is known in history. The word is used as an epithet describing the ruler of the land as 'the hostile' or 'the great king.' 1 Kings xviii. 19.

JUTH, a city in Judah (Joshua xv. 10), before the invasion of the Israelites the seat of a Canaanitish king (x. 11). It now lies in ruins, under the name of Jeruzak, about twenty miles south-west of Jerusalem, in the direction of

JOBEAM, son of Hashmon (1 Chron. x. 1), called also Tachmon (2 Sam. xxi. 17), of David's heroes; the chief of three who appear to have fought together in a chariot or on foot, a manner of fighting pre-eminently of the Hebrews.

JOHN is properly a Greek name which came into use at a time when Greek influences made themselves felt among the Jews, individuals of the nation were led to adopt (from *Jesus*, *John*), according to a custom which prevails of borrowing from the Greeks names in sound to their own native Hebrew names—a practice which has something in it the practice of modern Isaac as Abraham instead of Abraham. The name which occurs thrice in the books of the Bible, is found in Rom. xvi. 21 as a name of Paul. This relationship may be seen from the fact that in Thessalonica Paul is called the guest of Jason (Acts xvii. 5).

JEB (from a Hebrew word of similar sound, opaque, many-coloured stone, of the same quartz, which was in common use among the ancients for ornament. Pliny mentions it, that though surpassed by many, is the glory of being very ancient xxviii. 20. Ezek. xxviii. 13. Revel. xxi. 18, 19).

JON, son of Japheth, and forefather of the nation of Ionian (Ion, Ivan) Greeks, lying nearer to the Hebrews, would use their own name for the country; name, Javan, may therefore, in a more accurate sense, be taken to represent the name of Ionian and of Greece Proper (Gen.

x. 2—4. Isaiah lxvi. 19. Ezekiel xxvii. 18).

JAZER (H. *he that helps*), a city in Perem, in the tribe of Gad (Numb. xxxii. 1). Its position is not well known, but it has been sought somewhat south of Rabbath Ammon, and identified with *Wady Sir*, whose water flows into the Jordan opposite Jericho. At that place are some small pools, which are thought to be the sea of Jazer mentioned in Jer. xlviii. 32; for sea, in Biblical language, often means only a sheet of water.

JEALOUS (F. *jaloux*, from a Greek root signifying to 'be hot'), a heated state of mind arising from the possession by another of what belongs to yourself. The term is used of God as strongly descriptive of his abhorrence of idols, which received the honour due to Him only (Exodus xx. 5; comp. Is. xlii. 8. Ps. lxxviii. 58).

JEARIM signifies wood (Josh. xv. 10). Mount Jearim (Har-jearim, that is, Wood-mount) was the name of a small hilly ridge, along which ran the boundary of Judah, westward from Jerusalem. A neighbouring town was hence called Kirjath-jearim (9).

JEBUS (H. *which treads under foot*), the ancestor of the Jebusites, a clan of Canaanites (Gen. x. 16) who, at the time of the Hebrew invasion, were settled on Mount Judah, or Ephraim (Joshua ix. 1. Numb. xiii. 29), being under a monarchical government (Josh. x. 1, 28), whom Joshua defeated (xi. xxiv. 11), but could not capture their stronghold, which was afterwards called Jerusalem (see the article; xv. 8, 63), where, in the time of the Judges, the Jebusites are found predominant (Judg. xix. 11), though some Israelites seem to have obtained a footing in the place (i. 21; comp. iii. 5), which was conquered by David, together with Zion, its chief bulwark (2 Sam. v. 6, seq.), but the Jebusite population were not exterminated (xxiv. 16). The remnant of them was made tributary by Solomon (1 Kings ix. 20, seq.). Jebusites are mentioned after the captivity (Ezra ix. 1).

JEDUTHUN (H. *who gives praise*), a Levite appointed by David, after the ark had been brought to Zion, to aid with music and song in conducting divine worship (1 Chron. xvi. 41, 42). He was aided by his sons, who prophesied with a harp to give thanks and to praise God (xxv. 8; comp. 2 Chron. v. 12). Hence there arose a family or race of singers, who, either from lineage or profession, were termed sons of Jeduthun (2 Chron. v. 12; xxix. 14; xxxv. 15. Neh. xi. 17). To Jeduthun, the chief musician, are inscribed certain Psalms (xxxix. lxii. lxxvii.), but probably only with relation to the composition of the music or its performance.

JEGAR-SAHADUTHA, an Aramaean expression which signifies *mount of witness*, being of the same import as the Hebrew *Galeed* (Gen. xxxi. 47). The former term

was used by Laban, who was an Aramean (xxv. 20; xxviii. 2), and belonged to a race which extended to the north of Palestine, from the Mediterranean to the Tigris, being by political rather than national or linguistic qualities divided into Western Arameans, known by the special name of Syrians, and Eastern Arameans, that is, Mesopotamians, Babylonians. The language of the latter generally bears the name of Chaldee.

JEHOAHAZ (H. *possession of Jehovah*; A. M. 4700, A. C. 848, V. 836), son of Jehu, eleventh king of Israel, ascended the throne in the twenty-third year of Joash, king of Judah. During a reign of seventeen years (comp. 2 Kings xiii. 10; xiv. 1) he continued a course of idolatrous disobedience, and was in consequence made subject to the Syrians, and reduced so low that he could not muster more than fifty horsemen, ten chariots, and ten thousand infantry. His repentance, however, was accepted, and the day of Israel's doom was postponed (2 Kings x. 35; xiii. 1—9).

JEHOAHAZ, or **SHALLUM** (A. M. 4939, A. C. 609, V. 608), seventeenth king of Judah, son of Josiah and Hamutal, was, after a bad reign of three months, deposed by Pharaoh Necho, who, since his conquest of Josiah, exerted an influence over the kingdom of Judah. The dispossessed monarch was carried captive into Egypt (2 Kings xxiii. 31—34. 2 Chron. xxxvi. 1—3). In Jer. xxii. 11, Jehoahaz bears the name of Shallum, which may have been his personal appellation, exchanged for the former on his ascending the throne.

JEHOASH, or **JOASH** (H. *fire of Jehovah*; A. M. 4716, A. C. 832, V. 841 or 839), son of Jehoahaz, and twelfth king of Israel, reigned sixteen years. The repentance of his father and good qualities of his own caused some diminution in Israel's disobedience to God; consequences of which were seen in the pious concern the monarch showed to the dying prophet Elisha, and his threefold defeat of the Syrians. The vigour thus gained was, however, unhappily, turned against Hebrew interests; for Jehoash made war on Amaziah, king of Judah, who, proud of his conquest of Edom, had challenged his neighbour in Samaria. Israel was victorious, but, probably from some remnant of a brotherly feeling, stopped short of destroying the kingdom of Judah. Lamentable, however, is it to see these two representatives of the Hebrew race engaged in mutual conflict the moment that the defeat of foreign enemies gave them some spare strength. The reply of Joash to the challenge of Amaziah affords an interesting instance of the beauty and expressiveness of the Eastern parable (2 Kings xiii. 10—xiv. 16).

JEHOIACHIN (H. *strength of Jehovah*; A. M. 4951, A. C. 597, V. 599), called also **Jechonias** (1 Chronicles iii. 16), Jechonias

(Matt. i. 12), son and successor of Jehoiakim, and nineteenth king of Judah, ascended the throne at the age of eighteen, under circumstances of a generally adverse character, but of whose exact nature we have no information, though it seems strange to find him apparently taking the sceptre as a matter of right when his father had been carried captive to Babylon. The now rapidly sinking glory of Judah was not retarded by this powerless monarch, who, unwarned by all the punishments suffered by his predecessors, pursued a wicked and idolatrous course (Jer. xiii. 18, *seq.*), and was consequently, in the eighth year of the reign of Nebuchadnezzar (comp. Jer. lii. 28, 29), carried captive to the now all-conquering Babylon, together with his harem, his court, and the chief men of his kingdom. Many years did Jehoiachin languish in chains, till at last Evil-Merodach alleviated his lot (2 Kings xxiv. 6, *seq.* 2 Chron. xxxvi. 8, *seq.*).

JEHOIAKIM (H. *confirmation of Jehovah*; A. M. 4040, A. C. 608, V. 608), eighteenth king of Judah, whom, having deposed his elder brother, Jehoahaz, Necho set on the throne, substituting this for his former name, Eliakim. As the result, he became a tributary and vassal of Egypt, to meet whose demands he heavily taxed his own people. This subjection, in consequence of the defeat of the king of Egypt at Carchemish, was in three years exchanged for enslavement to the Chaldees; for Nebuchadnezzar, his father's assailant, carried the nominal king of Judah a captive to Babylon, since he could not be turned away from evil by the warnings of Jeremiah, nor even by the distinct threat, 'he shall be buried with the burial of an ass, drawn and cast forth beyond the walls of Jerusalem' (Jer. xxii. 19). The wicked monarch even sought to take Jeremiah's life, and actually slew another faithful prophet, Urijah (xxvi. 20, *seq.*), and burned Jeremiah's prophetic roll (xxxvii. 21—23). As a chief cause of his deposition, it is mentioned that he filled Jerusalem with innocent blood (2 Kings xxiii. 36, *seq.*; xxiv. 1—6. 2 Chron. xxxvi. 1—8).

Jehoiakim's conduct is that of a man whom wickedness has driven to desperation, and desperation made a fool. Rather than turn to God, he resolved to pursue his own bad courses; and when hindrances of the most legitimate kind appeared, instead of reflecting on their admonitions, he took violent measures to remove them out of his way, regardless alike of human blood and his own degradation. Having imbrued his hands in the blood of prophets, he made war on their writings, and, like a madman, thought he could alter the inevitable course of events by destroying the record of words which did not determine, but merely described them. Vain are all these resources against God and his changeless and invin-

able laws. But of all the resources of wickedness none is so absurd as the burning of books; for even when copies were rare the dreaded evil was not averted, and undying infamy was earned.

JEHORAM (*H. exaltation of Jehovah*; A. M. 4665, A. C. 883, V. 889), fifth king of Judah, son and successor of the pious Jehoshaphat, by whose lessons he did not profit. From the existence of incongruous dates (comp. 1 Kings xxii. 50, 51. 2 Kings viii. 16), he is thought to have reigned for two years conjointly with his father. Through the all-prevailing influence of his spouse, Athaliah, he became a zealous promoter of the worship of Baal, and ere long destroyed the good which Jehoshaphat had originated. Impiety led to crime. In order to make his throne secure and augment his riches, he slew his six brothers, besides other persons of distinction. Good men mourned, Elijah threatened. In vain: the infatuated monarch went on his way, and brought Judah to a lower religious degradation than idolatrous Israel. The external condition of his kingdom corresponded with its internal vices. The Edomites wrested from his hands their national independence (comp. Gen. xxvii. 40). His idolatry set Libnah, a priestly city, in revolt against him. The Philistines rose in hostility. The Arabians made a foray into his country, and carried off, even from Jerusalem, all his sons save one. After a melancholy reign of eight years, he died of a very painful disease (a dysentery), unlamented, and condemned to exclusion from the sepulchres of the kings (2 Chron. xxi.).

JEHOSHAPHAT (*H. judgment of Jehovah*; A. M. 4644, A. C. 904, V. 914), fourth king of Judah, son and follower of Asa, contemporary of Ahariah and Joram, kings of Israel, was, during a reign of twenty-five years, eminent for the attention which he gave to the maintenance of pure religion and the improvement of the people. Distinguished for piety, he endeavoured to suppress idolatry; and with the view of setting the religion of his fathers on a firm basis, he took systematic measures for the religious instruction of his people (2 Chron. xvii. 7, seq.), and, as a natural expression of his own religious convictions, he appointed for the administration of justice tribunals in every city subject to a supreme court, sitting in the capital, and consisting of Priests and Levites, who were to act as servants and representatives of Jehovah (xix. 5, seq.). Nor did he neglect the material welfare of his kingdom; so that, small as it was, it became an object of terror to the neighbouring Philistian and Arab tribes, who were brought to acknowledge his supremacy. Unhappy was the influence which arose from the marriage of his son Jehoram with Athaliah, daughter of the idolatrous

Ahab, king of Israel, with whom, however, Jehoshaphat entered into close political relations for the purpose of withstanding his powerful enemy, the Syrians (1 Kings xxii.). The social and religious ameliorations of Jehoshaphat were rewarded by victories, to which they greatly conduced, over the Moabites, Edomites, and Ammonites; but his reforms seem to have been greatly dependent on his own personal influence; for after his demise, they, as must be all changes which have not their root and growth in the people, were for the most part of brief duration (2 Kings iii.).

JEHU (*H. he that is*; A. M. 4672, A. C. 876, V. 884), the tenth king of Israel, having extirpated the family of Ahab, began the fifth (Zimri being reckoned) dynasty in Israel (comp. 2 Kings ix. 2. 2 Chron. xxii. 7, seq.). As by his position naturally placed in opposition to the preceding family, he proceeded to put down in Samaria the service of Baal (2 Kings x. 18, seq.), but the bovine idolatry of Jeroboam and Egypt he did not touch, probably because he found it too deeply rooted in the affections and habits of the people. Under him, Israel, which was now weak and without aid from Judah, lost all its trans-Jordanic possessions, which were captured by the Syrians. After a powerless reign of twenty-eight years, Jehu finished his days in Samaria (2 Kings x. 34—36).

JEOPARDY (*T. Gefahr, 'danger,' Scottish jupart*), is the translation, in Luke viii. 32, of a term signifying 'to be in peril,' which in Acts xix. 27, 40, is rendered 'danger.' Comp. 1 Cor. xv. 30, and Rom. viii. 35. The word is written *jupartie* by Chaucer, and *jupardy* by Sir Thomas Moore.

JEPHTHAH (*H. he will open*; A. M. 4908, A. C. 1245, V. 1188), a Gileadite whom, on account of his illegitimacy on his mother's side, his brothers, after the death of their father, thrust out from the family possessions, and who in consequence became the head of a band of freebooters. In this position he gained so much renown, that he was appointed by the Israelites their chief in a war with their oppressors, the Ammonites, whom he defeated. His achievements raised him to the office of judge in Israel, which he governed during six years. He was succeeded by Ibzan.

Before entering into battle with the Ammonites, Jephthah vowed that, if successful, he would give as a burnt-offering whatsoever came forth from the doors of his house to meet him on his return. His daughter, in the joy of her heart, came with music to give a welcome to her victorious parent. On seeing her, his only child, how did the heart of the hero sink! But the vow was made, and must be kept. The only favour that his daughter asked was a reprieve of two months, in order that she might go up

and down the mountains, and, with her companions, bewail her unhappy lot in dying without having been a mother. The grace was accorded. At its termination she was put to death (Judges xi. xii. 1—7).

This blameworthy act has been differently represented by two opposite schools. One, impelled by a feeling of unwarrantable hostility to the Scriptures, have endeavoured to make it serviceable in proving that the ancient Hebrews practised human sacrifices, and that Jehovah was only a refinement on Moloch, who was their original deity.

The other school, actuated by false assumptions of a friendly nature, and influenced by the incidental mention of Jephthah in Heb. xi. 32, have taken it to be impossible that the girl could have been really sacrificed, and so were led to suppose that she was devoted to a life of perpetual virginity. This is not to believe, but disbelieve, not to expound, but explain away Scripture, which in this case is clear and explicit. A knowledge of the history of the times might have shown to both schools that the Mosaic institutions were in no way answerable for a transaction which was in contravention of them, especially in a period when those institutions had only partially come into existence, and had been repeatedly infringed (Judg. x. 6, *seq.*), and on the part of a man who, whatever merit he possessed as the liberator of Israel, on which account he is favourably mentioned by the writer of the Epistle to the Hebrews, was the son of a strange (foreign) woman, was born out of wedlock, had from an early period of his life been a disqualified person, and at last made himself the leader of a troop of marauders (xi. 2, 3). Such an education on the border-lands of idolatry and theism, may well have prepared him both for his vow and its observance. Nor can the friends of revelation defend his conduct except on the assumption of the general and most perilous error, that David's crime with Bathsheba, and other misdeeds which are merely recorded in the Bible, must be either extenuated, veiled, or excused.

JEREMIAH (*H. elevated of Jehovah*), the second (Isaiah being the first) of the greater prophets, the son of Hilkiah (comp. 2 Kings xxii. 4), of a sacerdotal family resident in the priestly town of Anathoth (now Anata, comp. Josh. xxi. 18), in Benjamin, about three miles to the north of Jerusalem, began his ministry, when quite young, in the thirteenth year of Josiah, king of Judah (A.M. 4919, A.C. 629, V. 629), and continued it in that of his four successors, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, during a period of above forty years. With reluctance did he enter on his arduous duties, which, however, he prosecuted most diligently in the midst of blind opposition and determined hostility, that bring into bold relief

the hardheartedness and depravity of the chief men and rulers of Judah. As with others whose energies have been given to religion and literature, few are the events of his life, which for the most part is found in his recorded thoughts. Labouring strenuously to detach his people from relying on earthly power, and to lead them to Jehovah as their only safe refuge; or, if they would look to man, to guard against revolting from Babylon and alliance with Egypt; urging on the attention of the nation the certain fact that ruin would overtake them, unless they turned from idolatry and its attendant iniquities; rebuking alike prince, priest, and people, he drew on himself an almost universal dislike which ripened into enmity, so that his life was put in peril, and his liberty taken away. Owing, at last, his deliverance to Nebuchadnezzar, and receiving from that monarch an offer of an honourable asylum at Babylon, he virtuously preferred affliction with his own race, and, doubtless in the hope of rendering some service, placed himself at the side of Gedaliah, whom the king of Babylon had set over the vanquished Israelites (Jer. xxxix. xl.). On the assassination of Gedaliah, the venerable prophet was carried down into Egypt, whither the ascendant party fled, and where, in a short time, he entered into his rest, after a most troubled life, and after seeing the fulfilment of much of what he had foretold.

At the express command of God, Jeremiah abstained from incurring the obligations that ensue from a married life (xvi. 2). The reason may be found in the difficulties of his career. All his energies and care were required for the service of his country, to which he gave an undivided heart, in the vain hope of saving it from ruin. His self-denial enhances our estimation of his worth, while his example can with justice be cited only in cases of similar necessity. His character was conformable to his work. Indomitable perseverance, unwearied assiduity, strong affections, and, above all, a profound and ceaseless regard to the Divine will, made him eminently fit to struggle on for many years against 'a wicked and perverse generation' in the display of a faithfulness in reproof, an urgency of appeal, and a terror of denunciation, which find no parallel out of the pages of the Bible, and which may well raise a blush on the cheeks of such Christian preachers as speak blandly of great national crimes, and prefer a false courtesy to the paramount claims of truth, justice, and God.

Besides his prophecies, Jeremiah has the credit of being the author of 'The Lamentations,' and an elegiac poem on the death of Josiah (2 Chron. xxxv. 25). The writer of the Chronicles (xxxvi. 21) and Daniel (ix. 2) have referred to his announcements of the return from the captivity (xxv. 12; xxix. 10). By

Matthew he is placed in the class of prophets who bore testimony to Christ (ii. 17; xvi. 14; xxvii. 9). In the last passage, words are cited as from Jeremiah which are not found in his extant writings, but words of a somewhat similar import may be read in Zechariah (xi. 12). Probably, Matthew wrote merely, 'spoken by the prophet,' which is in accordance with the reading given in his edition of the Greek New Testament by Tischendorf.

Events in the life of Jeremiah are also connected with other persons who are spoken of in this work. See BARUCH, GEDALIAH, &c.

JEREMIAH, THE BOOK OF THE PROPHET, is in substance generally admitted to be the work of the person whose name it bears, and who has given exact details respecting himself and the communications he received from on high. Indeed, the book contains too many evidences of having been written at the alleged time to allow any competent judge to entertain a serious doubt on the question. Among other testimonies to this point, we indicate the following: namely, that when these oracles and historical notices were penned, the Mosais polity and ritual were still observed in Jerusalem (iv. 3, 5, 10, 11, 14; v. 1, 5; vii. 8, seq.; xiii. 18, 18; xviii. 11, 18); that the Chaldeans had not come up to destroy it, but were on the point of so doing (i. 15; iv. 6; v. 15; vi. 1, 22); in the interval, however, was given a time for repentance, on the appearance of which the threatened calamity would be turned away (iv. 1; vi. 8; vii. 3); that should the offered mercy be refused, still a remnant would be spared (v. 18) who would return back home, when the alienated kingdoms of Judah and Israel would again be one (iii. 18; xvi. 15). The time is still more closely marked by ii. 18, 36, where we see that the prophecy was published after Judah had disowned allegiance to Assyria, and thrown itself on the protection of Egypt; and by vii. 15, which shows that Israel had already been expatriated. These facts combine to fix the composition before cir. 590 A.C., when Jerusalem, and after 720 A.C., when Samaria was laid waste, and when Judah transferred its fealty to Egypt. This last date is reduced to a lower number by xv. 4, where Manasseh (cir. 690) is mentioned in such a manner as to show that the passage was put forth some time after his death (cir. 640). This brings the period of the ministry of Jeremiah into the half century immediately preceding the fall of the Jewish capital. Hence these prophecies were uttered before the events of which they speak. That, in agreement with the declarations of the prophet, the Chaldeans did come and destroy the national polity, and that a remnant of the people did return to their native land when Judah and Israel were again united, are well known and un-

disputed facts. Confirmation is added by passages which describe the deep and varied iniquity of all classes of the people (v. 31; vi. 18; vii. 8, 11, 31; ix. 2, seq.); also by the vivid descriptions given of the proceedings of the enemy, and its consequences (viii. 16; ix. 9, seq.; xii. 7, seq.); also of a drought, which is painted as by an eye-witness (xiv. 1—6); equally by the strong natural, humane, patriotic, and religious emotions excited by the prospect of the coming calamities (iv. 19, seq.; viii. 21; ix. 1, seq.). From all which arises a strong evidence on behalf of the certainty of other predictions which relate to more distant periods, and even more important events; such as the conversion of the Gentiles (xvi. 19) and the advent of the Messiah. See below.

The reception and preservation of this book of Jeremiah attest its truth and credibility. The life of the prophet was assailed (xi. 18, seq.; xii. 6, seq.; xv. 10, 15, seq.; xvi.), his writings enrolled in the national sanctuary. Whence the difference? A sanctity was around the latter which the former was without. The living man was obnoxious because he spoke the truth; that very truth embalmed his memory and consecrated his writings. This growth of veneration is conformable to analogy. In the actual case it is the more striking, because Jeremiah, in the execution of his duty, assailed all the great powers of the nation—the throne, the altar, the aristocracy (v. 30, 31; viii.; x. 21)—who would by no means have been the medium of transmitting to posterity the dark catalogue of their own misdeeds, had not God and truth been stronger than human passions. One class, the false prophets, who charged Jeremiah with uttering things both untrue and unnatural, and whom that man of God in no way attempted to conciliate, must have occasioned the severest scrutiny into his claims, and would have easily caused unpopular falsities to pass into deserved oblivion. In reality, however, their words have perished, while those of Jeremiah are immortal.

The Book of Jeremiah divides itself into two parts. The first contains addresses to the Jews, with interspersed historical notices (i.—xiv.) The second comprises prophecies against foreign nations (xlv.—li). A supplement (lii.) presenting the history of the last Jewish king, Zedekiah, closes the work. The addresses to the Jews are distinguished by their contents. Those in which a moral purpose predominates, may be found in i.—xii. 13; xiii.—xviii.; xxii.—xxiv. The following are distinguished for their political bearing: xxi. xxvii. xxviii. xxxii.—xxxiv. xxxvii. References to the days of the Messiah will be found in iii. 16—18; xxiii. 1—8; xxxi. 31, seq.; xxxiii. 14—26. Jeremiah, like Isaiah and Amos, had occasion to direct his language against

individuals (xx. 1—6, xxviii. 5—17; xxix. 24, 32). In his oracles respecting foreign nations, Jeremiah threatens with overthrow the Egyptians, Philistines, Moabites, Ammonites, Edomites, Damascenes, Elamites, and Babylonians (xli.—li.)

The arrangement of the matter has given much trouble, since it is difficult to ascertain what (if any) principle was followed in putting the several parts together. The earlier portions only appear to be in chronological order. The first chapter forms a proper introduction. From ii.—vi. stand in their right place as having been produced in the reign of Josiah, under whom Jeremiah began his prophetic career. The contents of vii.—ix. look to the commencement of the reign of Jehoiakim (comp. xxvi. 1—6 with vii. 2—12), and are therefore in their proper place; for there is no prophecy clearly relating to the short reign of Jehoahaz, who was followed by Jehoiakim. To what time belongs x. 1—16 is not known. Here, however, ceases the chronological arrangement. The passage x. 17—25 is thought to belong to the times of Jehoiachin. The following chapter, xi., however, has been referred back to the times of Josiah. Unknown is the date of the short piece, xii. 1—6; that found in xii. 7—17, has been ascribed to the days of Zedekiah. It may, however, be questioned whether these are all chronological displacements, and not in part the natural expressions of the prophet's confused mind, which in its visions mixed together different times and dissimilar conditions. The absence of chronological order is not diminished in the remainder of the book, as may appear from this arrangement of passages according to critics, written under Jehoiakim, xi. xxv. xxvi. xxxv. xxxvi.; and under Zedekiah, xxi. xxiv. xxvii.—xxix. xxxii.—xxxiv. xxxvii. xxxviii. It also deserves notice, that while the Seventy in general closely follow the order of the Hebrew text, they have here departed from it. The prophecies against foreign nations, which in the original stand at the close, they have placed in the middle. Passages also are now found in this book whose right to form part of it has been questioned. In li. 64 we read, 'Thus far are the words of Jeremiah;' whence it appears that the concluding chapter was not produced by him. It, with the exception of 28—30, was borrowed from 2 Kings xxiv. 18—xxv. 30, and may have been added in order to complete the historical notices supplied by the prophet. On insufficient grounds has the authenticity of li. and lii., and of other parts, been called in question. Obviously, however, these attacks, as well as those made on Isaiah, have proceeded from a determination to get rid of what bore a supernatural character in being a clear prediction of future events. With a certain school it has been a maxim to regard

definite predictions as proofs that the Scripture appeared at the time when the event as foretold entered into history. Thus, if a prophet foretells the capture of Jerusalem by Nebuchadnezzar, or mentions Cyrus by name, he, by so doing, is held to belong to the period of which he speaks. This is not to expound, but destroy the Bible; not to investigate, but deny the claims of prophecy; not to interpret the past in its own light, but to thrust on it the speculations of modern times. Such a proceeding is contrary both to a sound theology and to common sense.

JEREMIAH, THE LAMENTATIONS OF, derive their English name from the Latin Vulgate translation (*Lamentationes*), being among the Jews called *Eka* (Ah!), the opening word, or from their subject, *Kinnoth*, that is, 'wailings.' In the Hebrew Bibles they stand between Ruth and Ecclesiastes, among the *Hagiographa*, or Sacred Writings, specifically so termed; the Jews make them one of the five volumes or rolls termed *Megilloth*.

The subject of the poem is, beyond a doubt, the condition of Judah and Jerusalem occasioned by the conquest of Nebuchadnezzar, and the consequent sufferings and deportation.

The poem was written a short time after the commencement of the captivity. This appears from the graphic description with which it opens, and in which, with a true poetic vision, the writer exhibits Jerusalem as a solitary widow weeping sore in the night in consequence of her bereavement, 'for Judah is gone into captivity' (i. 1—4). The same fact is attested in the whole chapter, in which Jerusalem is personified as speaking of her actual distress in a variety of manners no less striking than painful; the sum of which is,

'Abroad, the sword bereaveth;
At home, certain death.'

Indeed, similar evidence is presented in the remainder of the short Book (ii. 16—10, 21; iii. 47; iv. 8; v. 5, 17).

In one sense, the Lamentations form the history to the Prophecy of Jeremiah; for they record, only in a poetical form, the events as having actually taken place, which his prophetic writings foretold. Not only are the events recorded, but the causes are assigned, and in both is found a strict accordance with the general tenor of the Hebrew Scriptures, and specifically with the previous writings of Jeremiah. It is difficult to see how a competent judge, on perusing these two consecutive writings, can deny either that predictions existed among the Hebrews, or that they received due fulfilment.

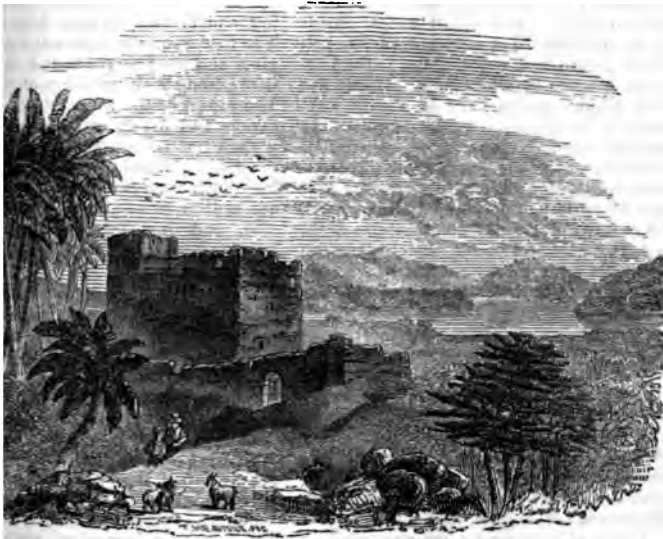
The Alexandrine translators state in a few prefatory words, that after Israel had been enslaved and Jerusalem left waste, Jeremiah sat himself down, and, with weeping eyes,

dirge over his afflicted mother is account of the origin of the corroboration in its contents Josephus also (*Antiq.* x. 5, 1) work to Jeremiah, and with him by the Talmud and Jerome, but, more importance, the thoughts, raseology.

entations have peculiarities of merit notice, the rather because show that it is possible for an prior to be connected with the l and touching thoughts. The , fourth, and fifth poems have two verses; the third consists ies twenty-two. This number sed by the number of the letters w alphabet; for all these poems,

except the last, are alphabetical, that is, each verse in turn begins with a letter of the alphabet, A, B, C, &c. The third poem, or chapter, is still more artificial, consisting of twenty-two triplets, each of the three lines of which begins with the letters taken in order (comp. *Ps.* cxix.).

JERICO (H. meaning, probably, *va-pour*), a royal city of Canaan, the most distinguished of thirty royal cities, having a king of its own (*Josh.* xii. 9), afterwards a town of Benjamin; lying seventeen miles north east of Jerusalem, five from the northern extremity of the Dead Sea, and about the same distance west of the Jordan, nearly opposite the part where the Israelites passed that river on their entrance into Palestine, so that Jericho was the first town which



JERICO AND THE JORDAN.

subdne. As the valley of the meral, so the vicinity of Jericho ated a plain, 'the plain of the fcho' (*Deut.* xxxiv. 3. *Josh.* iv. The valley of the Jordan, which up ravine, lies near Jericho, from mdred feet below the level of the m. The rays of the sun, here daugmented in power by reflection, plains sultry, and therefore both and very productive. Hence, strict is distinguished for luxu- getation and material beauty, its are a weak and sickly race. This m abounded in palms, whence 'the city of palm trees' (*Deut.* dg. iii. 13), and was famous for balm. Enriched by its natural

products, it rose at an early period to distinction and independence (*Joshua* xii. 9), the former of which it enjoyed in the days of the Redeemer. Of the latter it was deprived by Joshua, who by special aid reduced it shortly after he had set his foot on the soil of Palestine (vi.). That hero having destroyed the place, its reconstruction was forbidden under a penalty (*Joshua* vi. 26), which Hiel, in the days of Ahab, incurred (*1 Kings* xvi. 34; comp. *2 Sam.* x. 5). From the last passage but one it seems likely that Jericho, after the division of the kingdom, belonged to Israel, whether originally or by conquest does not appear. With this fact it is in accordance that Eli-sha, a prophet of Israel, had here many disciples, sons of the prophets (*2 Kings* ii. 4,

seq.). Under Ahas, however, it belonged to Judah (2 Chron. xviii. 15). Being near the borders, it probably changed masters more than once. After the exile, Jericho took part in rebuilding Jerusalem (Neh. iii. 2). In the time of the Maccabees it was furnished with fortifications, which Herod enlarged, at the same time adorning the place with palaces, in one of which he ended his days. As Jews in their journeys from Galilee to Judea sought to avoid Samaria, that lay between them, they commonly proceeded to Jerusalem through Jericho, as did Jesus (Matt. xx. 29. Mark x. 46. Luke xix. 1). Jericho, destroyed by the Romans, rose from its ruins, and in later times became a bishop's see. It was a city in the time of the crusades.

The road from Jericho by Bethany to Jerusalem, lies over unfruitful sands and high, wild, precipitous, and naked rocks. As it was an uninhabited wilderness (Josh. xvi. 1), the gorges and clefts of the rocks harboured robbers in all periods. Hence the name, *Adummim*, 'the red or bloody way' (Josh. xv. 7). The scene for the parable of the Good Samaritan was well chosen (Luke x. 30). The wilderness of the Temptation (*Quarantania*, or forty-day wilderness) formed a part of the wilderness of Jericho (Matt. iv. 1).

'The water of Jericho' mentioned in Josh. xvi. 1, is a plentiful brook, which near the place flows from the mountains and issues in the river. Its supplies were of old distributed by canals over the low lands, which were hence made so fertile.

'The plain of Jericho' is very extensive, and was renowned not only for its palms, its balsam and olive trees, but also its roses and bees.

Jericho has undergone the fate of all the once flourishing cities of Palestine—it has fallen, and almost disappeared. A miserable hamlet named *Ericha*, or *Riha*, with an insignificant fortification, in which is kept a small body of soldiers for the protection of pilgrims to the Jordan, is all that is found in the wide open plain, of which that part only shows signs of former fertility which is naturally watered by the afore-mentioned brook. The wild mountains which stretch between it and Jerusalem are occupied by Arab freebooters, who lose no opportunity of plundering travellers, so that a journey from Jerusalem to Jericho is now perhaps even more perilous than it was in the times of the Saviour.

About half-way between Jerusalem and Jericho, the traveller finds a fountain and a khan, or inn. It is close to the road, at a point where the valley expands. Here is a stone basin for watering animals, and it seems to be customary for travellers to halt for refreshment and repose. The khan is built of rough stones, and has a ruinous appearance. This must always have been a noted

stand on the route between the two cities. A place in the vicinity is pointed out, in a small grassy nook or valley, called the field of blood, as the scene of the robbery of the good Samaritan. No part of the world could be better adapted to the perpetration of robberies than the region bordering on this road, which is still accounted the most dangerous part of Palestine; and in the opinion of Olin, the old khan may occupy the site of the inn, or be the inn itself, referred to in the parable.

Of the nature of the country some idea may be formed from these words:—'We entered on a region far more rugged and mountainous. The verdure gradually decreased, till at length not a shrub or blade of grass was visible. Still there was less of bare rock than before, nor was it of so dark a hue. The surface of the stone was more loose and shelling, and in many places reduced to debris. The road runs along the edge of steep precipices and yawning gulfs, and in a few places is overhung with the crags of the mountain. The aspect of the whole region is peculiarly savage and dreary, vying in these respects, though not in overpowering grandeur, with the wilds of Sinai. The mountains seem to have been loosened from their foundations, and rent to pieces, by some terrible convulsion, and then left to be scathed by the burning rays of the sun, which scorches this naked land with consuming heat.'

How accurately the Scripture speaks of the traveller going down from Jerusalem to Jericho, may be gathered from Olin's words, as follows (ii. 199):—'Soon after passing the ruined aqueduct, we commenced descending rapidly towards the plain, which cannot be less than 1500 or 2000 feet below the summits of the mountain. It seemed to me the most fatiguing part of the journey. I had suffered much from the motion of my horse in clambering up and down the rugged steep, which had formed by far the largest part of our way from Jerusalem, unable to relieve myself, as at other times, by an occasional walk; and now every step of the jaded animal, as he dropped his feet deliberately and heavily from rock to rock, jerking and jolting my lame back, inflicted absolute torture. Fatigue and the violence of the heat had occasioned a good deal of irritation and fever, and it was with some difficulty that I maintained my position in the saddle for the last half hour previous to reaching the foot of the mountain.'

A wholesale robbery, comprising thirteen camels loaded with the provisions and baggage of the governor, &c., besides several others, was committed on the caravan in company of which Olin (ii. 204) went down from Jerusalem to Jericho. 'A number,' we quote his words, 'of the pilgrims, in their zeal to make the most of the festival, came out from Jerusalem yesterday, and, of course,

military escort. They were in numbers, when together, to ensure that a man who had incautiously a short distance from the com- evening, fell in with some Be- io stripped him of all his clothes, ps because they did not find much other valuables upon his person, immercifully. How striking an il- of the story of the good Samaritan e unchangeableness of Oriental

'A certain man went down from to Jericho, and fell among thieves, ipped him of his raiment, and him, and departed, leaving him'

To-day an Italian, whose tall d ostentatious devotion made him pious during the ceremonies of week in Jerusalem, together with were attacked by robbers as they air way here, stripped quite naked, ared of every thing they had.'

ht, the aspect' (says Warburton, be plain of Jericho) 'of my bi- very picturesque. The watch- ing among the dark green shrubs, ow upon the water, now upon the sons of the horses that remained nd saddled all night. The Arabs nd my tent, wrapped in their striped ; nightingales were thrilling the ss with their song; and from the tower of an old castle where a Turk- on was quartered, came sounds of d laughter, as the ladies of the sun were enjoying the moonshine ol air of night. About three in ing I roused my sleeping people, ng to their feet with alacrity. In a as a little fire was made with dried d twigs, ignited by tinder and a sh; then the coffee steamed and nd this, with a roll of bread, con- our morning's repast. I passed some glades and groves of great my way to the adjoining moun- could detect no traces where Jeri- stood, with her temples, palaces, res. A curious mound and a large excavation were the only disturb- lature's order of things that I ob- At the approach of morning the b, that seemed, like heaven, to fer- surface of the world around, was ng; first the partridge's call joined th the nightingale, and soon after, ry forms were seen darting through ss, and then bird after bird joined s; the lizards began to glance upon the insects on the ground and in he jerboa, a pretty little animal be- at and a rabbit in appearance and as peeping from its burrow, fish in the stream, hares bounding over grass, and, as more light came, the of the gazelle could be seen on

almost every neighbouring hill. Then came sunrise, first flushing the light clouds above, then flushing over the Arabian mountains, and pouring down into the rich valley of the Jordan; the Dead Sea itself seemed to come to life under the blessed spell, and shone like molten gold among its purple hills. I lingered upon that mountain's brow, and thought I had not seen so cheerful or attractive a scene in Palestine. That luxu- riant valley was beautiful as one great plea- sure-ground. Its brooks and groves of aro- matic shrubs, intermingled with sloping gardens and verdant valleys; the city of Palms might still be hidden under the fo- rest whence the old castle just shows its battlements; the plains of Gilgal might still be full of prosperous people, with cottages concealed under that abundant shade; and the Dead Sea itself shines and sparkles as if its waters rolled in pure and refreshing waves 'o'er coral rocks and amber beds' alone. The road from hence to Jerusalem is drear and barren, and nothing but Be- thany occurred to divert my thoughts from the sternly beautiful Dead Sea' (ii. 172).

The most beautiful feature of the plain of Jericho is an extensive grove—it would more properly be called forest—that borders upon the western side of the modern village, and stretches northward to the distance of two miles or more. On the banks of the



DEFILE BETWEEN JERUSALEM AND JERICH0

stream it is an absolute thicket, in many places impenetrable by man or beast. Fur- ther from the water-course, and north of the ravine, the trees are more scattered, stand- ing singly or in small clumps, and resem- bling, in places, an orchard thickly planted

with fruit trees. Seen, however, at some distance, the whole region has the aspect of an unbroken forest, most extensive and luxuriant. This verdant and beautiful tract, so grateful to the eye accustomed for a long time only to waste, arid deserts and bare mountains, is indebted for its luxuriance to the moisture, diffused by means of the brook and the aqueduct, from the fountain of Elisha.

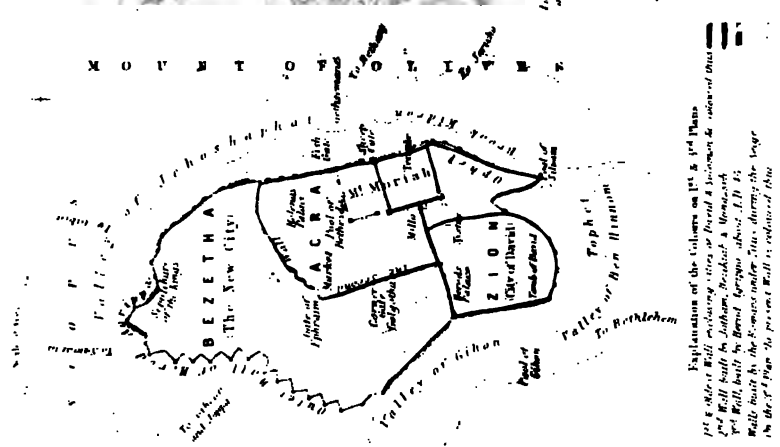
JEROBOAM (H. *increasing the people*; A. M. 4585, A. C. 903, V. 975—954), the son of Nebat, an Ephraimite, the founder and first king of the separate kingdom of Israel, made himself eminent in public works in which he was employed by Solomon. The distinction which the young man here gained failed to satisfy him, when, a short time afterwards, he was designated by Ahijah, the prophet of Shiloh, as the future king of ten of the tribes of Israel. This destination excited the jealous enmity of Solomon, and he tried to take away the life of Jeroboam, who sought refuge with Shishak in Egypt (comp. 1 Kings xi. 17). On the ascension of Rehoboam, the reforming party, placing Jeroboam at their head, solicited at the hands of the new monarch an alleviation of their national burdens. Their prayer being refused with harsh and threatening words, discontent broke out into rebellion, and God's will in punishing Solomon's idolatry (1 Kings xi. 33) was accomplished in the establishment of an independent kingdom, with Jeroboam at its head, which comprised ten tribes, with part of that of Benjamin, leaving to the old Davidical dynasty only one entire tribe, namely, Judah. The sundering thus effected, Jeroboam took every means to make perpetual. In particular, he saw how needful for his own purposes it was to destroy the national unity, which, though set on a firm footing only in the reign of David, the observances of the Hebrew religion tended strongly to confirm. With this view he undertook the encouragement of idolatry, and, influenced probably by what he had seen in Egypt, he set up at Dan and Bethel, the extremities of his kingdom, the worship of Apis, towards which the Israelites had of old shown a propensity (Exod. xxxii.), and by the attractions of which he may have hoped to seduce the Judahites from their allegiance. In order to enhance the splendour of the new ritual, in which he prudently retained much of the Hebrew ceremonies, and with a view to throw a veil over the dishonour to which he was reduced, of placing insignificant and unworthy persons in the sacerdotal office, the king himself took part in the impious worship, which united the adoration of calves with the service of Jehovah. This daring apostacy called forth from Judah a prophet. The king was burning incense at the idolatrous altar in Bethel, when a terrible voice was heard denouncing ruin to the altar and

those who served at it. This was an evil omen. Jeroboam, alarmed, bade his servants seize the man of God, and stretched out his own hand for the purpose. In a moment, the hand was dried up. It was restored to its functions only at the intercession of the prophet. The warning was in vain. Jeroboam, too enamoured of regal power to listen to the voice of God, went on in his wickedness, undeterred by domestic bereavement and prophetic denunciations, till his name became a proverb, and his sins had reached their height; when, having reigned two-and-twenty years, in which he had been in constant enmity with Rehoboam and his son, Abijam, from whom he suffered a disastrous defeat, he died of a sudden and painful illness. Nadab, his son, reigned in his stead (1 Kings xi. 26, *seq.* 2 Chron. xiii. 3, *seq.*).

The history of this monarch throws light on the fact that the promises of God are conditional on the use made by men of the opportunities put into their hands. The placing of him at the head of a kingdom was designed not only to punish Solomon for idolatry, but to promote the worship of the God of Abraham and Moses. Had the end been answered, Jeroboam would have been successful and happy. He disobeyed, and thereby forfeited his privileges and destroyed his peace.

The character of Jeroboam may be regarded as the type of the statesman who, with the aid of some cleverness and great opportunities, tries to the utmost what can be effected by policy; but, neglecting principle and disregarding duty, barely succeeds in his selfish objects, and loses in the attempt all that dignifies humanity, makes life desirable, and is well-pleasing in the sight of God.

JERUSALEM (a name made up, probably, of a Greek word, *hieros*, 'sacred,' and *salem*, Hebrew for 'peace,' or 'safety,' Hierosolyma, denoting the sacred asylum or stronghold, and bearing with the Arabs the appellation of el-Kuds, *the holy*, or Beit el-Mukaddis, *the sanctuary*), the celebrated capital of Palestine, lies in the province of the same name, lat. 31 deg. 46 min. 43 sec. N., and long. 35 deg. 13 min. E. from Greenwich, on a tongue-shaped table-land stretching north and south, belonging to the western ridge of the Palestinian hills, and formed and defined by the valley of Jehoshaphat on the east, and that of Hinnom on the west. On the southern part of the sort of promontory enclosed by these two valleys, stands the holy city, being 2500 feet above the level of the sea. On its northern and north-eastern side, there spreads out a broad open plain as far as the Wady Beit Hanina. The southern part, on which the city stands, has four separate Mounts—Zion, Acra, or Akra, Bezetha, and Moriah, with Ophel, a continuation of Moriah. Of these there go together, Acra



Explanation of the features on 1st & 2nd Plans
 1st & 2nd Plans show the city as it was in the time of the Kings of Judah. The city was built on a hill, and the walls were built by the Kings of Judah. The city was built on a hill, and the walls were built by the Kings of Judah. The city was built on a hill, and the walls were built by the Kings of Judah. The city was built on a hill, and the walls were built by the Kings of Judah.

thus given a general idea of the high Jerusalem stands, we proceed somewhat more closely the four we have named.

On the west and south, rises suddenly the vale of Hinnom; on the north along the Tyropæon, the side is . . . The height of the hill at its tern corner amounts to about 154 f. Jaffa Gate only to 41 feet. The presents a plain of considerable extent, the northern part of which is enclosed by the present city wall, and contains the citadel, and the Armenian . . . This, the richest convent in the city, is not of one building, but of a series of houses and courts, which are by one continued wall. Notwithstanding this magnitude, the place is not large enough to receive the thousands of pilgrims who stream hither, and the holy

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Akra lies on the north of Zion; its highest part is the north-west corner, on which is the Latin monastery. Eastwards from this the way leads you to the Church of the Holy Sepulchre, on the ridge of the hill, from which the way from the Gate of Damascus and the valley between Akra and the great mosque, runs in a considerable declivity. The most important buildings on this eminence are—the Latin Convent, the Church of the Holy Sepulchre, the Greek and the Coptic Convent. The Latin convent, St. Salvator, formerly belonging to the Georgian Christians, is now in the hands of the Franciscan or Minorite monks, who from the year 1313—1561 had their chief seat on Zion, at the place where now the Cenaculum stands, but being driven hence by the Moslems, fixed their abode here on Akra. According to Schubert, it is 2475 feet above the sea. From its terraces you have an uninterrupted and beautiful view of Jerusalem. South-east from the Latin convent lie, close to each other, the Greek and the Coptic convent. East of the Greek convent stands the church of the Holy Sepulchre, which properly consists of three churches, that of the Sepulchre, that of Calvary, and that of the Discovery of the Cross. See CALVARY.

South-east from hence, in the middle of the city, you see the Bazaars, extending to the Jews' quarter, consisting of two narrow streets under a roof, with open shops on each side, which are occupied with dealers and artisans sitting at their work.

From Akra in a north-easterly direction, you proceed through the deep vale which runs from the Damascus Gate southward to the Tyropœon, until you come to the eminence termed *Bezetha*, whose western side is as high as Akra, and slopes gradually towards the east to the border of the valley of Jehoshaphat. In the vicinity of the Damascus Gate, the western and northern declivity is very steep; on the northern side, on which runs the city wall, the rock sinks suddenly down, and at its foot extends a deep wide trench cut in the rock. The top of the hill is for the most part covered with low buildings and huts; on the north-east it is within the walls occupied with gardens, fields, and fruit-trees, among which stand detached houses, so that the whole has the appearance rather of a village than a city. On Bezetha a fine view of the other parts of Jerusalem may be had.

On the same elevation with Bezetha, and separated from it neither by a valley nor a noticeable sinking of the ground, stands, south from Bezetha, Mount Moriah (2280 feet above the sea), on which is the area of the great mosque el-Haram es-Scherif, the successor of the ancient temple, the inner courts of which Christians are forbidden on pain of death to enter. The stones of the

lower part of the outer wall are partly of great size, being from 17 to 30 feet long, 3 to 6 feet high, and 4 to 7 feet thick; giving evidence of being remains of a very ancient construction which reaches back to the times of the Saviour, or even of David. On the platform environed by this wall is the great mosque, in which is the sacred stone of the



MOSQUE OF OMAR.

Mohammedans, who represent it as the identical stone which Jacob used as a pillow (Gen. xxviii. 11), and on which stood the destroying angel when he punished the people for the sin of their king (2 Samuel xxiv. 16, 18). With equal certainty do they add that the stone originally fell from heaven, was the spot on which prophets kneeled in prayer, and when, at the destruction of Jerusalem, the prophets fled, the stone proceeded to fly after them, but was arrested and fixed in its present spot by the angel Gabriel, the marks of whose fingers impressed in the grasp still remain visible. Under the stone is found a hollow place, which tradition asserts to have been designed for holding the ark of the covenant and other sacred objects. Near this great Moslem sanctuary are smaller mosques and other buildings, open places with brooks and scattered trees. From the Jews' quarter a small narrow street runs to a spot near the western wall of the mosque or haram, not far from its southern end, called the 'Place of Weeping,' whither Jews repair, especially on Friday, to weep over the ruin of their temple and the fall of their power. Along the side of the northern wall of the platform, at its eastern end, is found a deep trench, which

tradition names the Pool of Bethesda, but the natives Birket Israil, Israel's Pool. The eastern extremity of the Pool lies so near the city wall as to allow between the two only a lane which conducts from Stephen's Gate to the mosque. The street which runs north from the Pool in a westerly direction from Stephen's Gate, between the heights of Bezetha and Moriah, is the Via Dolorosa, or Way of Sorrow, along which the visitor is pointed to the buildings and spots which call to mind the sufferings of Jesus as he was led from judgment to execution. On the right as you enter Stephen's Gate, is the house of Anna, where the mother of our Lord is said to have been born. Farther on in the same direction, on the north-west corner of the wall of the mosque, is what is termed Pilate's House (now the residence of the Turkish governor), with the apartment in which Jesus was clad with a robe of purple and derided as the pretended king of the Jews. They also show the spots where Jesus sat bound, where was the judgment-seat, and where the crown of thorns was woven. The flight of steps before the palace of Pilate, down which the Saviour went bearing his cross, called *scaia sacra*, 'holy ladder,' is now in Rome, in a separate building next to the celebrated church, St. John Lateran. On the other side of the street is the chamber in which Christ is said to have been scourged; formerly a fine church, now a stable for the governor's horses. Farther on, near the steps, stands the arch where Pilate pointed out Jesus to the people with the words, 'Behold the man.' Still farther, you see the places

where the Redeemer thrice fell under the weight of his cross, where he met Mary coming from a cross street, where Simon of Cyrene relieved him of his burden, and where he said to the matrons of Jerusalem, 'Weep not for me, but weep for yourselves and your children.' Beyond these spots is the house shown as that of the 'rich man,' the palace of Herod (north of the street), and the house of the holy Veronica who wiped from the brow of Jesus blood and sweat with her handkerchief, which was thereon imprinted with an indelible likeness of the Lord. Thence you reach the judgment-gate, now built up with a stone wall. The general direction of the Via Dolorosa is probably correct, but we can hardly conceive that memory and tradition could have transmitted in so many cases the exact spots on which these events took place, during the troubles and obliterating causes which ensued not long after the Saviour's death, though it must not be denied that the warm affections of the Jewish heart were eminently fitted to retain a hold on recollections which love, grief, and religion combined to make dear and venerable.

The elevation formed by Bezetha and Moriah runs forward southwardly to a point, forming the ancient Ophel, which is bounded on the east by the deep valley of Jehoshaphat, and on the west by that of the Tyropoeon, as steep but not so deep. On the surface Ophel is flat. It ends just above the Fountain of Siloam, in a cliff from 40 to 50 feet high.

The present walls which surround the city were, according to an inscription in Arabic found on the Jaffa Gate, built in the 948th year of the Hegira, that is 1542 A. D., at the command of the sultan Solyman. They are provided with towers and battlements, and present an imposing appearance. The outer wall, varying with the elevation or sinking of the surface, rises to from 20 to 50 feet in height. At the north-east corner and along a part of the northern side, a broad and deep trench has been dug.

The city has four gates, one towards each quarter of the world. On the western side, near the end of the Tyropoeon, is the Jaffa Gate, termed also the Bethlehem and the Pilgrim Gate. It is called by the natives Bab el-Khalil (Hebron Gate). These names it has gained because the roads from these three places, along which most pilgrims reach Jerusalem, find their termination there. It consists of a massive quadrangular tower. The Damascus Gate is found in the middle of the northern wall. Through this Gate pass those who travel to Damascus, and generally towards the north. It is more richly adorned than the rest, and hence has among the native population the name of Bab el-Amud (Gate of Pillars). On the eastern

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ARCH OF ECCE HOMO.

side, close to the Pool of Bethesda, is found Stephen's Gate, which among the native Mohammedans bears the name of Bab es-Sebat (Gate of the Tribes), but is by the Christians called Bab Sitti Merjam (Gate of my Lady Mary). Above, on the outside, are the figures of four lions cut in stone, a proof that it is not an original work of the Moslems. Lastly, on the south, the Gate of Zion leads out of the city to the southern part of 'Zion's hill,' near the Mussulman sepulchre of David, on which account it is by the natives called Bab en-Nebi Daud (Gate of the Prophet David).

Besides these four open gates, there are four portals which are now walled up:—I. On the north side, between the Gate of Damascus and the north-east corner of the city, is Herod's Gate, which is merely a small portal in a tower. II. In the eastern side of the mosque wall is the Golden Gate, *Porta Aurea*, probably of Roman origin. The Frank name, which can be traced only to the historians of the crusades, is probably derived from some assumed connection with one of the ancient gates of the temple, which was ornamented with gold (Joseph. Jew. War., v. 5, 3). It was closed in the time of the crusades; but every year, on Palm Sunday, it was broken open in order to celebrate the triumphal entry of Jesus into the temple, held to have here taken place. It is still walled up, because, according to the Franks, the Mohammedans believe that a king, passing through it, will take possession of the city and become master of the entire earth. In the southern wall are two closed gates; one, III., on the southern wall of the haram or mosque, near the corner where it joins with the city wall. It is found in a low quadrangular tower, through which formerly a way led into the city. It was first mentioned by recent travellers. IV. Farther west, near the bed of the Tyropæon, is the Dung Gate of the Franks, which the natives term Bab el-Mugharibeh (Gate of the Western Africans). According to Schubert, it is only in recent times, since the insurrection of 1834, that this and Herod's Gate have been built up, while the other two have long been closed.

The chief streets run at right angles to each other. As the whole ground north of Zion declines equally towards the east, while every street running from south to north is level, every street passing from west to east is a steep declivity. Generally, the streets are narrow and badly paved, often merely laid irregularly with broad stones, but their steepness conduces to their being clean, so that they do not present the filth visible in most Oriental towns. The houses are better built than are those of Alexandria or Smyrna; they are of hewn stone, and have flat roofs. On the roof rises a small dome, a peculi-

arity which appears to belong to the district of Judea. These domes seem to have been designed not merely for ornament, but, as building wood is scarce, to support and strengthen the roof. Generally, there are two or more over each apartment of the house. They make the chamber higher, and give the ceiling an architectural effect. Robinson measured the circumference of the city, and gives these results:—

	Eng. Ft.	Gen. Course
1 From the Jaffa Gate to the S. W. corner of the city, first descending and then ascending.....	1400	S.
2 Zion Gate, level	600	Easterly
3 Dung Gate (closed), descending	1700	N. Easterly
4 S.E. corner of city wall, nearly level	500	E.
5 Wall of area of Great Mosque, S. side, ascending	200	N.
6 S.E. corner of wall of Mosque, level	600	E.
7 Golden Gate (closed), slightly ascending	1045	N.
8 N.E. corner of area of Mosque, level	435	N.
9 St. Stephen's Gate, level	200	N.
10 N.E. corner of city, level	1062	N.
11 Herod's Gate (closed), along the trench, level	1000	Westerly
12 Damascus Gate, uneven	1200	Westerly
13 N.W. corner of city, ascending	1990	S. Westerly
14 Jaffa Gate, descending gradually	878	S. 40 deg. E.
		12,978 Feet, or 4,326 Yards.

This makes for the whole circumference a distance of $2\frac{1}{2}$ English miles, less 74 yards, or very nearly $2\frac{1}{2}$ geographical miles.

On the sources whence Jerusalem was supplied with water, see the articles *BETHESDA* and *CISTERN*.

Williams ('Holy City') gives the following summary of his opinions as to the sources of the supplies of water enjoyed by the inhabitants:—'The upper spring of Gihon once had its issue on the north side of the city, not far from the tombs of the kings. Its water was originally received into a pool called the Serpents' Pool, out of which it flowed, probably down the valley of Jehoshaphat. In order to divert it from the uses of the enemy, and make it available to his own people in case of siege, Hezekiah stopped the upper fountain, and brought the water of the upper pool by an aqueduct down the valley which bisected the city, as far as the temple, where it supplied the reservoirs prepared by himself or former kings, and then flowed off by an old channel to the Fountain of the Virgin, and was continued through a new bore to the Pool of Siloam, otherwise called 'the Lower Pool' and 'the King's Pool,' being, in fact,

the veritable 'Pool of Hezekiah.' See Cannon.



POOL OF SILOAM

On the east of Jerusalem, separated from it by the Cedron, or Kidron, is the Mount of Olives, the most considerable of the neighbouring hills. Olivet is divided into three elevations, of which the southern bears the name of the 'Hill of Offence.' See 1 Kings xi. 7, 8. South of Mount Zion stands the 'Hill of Evil Counsel.' It is beyond the valley of Hinnom, from which it rises abruptly with several ranges of rocks, in which are many excavated sepulchres. Its highest point is to the west, which is about the same elevation as Zion. It has on it ruins of a Mohammedan wely and village. These ruins are shown by the monks as the palace of Caiaphas, in which the Jews took counsel (hence the name) to put Christ to death (Matt. xxvi. 3, 4. John xi. 47—53).

In a depression on the eastern side of Olivet lies Bethany, about an hour from the city, whence it is approached, in an E. S. E. direction, by a path over the northern declivity of the Hill of Offence.

Among the objects around Jerusalem the tombs deserve notice (see BURIAL). They are numerous and found on all sides. Those which are in the valleys follow one type. A door in the face of the rock, generally small and without ornament, conducts to one small chamber or more hollowed out of the rock, and for the most part of the same height as the door. Very rarely are these apartments lower than the doors. The walls are simply hewn out of the rock, and there are often niches for corpses.

No graves are found on the north side of

Hinnom, under the Hill of Zion, nor on the west side of Jehoshaphat, so far as the old city extended. This seems to have arisen from the idea of the sacredness of the place, which would be defiled by the presence of dead bodies (see CLEAN). The most distinguished of these sepulchres are the tombs which bear the names of the Judges, the Kings, the Prophets, Jehoshaphat, Absalom, St. James, and Zacharias.

Not far to the north-east of the Damascus Gate is the so-called Grotto of Jeremiah, in which the prophet is said to have written his Lamentations, beneath a round, insulated hill, whose southern side seems to have been hewn away. Here is an entrance into a hall which has a length and breadth of 70, and a height of 40 feet. Before it is a small unwalld garden. On the top of the hill is a Mohammedan burying-place. The grotto is inhabited by a Mussulman pilgrim. Before the entrance grows in abundance the thorn *lycium ruthenicum*, of which, as some hold, our Lord's crown of thorns was made.

If you pass through St. Stephen's Gate out of the city, you find just opposite you, on the other side of the Cedron, the tomb of Mary, consisting of a chapel over a deep and wide grotto in the rock, where the Virgin and her parents are said to lie. You descend to the chapel by forty-eight broad steps. About one-third of the way down you see, on the right hand, the graves of Joachim and Anna, the parents of Mary, and immediately opposite, on the left side, the grave of Joseph. At the bottom of the grotto there is, on the right, a small apartment or chapel, with two doors, within which stands an altar erected above the resting-place of the mother of Jesus. Around it several Christian sects have erected small oratories.

Of the first founding of Jerusalem we have no certain information in the Bible. It is doubtful whether the Salem mentioned in the history of Abraham is the same as Jerusalem of later days (Genesis xiv. 18). The name itself occurs for the first time in Josh. x. 1, where Adoni-Zedek is mentioned as its king (Josh. xii. 10). Jebus is given in Joshua as its more ancient name (xv. 8, 63; xviii. 28). In the division of the land by Joshua, Jebus was assigned to the Benjamites, and the boundary-line between Benjamin and Judah ran on the south of Jerusalem, through the vale of Hinnom. Both tribes endeavoured without complete success to expel the old inhabitants, with whom they found it necessary to mingle (Josh. xv. 63. Judg. i. 21). Indeed, at a later period we find the Jebusites in sole possession of the city: When, after Saul's death, David had reigned for seven years and six months in Hebron, he conducted an army against Jerusalem, which he captured and called by his own name, though at first he would appear to have made himself master of only the south-

ern part, the stronghold of Zion (2 Sam. v. 6—9). This event took place somewhere about 1500 A.C. Having strengthened himself in his newly-gained possession, he proceeded to bring into it the ark of the covenant, which was in the house of Abinadab, in Gibeah (2 Sam. iii. seq.); and when near the end of his life, built up an altar to Jehovah on the threshing-floor of Araunah the Jebusite (2 Samuel xxiv. 18, seq.). At the time of the introduction of the ark, David had the intention of building a splendid temple to enshrine the sanctuary, but disturbances and wars prevented its accomplishment (2 Sam. vii. seq.), which, however, was effected by Solomon, under whose peaceful reign the city was enlarged and adorned with this and other fine buildings (1 Kings v.—viii.). After his death, Jerusalem became the metropolis of the separate kingdom of Judah, whose fate it shared. The wars between Judah and Israel that ensued, rendered it necessary to strengthen rather than adorn the city. In the period from the division of the kingdom to the exile, Jerusalem had to sustain many hostile attacks. In the fifth year of Rehoboam (A.C. 970), it was plundered by Shishak, king of Egypt (1 Kings xiv. 26), and underwent a similar calamity under Amaziah (A.C. 826), at the hands of Jehoash, king of Israel (2 Kings xiv. 13, 14). At a later period, Pekah, king of Israel, and Rezin, king of Damascus, combined in an expedition against Jerusalem, but failed in their hostile purposes, since Ahaz called the Assyrians to his aid (2 Kings xvi.). After the destruction of the kingdom of Israel by the Assyrians, their monarch, Sennacherib, fell on Jerusalem, but was defeated (2 Kings xix.). At last the city was sacked by Nebuchadnezzar, its temple burnt, its walls broken down, its king and chief people carried into captivity (2 Kings xxiv. xxv.).

The writings of the Old Testament supply few particulars respecting the topography of the ante-exilian Jerusalem. That the 'city of David' stood on Mount Zion, and the temple of Solomon on Moriah, needs no special proof. The original fortifications of the city were strengthened by David, Solomon, and later kings. The walls were furnished with towers and bulwarks (2 Chron. xxvi. 9, 15). The mention of an outer wall (2 Chronicles xxxii. 5; xxxiii. 14) shows there was an inner one. Of the gates in the old walls there are mentioned, 'the Fish Gate' (2 Chron. xxxiii. 14), 'the Gate of Ephraim,' 'the Corner Gate' (2 Kings xiv. 18. Zechariah xiv. 10), 'Benjamin's Gate,' 'the First Gate' (xiv. 10. Jer. xxxvii. 13), 'the Valley Gate' (2 Chronicles xxvi. 9), 'the Horse Gate' (Jer. xxxi. 40), 'the East Gate' (xix. 2), 'the Middle Gate' (xxxix. 8). Among the edifices of ancient Jerusalem, we must distinguish the temple and the palace. A descrip-

tion of the temple may be found in 1 Kings vi. vii. 2 Chron. iii. iv. See **TEMPLE**. The palace, built by Solomon, was probably an enlargement of 'the king's house' of David (1 Kings vii. 2 Samuel v. 11; vii. 2). It stood opposite the temple, on the north-east corner of Zion, and was surrounded by walls and towers which enclosed several buildings, as 'the house of the forest of Lebanon,' 'the porch of pillars,' or portico, and 'the house for Pharaoh's daughter,' or harem, mentioned in the Scriptures (1 Kings vii. 1—12. 2 Kings xi. 19).

When the exiles received permission from Cyrus to return, many proceeded to their native country in different caravans, under Zerubbabel (536 A.C.) and Ezra (478 A.C.), and endeavoured to rebuild their city and temple in the same spots, but on a contracted scale. The work was delayed and destroyed, till at last Nehemiah, the cupbearer of Artaxerxes Longimanus, was sent to Jerusalem by his master with full powers (445 A.C.). The first care of Nehemiah was to fortify the city against hostile assaults. Traces of the old walls, gates, and streets remained sufficiently for its restorers to be able to give generally to the new city the circuit and form of that of former days. Information regarding its fortifications may be found in Neh. ii. 12—15; iii. xii. 31—40, from which it appears that Jerusalem then had twelve gates—the Sheep Gate, the Fish Gate, the Old Gate, the Dung Gate, the Brook Gate, the Water Gate, Ephraim Gate, the Horse Gate, the East Gate, Gate of the Valley, the Council Gate, the Prison Gate, probably the same as the preceding. Of the exact position of these in general nothing can be certainly determined. The Gate of the Fountain, or Brook Gate (Neh. iii. 15), must have been near Siloam. The Ephraim Gate may have been on the northern wall, since through it lay the way to the country of Ephraim, and the Valley Gate and Dung Gate are thought to have stood on the west or the southern part of Zion. The Horse Gate lay probably between the temple (2 Kings xi. 16. 2 Chron. xxiii. 15) and 'the king's house,' and the Water Gate on the western side of the area of the temple (Neh. viii. 3; comp. iii. 28). As the population that returned was much less than that which existed just before the captivity, large portions of the city must at first have been unoccupied. We find large open places expressly mentioned near the Water Gate (Neh. viii. 1) and Ephraim's Gate (viii. 16).

The history of Jerusalem from this period is so intimately connected with that of the Jews as to make any summary of it here a mere repetition. We therefore proceed at once to the description of the city as left us by Josephus (Jew. War., v. 4 and 5). This description relates to what the city was at the time of its destruction by Titus, but in

the main it may be considered the same as it was in the days of our Lord, and is therefore of importance. Generally, the account of Josephus, as being that of an eye-witness, is worthy of acceptance; but there are particulars in which it cannot be received, as it stands in contradiction with the Scriptures, and indeed with itself. As a result of the investigations of Robinson, Haumer, and others, we may give the following brief view. The whole space on which Jerusalem was built divided itself into three parts, separated from each other by valleys. I. The Temple Hill, Moriah, on the east of the city. II. Immediately opposite the temple, on the west, was the hill Akra, with the lower city, to which a gate led from the western side of the temple. This hill was divided from Moriah by a broad valley, which was in part filled up under the Asmonsean princes, when they caused the summit of Akra to be levelled. III. South from Akra and south-west from the temple, lay Zion, on which was built the old 'City of David.'

Northward of these three parts, the city extended itself under the designation of Newtown, Bezetha, which at first had no regular fortification. On the sides where the city was well defended by nature, that is, on the west, south, and north, the fortification was simply a wall which ran from the north-west end of Zion, along its western, southern, and eastern limits, passed the Tyropseon at the Dung Gate, and then enclosed Ophel on its western and eastern side, ending at the eastern porch of the temple. On the north and north-western side, the city was protected by a triple wall. The first or oldest began at the tower of Hippicus, and ran eastwards along the verge of Zion to the western side of the temple area, where it reached to the western colonnade of the sanctuary. In this wall were the towers Phasaelus and Mariamne, and immediately thereon stood the palace of Herod and the Cystus, an open square in the extreme north-eastern part of the upper city, where the people sometimes assembled, with the bridge conducting from the upper city to the temple. Of this bridge Robinson discovered remains. The town of Hippicus is to be sought in the north-west corner of Zion. It was built by Herod the First, and so named in honour of a friend who had fallen in battle. Its height amounted to 80 cubits (each about 20 inches). It was quadrangular, each side 25 cubits long, and for 30 cubits was built in a very massive way. The stones of which it was built were very large—20 cubits long, ten broad, and five high, consisting, probably on the exterior only, of white marble. At the same spot of Zion now stands the citadel, whose north-western tower presents to the traveller that enters the city by the Jaffa Gate most decided tokens of antiquity. The upper part of the tower has a modern

appearance, and is not distinguished from the other towers and walls, but the lower part is built of large stones which appear to be very old, and to lie in their original places. Among the Franks it is known as the tower of David. In the lower part we probably have the remains of the tower of Hippicus. The two other towers, Phasaelus and Mariamne, were also built by Herod, and named, the first after a friend, the second after his favourite wife.

The direction of the second wall is a matter of importance, for on it depends the identity of the present with the ancient sepulchre of our Lord. The question has not yet ceased to excite a strong interest; but the work of the Rev. G. Williams, entitled 'The Holy City' (London, 1845), though answered by Robinson in the 'Bibliotheca Sacra,' has done something to settle the dispute in the affirmative. Unfortunately, Josephus has given but a very short description of the second wall. The following is a translation of his words:—'But the second wall has its beginning at the gate that they call Gennath, which is a part of the first wall. Curving (or bending) northwardly only, it extends to the tower Antonia' (Jew. War., v. 4, 2). This is defective and vague. Three things, however, are more or less definitely given. The second wall began at the gate Gennath, bent in a northerly direction, and ended at the Antonia. Its general course, therefore, must have been to the north-east. Now, as the church of the Holy Sepulchre lies in the north-west of the city, the possibility of its being the same with Calvary becomes at once obvious. This possibility Williams has converted into a strong probability. In the same direction bear the investigations and convictions of Schulz, Prussian consul at Jerusalem, Lord Nugent, and the erudite Tischendorf. The publications of these very competent authorities have called forth a reply from Dr. Robinson, author of the 'Biblical Researches.' But the question seems to have been brought nearer to an issue by a work published since his answer, namely, *Die Topographie Jerusalems*, von W. Kraft, Bonn, 1846, which is the result of careful investigations conducted on the spot, and in the use of all the scattered information found in ancient writers. The view taken by Kraft we shall subjoin, and thus, with the aid of three views of Jerusalem, afford the student the best means yet supplied for forming an accurate acquaintance with the topography of the Holy City. Before stating Kraft's opinion, we shall finish the sketch founded on the authority of Robinson and others.

The third wall began also at the Hippicus, and ran northwards to the tower Psephinus; then it went in an eastern and north-eastern direction, by what is termed the tomb of Helena; then to the sepulchres of the Kings and the Fullers' monument, where it sud-

denly bent southwards, and ended at last at the corner of the old wall in the vale of Cedron. This third wall was begun by the elder Agrippa under Claudius, that is, ten or twelve years after the crucifixion of the Saviour (cir. 42 A.D.), in order to protect the newly-built suburb; but, being discontinued from the fear of offending the Roman emperor, was not finished by the Jews till some time afterwards. According to Josephus, the old city had a circuit of 38 stadia, about $3\frac{1}{2}$ geographical miles; the present circumference is scarcely two miles and a half, for the city has been contracted both on the north and south. The most noted buildings of Jerusalem at this time were—I. The Temple, built by Herod (Temple). II. The Tower of Antonia, the work of the same prince, who gave it this name in honour of Marc Antony. It was a restoration and enlargement of a tower, called Baris, erected by John Hyrcanus. It stood on the north side of the temple, was quadrangular, and had at each corner a tower 50 cubits high, that at the south-east end being 70 cubits in height, and commanding the temple. Within it had the space and appearance of a palace, comprising rooms and halls of various kinds, with galleries, baths, and barracks for soldiers. It was in immediate connection with the northern and western courts of the temple, into which a flight of steps conducted. It was separated from Bezetha by a deep artificial trench. III. The Palace of Herod, on the north-west of Zion, on the spot where the Amonsean princes had a palace. That of Herod was built of marble, and encircled by a wall 30 cubits high. The towers Hippicus, Phasaelus, and Mariamne, formed a part of the northern wall of the splendid building, which contained great saloons, numerous apartments, intersecting halls, open squares, gardens, avenues of trees, canals, and ponds. This Herodian palace the Roman procurators made their residence, and it is here that, some think, we are to look for 'the common hall' (Matthew xxvii. 27), or 'hall of judgment' (John xviii. 28. Acts xxv. 23), and not in the lower city, where tradition places it. IV. Eastward from this place, on the Cistus, Agrippa the younger erected a very large palace, from whose eating apartments he could see what went on in the temple. In order to prevent this, the Jews put up a high wall on the western side of the sanctuary, which intercepted the view.

Jerusalem was a beautiful city when it fell before the conquering arms of Titus, who spared not to lay it waste, fulfilling, in the general sense of the words, the prophecy uttered by our Lord in the words found in Matt. xxiv. 2. According to Josephus, however, Titus directed that a part of the western wall and the towers Hippicus, Phasaelus, and Mariamne, should be allowed to remain. A Roman garrison had its quarters in the

holy city. Probably a few Jews and Christians found shelter amid its ruins. For half a century after its overthrow, Jerusalem disappears from the page of history, until the emperor Hadrian, who was in Palestine about the year 130 A.D., ordered it to be formed into a stronghold, in order to keep the insurrectionary Jews in subjection. A bloody war was the consequence. There ensued an imperial decree prohibiting Jews to approach the city. The restoration of the city, interrupted by the war, was resumed, and Hadrian named it *Ælia Capitolina*, from his own fore-name and the name of Jupiter Capitolinus, to whom he had erected a temple on the site of the Jewish sanctuary. Jerusalem now became a heathen city. Even the Christians who lived there do not appear to have been of Jewish blood; and the very name Jerusalem passed out of use, nor was restored before the days of Constantine. Till then there is an interval in its history.

The Christian church in Jerusalem, warned by the language of their Master, for the most part left the city a short time before its downfall, and retired to Pella, which Williams thinks is to be found at Tabathah Fakil, near Bysan, on the east of Jordan. James, its first bishop, having been put to death in Jerusalem, the infant church at Pella were without a shepherd. The disciples, however, are said to have soon returned to the ruined city, and to have elected Simeon as their head. Simeon was succeeded by Justus, of whom and of his immediate successors to the reign of Hadrian nothing but their names are known. The presidency of each must have been of short duration, since in the short space of thirty-five years thirteen persons are reported to have held the office of bishop. A mere record of names, however, cannot under the circumstances be accounted of much worth. When Hadrian visited Jerusalem, probably in the thirteenth year of his reign, he found there a few Christians and some Jews. On the conversion of Constantine, the former increased in number. To Jerusalem, as the cradle of their faith, Christians in different parts of the world naturally turned their eyes, so that from the third century pilgrimages thither began to be more and more frequent. Even the empress Helena, the mother of Constantine, undertook (A.D. 326) in advanced age a pilgrimage to Palestine, and caused handsome buildings to be erected at Bethlehem and Jerusalem. Constantine himself built a splendid oratory over the holy sepulchre. These historical facts were soon seized on by the legendary spirit, and the church historians, with Eusebius at their head, relate the miraculous discovery of the true cross by Helena, as well as the erection of many edifices, so that at last, in the fourteenth century, not fewer than thirty churches within the limits

of Palestine were ascribed to her piety. Under the emperor Julian (361 A. D.) the Jews obtained not only permission to return to Jerusalem, but assistance to rebuild their temple: miraculous interferences are said to have prevented the completion of their design. Jerusalem, however, began to rise from its ashes. The emperor Justinian built there a fine church in honour of the Virgin. In 451 A. D. the dignity of the patriarchate was granted to its bishops. Then came the period of theological strife in the Eastern church, and not seldom bloody fights took place between the contending parties for the possession of the holy city. The invasion of the Persians brought trouble into the Roman empire. Under their king, Kosroes II., they invaded Syria, when the city was taken, the churches built by Constantine, Helena, and Justinian, were plundered and burnt, the Christians put to death or reduced to slavery, and the true cross, which Helena has the credit of having discovered, was carried away. Those who fled proceeded to Alexandria, where they found a friendly reception and support from the patriarch Eleemon, who after a time assisted the Christians to return and resume the rebuilding of the city, when the churches of the Resurrection and Calvary were erected on the old foundations, as well as one in memory of the Ascension. The emperor Heraclius penetrated into Persia, and compelled the Persians to make peace; when the patriarch Zacharias and the surviving captives returned, after an exile of fourteen years, and Heraclius himself made a pilgrimage to Jerusalem, where he is said to have, with much ceremony, restored the true cross to the church of the Resurrection. The Christian dominion thus founded was not of long duration; for in 636 A. D. caliph Omar appeared with an army before Jerusalem. In the ensuing year the city, after a long siege, was surrendered on condition that, in consideration of a moderate tribute, the lives and property of the Christians, their sanctuaries and holy places, should remain unharmed. Forthwith the caliph erected on the spot where the temple had stood a mosque, which still bears his name, and was completed and enlarged by his successors. The church of Justinian, now called the mosque el-Aksa, was converted into a mosque. In the same period, the walls were restored and strengthened, and the edifices richly adorned. Thence to the period of the crusades history gives only fragmentary and scanty notices of Jerusalem. The Mohammedans now had their holy places in it, and the city flourished anew. Towards the middle of the eighth century, the caliphate fell into the hands of the Abassides. The friendship of one of them, Haroun al-Raschid, with Charles the Great, opened to the

oriental Christians the most pleasing prospects, which after his death began to be darkened, and in the quarrel which raged between his sons, the Christians suffered, and their sacred places were laid waste. The family of the Abassides grew constantly weaker. The Egyptian Fatimids, in 969 A. D., obtained the mastery of Syria, when the church of the Holy Sepulchre was burnt. Under the third of this dynasty, Hakim (996—1021 A. D.), the Jews and Christians suffered a heavy persecution. At his command, efforts were made to destroy the holy places and uproot all memorials of them; but afterwards he repented of his tyranny, and granted leave to the latter to restore their destroyed churches. Under the mild government of his successor, Daher, this favour was realised, and in 1408 there arose a small chapel over the holy sepulchre, in place of the former splendid basilika. Journeys of pilgrims to Palestine became more frequent; greater also became the persecutions they had to endure; till at last the endurance of Christendom had reached its limits, and the crusades were begun. The feelings and the achievements of the crusaders have found an undying record in the pages of Tasso.

Among other spots and buildings which the crusaders found, was the church of the Holy Sepulchre. Its roof consisted of a lofty dome, so constructed that the light fell from above into the church. Immediately under the opening stood the sepulchre of the Redeemer. When, in 1099, the crusaders took the city by storm, they changed the great mosque into a Christian temple, which was denominated *Templum Domini*, the Temple of the Lord. But in 1187, Saladin made himself master of the city, when the temple was once more converted into a mosque. By turns, Jerusalem was in the hands now of the Moslems, now of the Christians, till, in 1244, the Egyptians got possession of it, from which time it seems for centuries to have lost its political and social importance. In 1517, the Ottomans, under Selim I., conquered Syria and Egypt. In 1542, the sultan Solymen built the present walls. Thence till recent times its history is wanting in important events. In 1808, the church of the Holy Sepulchre was partly destroyed by flames, when the edifice was restored by the Greeks at a very great cost. It was finished in September 1810. Not long since, England and Prussia united to establish in Jerusalem a Christian bishopric, whose office should consist in presenting a purer form of Christianity to the East, and in labouring for the conversion of the Jews.

We have thus pursued the line of history from the earliest periods down to the present day, not only in order that the reader should have a bird's-eye of the whole, but be led to see in how marked and striking a manner

the history of Judaism and of Christianity is written in great leading and imperishable facts. So long as Jerusalem survives, so long as the page of history remains, the holy city itself is and will be a perpetual monument and striking evidence of the great facts which lie at the basis of our holy religion.

We now proceed to give a brief statement of the view to which we have referred as taken by Kraft.

Josephus describes Jerusalem as lying on three hills. Two of these, standing face to face, were separated by a deep valley or gorge, towards which the houses extended downwards one after the other. Of these two hills, one, which held the upper city, was much higher and in length more direct; on account of its being a good fastness, it was called a fort by king David, but the upper market by us. The other (hill), called Akra, and supporting the lower city, was curved on both sides (like the moon between her first and second quarter; Kraft renders the word, 'steep on all sides'). Opposite to this was a third hill, lower by nature than the Akra, and formerly divided by a broad valley, which was afterwards filled up in the age of the Asmonæans, because they wished to unite the city to the temple; and they lowered the Akra so that the temple might appear above it. The valley which separated the upper from the lower city, and was called Tyropæon, extended down to Siloam. On the outside the two hills of the city were girded by deep valleys; and on account of the steepness on both sides, there was nowhere an access to the place. The city was surrounded by three walls, where not girded by inaccessible valleys, along which there was one enclosure. If from this account we proceed to consider the nature of the ground on which Jerusalem stands, we find there are two valleys that cover the city on three sides, namely, west, south, and east. One on the western side, called at first Gihon, which, rapidly deepening, pursues a southerly direction till, at nearly a right angle, it breaks off, and, turning to the east, is from that point termed the valley of Hinnom.

The second valley is that of Jehoshaphat, which, coming from the north, protects the city on the east, and, going in a steep descent, unites with Hinnom at the south-east corner of the place. Towards the north, the high land, on the southern slope of which stands Jerusalem, gradually rises and soon takes a westerly direction. The valleys, which deepen so much on the south of the city, flatten in the north more and more till they pass into the elevated ground which, at a distance of an hour and a half from Jerusalem, is bounded by the deep valley, Wady Beit Hanina. This configuration of the ground, in conjunction with the statement of the historian, leads us to expect

only one wall on the west (southwards from the Jaffa Gate), south, and east; but three on the north, where the land allowed an extension of the city. Hence also we see how it was that all the assailants of Jerusalem made their approaches against it on the northern side.

The hill which Josephus first mentions is Zion, bounded on the west and south by the valley which sinks rapidly from the Jaffa Gate in a south and easterly direction. The northern boundary of Zion is marked by a street which, beginning at the same gate, runs eastwardly to the haram (the temple), and rises in a remarkable way above the large plateau of the western or second hill, on which stands the Holy Sepulchre. The east side of Zion rises steep above a valley which, entering the city west of the Damascus Gate, and running through it from north to south, unites, a little below the fountain *Dim Silwan* (Siloam), with Hinnom and Jehoshaphat.

The third hill is Mount Moriah, namely, the part which now supports the mosque of Omar (*Kubbet es-Sakhrah*, Dome of the Rock), the place of the ancient temple, a range, for the most part, of natural rock.

Zion was separated from Akra by the Tyropæon, which even now divides the city into a western and an eastern portion. Hence Akra lay to the east of Zion: so also did Moriah. Moriah was the southern and Akra the northern part of the high ground lying east of the Tyropæon. This hill was called Akra from a fortress here erected by Antiochus Epiphanes (1 Maccab. i. 88). It was near (36) and on the north (Joseph. Antiq. xv. 11, 4) of the temple. It successively bore the name of Baris (Persian for a fort), Acropolis, and Antonia. Kraft, in his eagerness to survey the locality, incurred the danger involved in making his way into the mosque of Omar. From his report we learn that the buildings that join to the great inner court of the haram rise on a natural wall of rock, which, being from 25' to 30' high, is sundered from the rest in a steep descent so as to form a lofty platform. This precipice extends a considerable distance from the north-west corner towards the east, and, although lower, follows also the northern part of the west side. The ground on the north-west corner appears towards the east and south like a rock cut down by artificial means, so that Kraft was convinced that he here saw the traces of the rocky elevation which Josephus reports the Asmonæans to have lowered. This conviction was confirmed by a view which a few days afterwards he took from the top of the house of the Pascha of Jerusalem, which is on the north borders of the haram, and indeed stands on the lowered eminence, the curved basis of which, formerly stretching far more to the south-east, and therefore close to the

temple, was clearly perceptible. The Akra thus discovered was on the east bordered by the deep vale of Jehoshaphat, and made inaccessible. It falls towards the west. Towards the north it reaches to the Via Dolorosa, where the land sinks and rises steep in a northern direction. To one who views it from the roof of the Holy Sepulchre, the Akra is still visible as an elevation beyond the Tyropæon, on the north of the Haram, rising on all sides within the limits now indicated.

The narrowness of our space prevents us from doing more than direct the reader to the Map for information as to the course of the walls according to Kraft. But we must give his opinions in regard to the spots to which our Lord was conducted after his apprehension. From Gethsemane, which our author recognises as the spot where he endured his agony, Jesus was led to the house of Annas (John xviii. 13), on the southern declivity of Zion, where the oldest Itinerary (333 A. D.) places the house of Caiaphas. Here Jesus, early in the morning, was brought before the Sanhedrim, and at the break of day formally condemned. Kraft inclines to the opinion that the place may rather have been an official residence of the high-priest situated at the northern corner of Zion. From the house of Caiaphas Jesus was carried to the Hall of Judgment, or Prætorium (John xviii. 28), where Pilate dwelt (Matt. xxvii. 2), which stood on Mount Akra, at the place which at present is the dwelling of the governor of Jerusalem. Pilate sent our Lord to Herod Antipas, tetrarch of Galilee, who resided in the palace of his father at the north-west corner of Zion. Herod sent him back to Pilate, who gave orders for his being executed. The hearing took place within the Prætorium; the condemnation (in order, as was required, to be public) was pronounced from the Curule chair standing on the pavement (John xix. 13). From the Akra, the holy sufferer was hurried down the *Via Dolorosa*, or *Via Crucis*, to the place of execution, at Golgotha, lying near a thoroughfare, just on the outside of the city (John xix. 17. Heb. xiii. 12. John xix. 20), where, when dead, his body was laid in a new sepulchre, in a garden which 'was in the place where he was crucified' (John xix. 41. Matt. xxvii. 60). The *Via Dolorosa* and Calvary, Kraft finds in the places in which the church has fixed them.

All creeds of the Christian world have their representatives in Jerusalem. It is a marvellous sight, and one to make a spectator thoughtful, to see these various sectaries bending over the tomb whence all their hopes have arisen, each believing that his own proud heart contains the only real hope—each setting his miserable yet complicated heresy above the grand and simple truth of

Christ, and exalting the notions of his sect above the magna charta of the soul. By the grave of the mortal friend we have loved and lost on earth, men meet even their enemies in peace; but at the Saviour's tomb, the Mohammedan watches with drawn sabre to prevent his followers from destroying one another. At this tomb, the chiefs of two rival and hating creeds unite for once on Easter eve, but it is in the cause of fraud. Enclosed within the chapel, Greek and Armenian bishops call down fire from heaven by the intervention of a lucifer-match. Their believers strive madly to light their torches by this sacred flame, while the priests of other faiths stand scowling by, waiting until their turn shall arrive to triumph in their own followers' superstition.

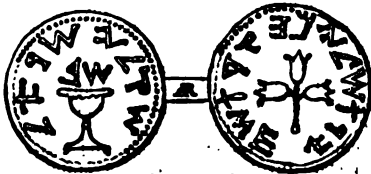
But according to Tischendorf (*Reise in den Orient*, 1846), the worst consists not in the obvious deception practised, but in the licentiousness in which all share, and which make these observances resemble heathen orgies. Greek priests forget themselves so far as to have sympathy with Turkish dervishes in a manner that cannot modestly be spoken of. The same authority relates that on one occasion Ibrahim Pasha, as master of Syria, played in this fire-delusion the part that Napoleon performed at the cheat of liquefying the blood of Januarius at Naples. In the latter place the blood of the saint was tardy in becoming liquefied, which occasioned much distress among the people. Bonaparte bade it become liquid, and liquid at once it was. A similar command was issued by Ibrahim, when from the gallery of the Greek chapel he witnessed some delay in the performance of the cheat. It is not surprising that, under these circumstances, Christians should be held in little esteem in Jerusalem. The current phrase, 'To say it with respect, he is a Christian,' is characteristic of the feeling entertained towards them by the Mohammedan population. The force of the phrase becomes the more obvious when it is known that it is alike customary for Moslems to say, 'To say it with respect, a woman.' The Christian population of Jerusalem, according to the Prussian consul, Dr. Schulz, consists of 2000 Greeks, 800 Roman Catholics, 850 Armenians, 100 Copts, 20 Syrians, and 20 Abyssinians; besides 60 or 70 Protestants, who, except the American missionaries, are all Europeans. Schulz makes the entire population to amount to 15,510 souls. The most pitiable portion of this number are the lepers, in all about thirty, who live on Zion, in huts as wretched as themselves, cut off entirely from their kind. Born to a lot of contempt, in loneliness they drag on their existence, and die in misery. Yet, wretches as they are, and sundered from the world, they intermarry, and so propagate the poison which flows in their veins.

The same feeling which seized so powerfully on pilgrims at the moment when first their eye caught a view of the holy city that words are too weak for its description, must also pervade the breast of the contemplative student of history when there is brought before his mind's eye the picture of the fate which Jerusalem has undergone. From those hills, from those walls, there speaks in powerful tones to us a history such as no other place, no other spot on earth, can offer. The events which have here taken place have during nearly two thousand years exerted the strongest influence over the whole of civilisation, and will continue to grow in power and effect till time shall be no more; when, and not before, will be known the full magnitude of importance that belongs to the simple but painful story of the humble Teacher of Nazareth and the crucified 'King of the Jews.'

But even the outward history of the city is extraordinary and astonishing. How often has it fallen and risen again; how often has it been destroyed and restored! Its beginnings reach back into primeval times, when the deep shadows of history hover around its hills; its end is not yet. It remains an imperishable witness of the past; it stands not without hope for the future. Though it lies under the crushing hand of Turkish despotism, it seems calmly to bide its time, and to wait for the fuller displays of the Divine Mercy in Jesus, who, once insulted, maligned, and slain on its heights, shall yet be King over that guilty but now sacred place, as well as over all the earth.

'Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See, a long race thy spacious courts adorn;
See future sons and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate
kings,
And heaped with products of Sabean springs!'

The cut exhibits a shekel of the age of the Maccabees, bearing the epithet *Kadusha*, 'the holy' (comp. Matt. xxvii. 53), the epithet of Jerusalem, constantly found on Jewish money. The figures are a censor and a lily. The type of this coin resembles the half-shekel or didrachma, the tribute-money of Matt. xvii. 24. See i. 319.



JESUS CHRIST, the founder of the Christian religion, the Son of God, and the Saviour of the world, offers a subject of the most profound interest, but one which here can be treated only cursorily. Considering the neutrality to which this work is bound, we shall, amid the widely diverging opinions of the Christian world, restrict ourselves to such a detail of ascertained facts as may afford to the reader aid in the study of the subject for himself.

The name Jesus Christ is composed of two terms,—Jesus, Christ. The first, which in the original is the same with Joshua, was in common use in the apostolic age (Col. iv. 11), signifies *helper* or *saviour* (Matt. i. 21), and was the personal name of our Lord (Matt. i. 25. Luke ii. 21). Christ (*anointed*), equivalent to the Hebrew word *Messiah*, is an epithet descriptive of his office. The full title is *the Messiah*, or *the Christ*, by which appellation the kingly office of our Lord was denoted (1 Sam. ii. 10; xii. 3. Ps. ii. 2. Isaiah xlv. 1). By this title itself our Lord was designated—as 'the Christ, the King of Israel' (Mark xv. 32), and recognised as the Messiah (John i. 41), sometimes with an extension of application—that is, from the Jewish to the Pauline idea of the Messiah—which shows a late state of opinion, and assigns a late date to the composition in which it occurs; thus, in John iv. 42, 'the Christ, the Saviour of the world.' The epithet 'Lord' is also joined to that of 'Christ,' after the resurrection (Acts ii. 36; comp. v. 31). The personal was of course the earliest denomination. Our Lord was called Jesus before he was called Christ (Matthew i. 16. Luke iii. 23). The latter term could not be used at all till he had put forth his claim to be the Christ, nor could it have been generally employed before that claim was generally admitted, at least among his followers. When used, it must at first have been a name of office, and therefore was 'the Christ': thus 'Jesus the Christ' (Matt. xvi. 16. Acts v. 42). Hence arose two denominations, 'Jesus' (Matthew xxvii. 1), and 'the Christ' (Heb. v. 5). In course of time the article was dropped. Hence arose the name 'Christ' (Rom. v. 8); also by the two words coalescing, 'Jesus Christ' (Matt. i. 1. Rom. i. 1), and, by inversion, 'Christ Jesus' (1 Cor. i. 30). These several names are not used indiscriminately in the writings of the New Testament. In the Gospels the ordinary designation is 'Jesus,' very rarely 'Jesus Christ,' and never 'Christ Jesus'; while in the Epistles we generally find 'Jesus Christ,' 'Christ Jesus,' or 'Christ.' The usage which is here only partially described, and is indicative of the progress of events as well as the growth of veneration towards 'the Lord' (John xx. 2), deserves on this account a minute investigation, the rather because, being connected with indivi-

culiarities in the writers there might serve as criteria for determining the 'soul' of their compositions.

Andently of what are strictly proper epithets are found applied to Jesus constitute too important a scriptural heritage to be passed over, and which serve the impression which he made on his disciples. Only the most general least questioned can be here set forth. The last Adam' (1 Cor. xv. 45); 'Ad- (1 John ii. 1; comp. John xiv. 12); son, the faithful and true Witness, witness of the creation of God' (Rev. i. 2); 'the Apostle and High-priest of our age' (Heb. iii. 1); 'the Author and Finisher of our faith' (Heb. xii. 2); 'Bishop of souls' (1 Pet. ii. 25); 'Bread of life' (John vi. 33); 'Brightness of the glory' (Heb. i. 8); 'Captain of Salvation' (Heb. ii. 10); 'Door of the Church' (John x. 7); 'Emmanuel' (Matt. i. 23); 'First-born from the dead' (Col. i. 18); 'Forerunner' (Heb. vi. 20); 'Foundation' (1 Cor. iii. 11); 'the Head of every Church' (1 Cor. xi. 3); 'Heir of all things' (1 Cor. i. 3); 'thy holy child Jesus' (Acts ii. 32); 'the Holy One of God' (Mark i. 1); 'our Hope' (1 Tim. i. 1); 'the Father of the invisible God, the first-born of the Father' (Colos. i. 15; comp. John i. 14); 'Judge of quick and dead' (Acts x. 42); 'the King that cometh in the name of the Lord' (Luke xix. 38); 'the Lamb of God that taketh away the sin of the world' (John i. 29); 'the Light of the world' (John i. 9); 'Lord of all' (Acts x. 36); 'a man of God' (ii. 22); 'your Master' (John xiii. 10); 'Mediator between God and man, the man Christ Jesus' (1 Tim. ii. 5); 'our Passover' (1 Cor. v. 7); 'the Resurrection and the Life' (John xi. 25); 'the Saviour of the world' (John i. 41); 'the Good Shepherd' (John x. 11); 'God's beloved Son' (Matt. xvii. 5); 'Heir come from God' (John iii. 2); 'the Truth, and the Life' (John i. 14); 'the True Vine' (John xv. 1). All these, with the offices and qualities they imply, concur in one 'who,' to words of Jean Paul Richter, 'trod the wayward remote ages, and founded a path of his own: gently blooming as a sunflower, burning and bright as the sun, he with his mild aspect himself, and nations, and centuries, towards the universal and primary end.' But the simple yet most profound and comprehensive terms in which the writers speak of Jesus, are far more impressive than any words. For a history of the life of Jesus, the reader is referred to the evangelists who have written it. In any case, so much as is required would require ample

space and high Christian culture. But, like the veiled head of the afflicted Agamemnon, the Saviour is more sublime when left unportrayed by ordinary hands. As being probably the earliest written account of Jesus, Matthew's Gospel may, in the ensuing analysis, furnish a general outline of the deeds and words of the Lord Jesus.

Jesus, the Christ, a lineal descendant of David and Abraham, was born in Bethlehem, of Mary, a virgin, the betrothed wife of Joseph, under the operation of the Holy Spirit. Being carried into Egypt, and having on his return lived many years in Nazareth, Jesus went into Judea and repaired to his forerunner, John, by whom he was baptized in the river Jordan. As he went up out of the water, he received a higher testimony than that of the Baptist; for the Spirit of God descended on him, and a voice from heaven declared — 'This is my beloved Son, in whom I am well pleased.' Thus proclaimed as the Son of God, Jesus entered into conflict with the prince of darkness, whom he foiled and defeated, in token of that entire conquest over evil for which he was sent, and which he would not fail to accomplish. Departing thence into Galilee, he opened his ministry by preaching repentance on the ground that the kingdom of heaven was at hand. He called to his aid four men of the humbler class, and perambulated Galilee, preaching in the synagogues the gospel of the kingdom, and healing all manner of diseases; so that he drew around him multitudes from several remote parts of the land. This concourse afforded him opportunities for developing the general spirit of his doctrine, which he accordingly set forth authoritatively, announcing in a tone becoming the Son of God, the nature of true happiness, the high functions of those who were engaged with him in the work of religious reform, the relation in which his religion stood to that of Moses and the Prophets, and the general duties which men owed to God, society, and themselves. In this most admirable exposition, the Gospel is exhibited as the great result, the mature fruit, the final completion of the Law; man is set in immediate connection with God, from which connection emanate his obligations, privileges, and hopes; spiritual good is made paramount to every other; and as a consequence, the earth and time, with all low affections, all sordid interests, all selfishness, are condemned, and the highest place is assigned to virtues either despised or neglected of men, such as meekness, gentleness, pliability, the patient endurance of wrong, self-denial, the abhorrence and avoidance of sin even as any other simplicity of manners, overbearing evil with good, the silent and unostentatious practice of benevolence, secret devotion, and heart-felt piety, involving a firm and childlike

reliance on the heavenly Father, disregard of temporal riches, entire devotion to religious improvement, charity in men's intercourse one with another, and unreserved and unqualified obedience to the Christ of God. Having in word developed this sublime system of practical religion, Jesus proceeds to exhibit it in his own life and conduct. He heals a leper, restores to soundness the palsied son of a centurion, relieves from fever Peter's wife's mother, calms a tempest on the lake of Galilee, exorcises two demoniacs, cures a man sick of the palsy; and in so doing, asserts and illustrates the power he has to forgive sins. Mingling pure and noble teachings with their exemplifications, he at length announces to his disciples that he is to pass through a period of suffering which will terminate in his death, and be crowned by his resurrection. This announcement, which astounds his disciples and yet fails to enter their minds in a distinct and intelligible shape, is made by Jesus in the most simple manner, exhibiting the firmness and majesty of his soul. As Jesus henceforth appears as a suffering Messiah, so does he require self-denial in his followers. They, however, little prepared for the approaching scene of trial and anguish, begin to waver in their minds, when they receive strength, and Jesus receives glory, by his transfiguration, in which he appears as the legitimate successor of Moses, the representative of the legislative element in the Mosaic polity, and of its high-minded but afflicted and persecuted school of prophets. After this symbolical transaction, Jesus inculcates more vividly the spiritual nature of his religion, and, contrary to all previous ideas and practices, exhibits the unpretending simplicity, the gentle kindness, and the worldly insignificance of a little child, as qualities of the greatest value, and the only requisites for the highest rank in his kingdom. Yet, reminded by this beautiful illustration of the nature of true religion, that all the forces of a world of violence will be brought to bear against these dispositions of mind, he is prompted, while his heart melts within him, to surround the young in spirit with every protection that his words can give. And, pursuing this train of generous emotion, he enunciates the grandest of all his grand teachings, declaring, 'the Son of Man is come to save that which was lost' (xviii. 11). This statement he follows up with illustrations the most pertinent and the most impressive; which combine to enforce tenderness towards the erring, lenity and forgiveness towards offenders, and timely aid to the fallen, the outcast, and the forlorn. Retiring from Galilee into Perea, on his way to Jerusalem, out of which a prophet could not perish, he continues his divine instructions, declaring

the marriage bond, as of a moral nature, to be indissoluble; laying his hands, together with his benediction, on the heads of little children; enforcing on a young man the necessity of surrendering all, and in particular his most cherished possessions, for the sake of God, duty, and eternal life; and striving to lead the self-seeking minds of his immediate followers to the high but distant rewards of his spiritual kingdom.

Having now set his face towards the metropolis of his guilty country, he seeks to remind his followers of his approaching humiliation. But they, full of the idea that he would shortly enter into his glory, manifest a feeling of jealous rivalry for the most elevated offices in the Messiah's kingdom. This grievous error he reproves, and enunciates another of those truths which will eventually revolutionise the world, namely, 'Whosoever will be the chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (xx. 27).

He is now near the capital of his native land, which he thinks fit to enter in regal pomp, thus in act claiming to be recognised as the long-expected Christ. On seeing the procession pass on to the city, the multitude are seized with a transient enthusiasm, and hail him as the long and ardently expected deliverer. 'And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth, of Galilee' (xxi. 10). The ardour of his welcome enables him to perform another act of Messianic authority, in cleansing the temple, his Father's house, of its profanations. There are, however, those who look on this flattering scene with an evil eye. These are the ecclesiastical dignitaries of the land, who now begin to take measures for weaning the people from the dangerous Teacher, and for throwing around him their deadly toils. The various plans which they adopt are one after the other defeated with a dexterous versatility and readiness of mind that excite wonder and admiration, and which serve to bring into relief the hollowness, hypocrisy, and turpitude of the clerical rulers of Judea. When at length it is fully proved that the Divine goodness, Divine forbearance, and Divine mercy have no effect with these wicked men, Jesus gives utterance to his virtuous indignation in reproofs of the most awful nature, which disclose the power of his mind and show the depth of their degradation. This tone of high displeasure, which reads by anticipation like the solemn verdicts of the judgment-day, first melts into womanly tenderneess, in a patriotic lamentation over Jerusalem, and then rises into a stern sublimity, when, with the vision of a pro-

phet and the authority of a judge, he paints in vivid colours the woes that are coming on the infatuated land. One calm hour of domestic endearment is passed in Bethany, and then opens a scene of treachery, sufferings, and patience, such as the world can never witness again. A simple but affecting rite, commemorative of his unparalleled love, being instituted, he retires to the deep ravine at the western foot of Olivet, where, having passed through a mysterious and indescribable agony of mind, he is seized by emissaries of the priests, led by a traitorous disciple, who conducts him before the Sanhedrim. Here, by subornation of perjury, being convicted of blasphemy and sedition, he is condemned to death. 'Then did they spit in his face and buffeted him, and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?' Worse than these indignities, he is at this moment publicly denied by Peter. Ere, however, he can find release in death, he has another trial to endure. The priests may condemn but dare not execute him. Hence he is hurried before the Roman procurator, who, not unwilling to rescue the innocent sufferer, is assailed with clamour, and forced to yield to the guilty desires of a fickle mob led by malicious priests. His death being thus decreed, they clothe him with regal purple and put on his head a crown of thorns, and a reed for a sceptre they place in his right hand; and then they bow the knee before him and mock him, saying, Hail, King of the Jews! and they spit upon him, and take the reed and smite him on the head. The mocking is over, when, led like a lamb to the slaughter, he is crucified between two thieves. And



Soon, however, does the dawn of the third day break the sealed tomb, and witness the revival of him whom death cannot hold.

The resurrection rallies his disciples, who are commissioned to go forth and preach the gospel to every creature; after which Jesus ascends to the right hand of the Majesty on high, having received all power in heaven and in earth.

The events of which we have now given an outline are, it must be confessed, the most wonderful and the most affecting of all histories. Equally wonderful, affecting, and great is the image of Jesus which they present. In that image is there a sublimity which every sound mind must recognise as divine, and a tenderness the force of whose appeal no human heart can long resist. What wisdom in a mortal form! What power, that recalls vigour into the palsied limb, and breaks the chains of death! Nor less great is that thorough and spotless goodness, that untiring forbearance, that patient endurance, that quenchless love. The simple and unadorned narration of Christ's words and deeds is their highest eulogy. You ask for evidence that Jesus was the Christ, the Son of God? Read 'the Gospel according to Matthew.' If you rise from its perusal unconvinced, we must bid you, before you seek for other proof, prepare your heart for its appreciation. You want to know what Christianity is? Study the life of its divine Founder. You are seeking the way to truth, God, and happiness? Follow him whom Matthew depicts without aiming to draw a portrait, and whom Pilate would have saved because he felt a goodness which he could neither describe nor imitate. You need a Saviour? Place yourself under the shadow of his wings who is Abraham's and David's son, the Son of God, the friend of man, and the vicegerent of omnipotent Love.

This general view of the life of Christ, condensed from the account left by Matthew, agrees in substance with the other evangelical records. Yet in the midst of a substantial agreement are there such divergences as to render it hopeless that, at least within our restricted space, we could present a well-attested harmony of the four narra-



now the only sights that his strained eyeballs can discern are sights of violence and scorn, and the only sounds that fall on his bewildered hearing are fresh mockeries. The very thieves cast reproaches in his teeth. At length deliverance comes in the insensibility of death. And how is all this complication of sorrow borne? According to Matthew, the sole words that escaped the sufferer's lips are a disconsolable appeal to God for succour.

tives supplied in the Gospels. We are therefore led to attempt no more than to set down what appears the best-supported view of the leading points of our Lord's history.

Jesus Christ, then, was born at Bethlehem, on some day in the month of (probably) February, in the year of the foundation of the city of Rome, 750, that is, four years before the common era (Luke i. 5—11. Matt. i. 11). In the summer or spring of the year 780, A.D. 27, Jesus, now about thirty years of age, is baptised by John in the Jordan (Luke iii. 21—23. Mark i. 9—11. Matt. iii. 13—17). Immediately after, he is tempted for forty days in the wilderness of Judea (Mark i. 12, 13. Luke iv. 1—13. Matt. iv. 1—11). An interval of probably from five to seven months, concerning which nothing is related, leads to the account given by John the Baptist of himself and of his relation to Christ (John i. 19—27). In February, or at the latest the beginning of March, 781, A.D. 28, Jesus travels into Galilee, and remains at Capernaum 'not many days' (John ii. 12). Jesus attends the Passover (30th March, 781) at Jerusalem, and remains in Judea till four months before the 15th Nisan, A.D. 29, that is, till December 781 (ii. 13—iii. 36), when he returns through Samaria into Galilee, where he remains from two to three months (iv.). He again goes up to Jerusalem, to the festival Purim, held on the 19th March, 782, A.D. 29; and on the apprehension of John (v. 35), quickly returns into Galilee (v.; comp. Luke iii. 1—20), where, about the 17th April (John vi. 4), he feeds the five thousand; and after some months, having been transfigured, proceeds to the capital, to be present at the feast of Tabernacles, Oct. 12th, 782, A.D. 29; so that he was able to go up to the temple 'in the midst,' or the middle day, 'of the feast,' that is on (15th Oct.) the sabbath (Luke ix. 18—50. Mark vi. 45—ix. 50. Matt. xiv. 22—xviii. John vi.—viii. 14). After teaching and attending at the feast of Dedication, in Jerusalem, Jesus goes to Bethany, in Persea, and there abides till sent for by the sisters of Lazarus, when he repairs to Bethany, near Jerusalem, whence he proceeds to Ephraim, lying to the north-east of the capital. Remaining here some time, he, after an absence of about six months, makes his final visit to Jerusalem; and six days before the Passover, A.D. 30, that is, on the 8th of Nisan, on a Friday, he comes to Bethany in the evening. The ensuing day, the sabbath, he remains in Bethany. The next day, Sunday, the 10th Nisan, 2nd April, he makes his triumphal entry into Jerusalem (John vii. 14—xii. 12. Luke ix. 51—xix. 28. Mark x. Matt. xix. xx.), where he is greeted by a jubilant multitude (John xii. 12—19. Mark xi. 1—11. Luke xix. 29—44. Matt. xxi. 1—11). He appears as the Mes-

siah, inasmuch as he goes riding on an ass (Zech. ix. 9), and, being acknowledged by the multitude, excites the envy, alarm, and hate of the Pharisees. In the evening, he goes out to Bethany with the Twelve. This was the day on which the Paschal lamb was taken (Exod. xii. 8), and the Church celebrates it as Palm Sunday. On the following day, Monday (Mark xi. 12), Jesus quits Bethany, and on his way passes sentence of perpetual barrenness on the fig-tree; and having (perhaps a second time, comp. John ii. 14—22) cleansed the temple, he again retires to Bethany in the evening (Mark xi. 12—19. Matt. xxi. 12—17. Luke xix. 45—48). Tuesday, the 4th of April (12th Nisan), is rich in discourses addressed by Jesus to his friends or against his enemies. Having gone into the guilty city in the morning, he enters the temple, and, partly within its precincts, partly without, utters his divine instructions. On occasion of noticing the temple, he is led to speak of its overthrow and of his second coming. At the end of this day, he remarks to his disciples that after two days is the Passover, and the Son of Man is betrayed to be crucified (Matthew xxvi. 1, 2). This determination of time confirms the dates here given, for the Passover fell on the evening of the 14th of Nisan, that is, two days after the evening of the 12th of that month. On the same evening (Mark xiv. 1), the chief priests and scribes hold a council to consider how they may take Jesus by craft. Wherefore he departs from the city and hides himself (Mark xi. 20—xiv. 2. Matt. xxi. 18—xxvi. 5. Luke xx. xxi. John xii. 20—36). The following day, Wednesday, 13th Nisan, 5th April, Jesus spends in calm communion with his disciples, one of whom, Judas, enters into an engagement with the priests to betray his Lord (Luke xxii. 1—6. Mark xiv. 10, 11. Matthew xxvi. 14—16). On the Thursday, 14th Nisan, 6th April, Jesus sends Peter and John to make ready the Passover in a room in Jerusalem, where in the evening, about six o'clock, Jesus places himself at table with the Twelve. The church is accordingly right in celebrating the institution of the Lord's Supper on a Thursday evening (Luke xxii. 7—39. Mark xiv. 12—31. Matt. xxvi. 17—35. John xiii.—xvii.). Next comes the eventful Friday, 15th Nisan, 7th April; it commences at sunset on Thursday. The ensuing night is spent in the agony of Gethsemane, after which Jesus is betrayed by Judas and apprehended. Led away by the officers, he is carried before the Jewish authorities, who, being at once accuser and judge, find no difficulty in securing their wishes by pronouncing him guilty. Though, however, they can condemn, they have not the power to execute; and therefore, early in the morning, they lead Jesus to the Pretorium of the Roman governor, Pilate, who,

ed by the raging of the Jews, brings Jesus out of his palace, and, placing f on the judgment-seat, which was it— an elevated pavement, he pronounces t him the desired sentence of death. at hour? John says the sixth (xix. at Mark asserts that Jesus was cruci- t the third hour (xv. 25). If both ed the day in the same manner, we ere a discrepancy; for Mark makes to be crucified at nine o'clock in the rg, when according to John he did eive his sentence till mid-day. This ty has been obviated by supposing ohn's day began at midnight (comp. xi. 9). Hence the sixth hour would A.M. This is a time which would efficient scope for the narrated events to allow the crucifixion to take place e o'clock A.M. Jesus, however, after ; been scourged and derided, is led and crucified (see CALVARY). Having on the cross six hours, that is, from .M. till three P.M., he dies, and is be- efore the commencement of the sab- at six o'clock on this Friday evening xviii. xix. Luke xxii. 40—xxiii. Mark —xv. Matt. xxvi. 36—xxxvii.). Jesus, buried from three to six o'clock on Fri- znoon, remains in the grave that even- e whole of the ensuing Saturday, sab- the 10th Nisan, April 8th, till an early m Sunday, the 9th of April, when he m the third day (1 Cor. xv. 4), having ot more than forty hours in the sepul-

On the sabbath, that is, from six t on Friday to six o'clock on Saturday, sciples rest, according to the command es (Luke xxiii. 56; comp. Exod. xx. The sabbath being over on Saturday g, some women buy spices to anoint dy (Mark xvi. 1), having omitted to on the previous day, because it was a f preparation (John xix. 42) for the th. They, in the execution of their of pious love, were rewarded with the ge of being the first to behold their ur after he had burst the bars of the

The appearances of Jesus, the best oe of his resurrection, are strongly at- l by Paul in 1 Cor. xv. 4—8. By com- g his account with the evangelical nar- e (John xx. Mark xvi. 2—8. Matthew i. Luke xxiv.; comp. Acts i. 1—12), d that during the forty days that passed e our Lord finally left the earth, he ed not fewer than nine times, thus g full evidence of his being alive, and g a secure foundation for his church to ult upon: I. to the women returning the sepulchre; II. to Mary Magdalene, e sepulchre; III. to Peter, the day of esurrection; IV. to the two disciples ; to Emmaus, towards evening; V. to apostles, Thomas excepted, assembled e evening (these five appearances took Vol. II.

place at or near Jerusalem, on the first day of the week, the same day on which the Lord arose, and which the church rightly commemorates in its weekly services); VI. to the apostles in conjunction with Thomas, eight days afterwards (Sunday, April 16th), at Jerusalem; VII. to the eleven apostles and to five hundred brethren, on a mountain in Galilee; VIII. to James, probably at Jerusalem; IX. to the eleven, at Jerusalem, immediately before the ascension. Thus having appeared where and to those to whom he was best known—in Judea, in Galilee, and again in Judea, and thus finished the work his Father had given him to do—from the same locality where he had undergone his agony, and on the same day of the week (Thursday, May 18th), he entered into his glory, and sat down at the right hand of God.

The view now given goes on the supposition that our Lord's public ministry lasted rather more than two years, that is (reckoning from his appearance in Galilee), from Feb. A.D. 28 to April A.D. 30; a period which becomes nearly three years, and so agrees with the ancient tradition of the church, if we add the time which elapsed between his baptism by John and the actual opening of his Great Commission. This representation is supplied in the main by following the Gospel of John, who narrates the ministry of Jesus with a reference to our Lord's journeys to festivals in the capital: as in ii. 13, the Passover; v. 1, Purim; vii. 2, Tabernacles; x. 22, Dedication; xii. 1, Passover; besides which there was a Passover (vi. 4) at which Jesus did not repair to Jerusalem. Luke also affords important data for these chronological approximations (ii. 1, 2; iii. 1, 2, 23. Acts i. 1, 3); though it may be doubted if the word rendered 'in order' (i. 3), and which has been thought to imply a narrative chronologically arranged, signifies any thing more than a particular or detailed account.

The inquiries by which the dates of our Lord's birth and public ministry are fixed, are too long and too minute to be here gone into, but a few explanations seem desirable.

The date followed in the statements above given rests on these facts: I. Jesus was born during the reign of Herod (Matt. ii. 1—22. Luke i. 5), that is, before the month of April, 750 U.C., in the early part of which that cruel tyrant died; this is the extreme limit, and consequently the ordinary reckoning is four years too short. II. The star which led the Magi to Jerusalem, it has been calculated, shone from February to April, 750. III. The taxing or enrolment (see CRYM- nus) immediately after the command for which Jesus was born, appears to have been published before the decease of Herod, and probably a short time before the 12th of March, 750. IV. About thirty years (Luke

lii. 23) from the baptism of Jesus by John, lead us back to the commencement of 750. These four data tend to fix the same year and the same period, namely, the beginning of the year. Hence it is probable that our Lord was born in the spring of 750. A. U., though it is not to be denied that his birth may have taken place a few months earlier, that is, in the close of the year 749 U. C.

The view now detailed, which is in substance an abstract of that which is given by Wieseler (*Chronologische Synopse*, 1843), may perhaps be accounted sufficiently accurate in general outline, and serve as a convenient thread on which to range leading facts; but in relation to the year of our Lord's birth, and of course the great dates that depend on it, we can regard it only as an approximation to reality, if for no other reason, for this, that when its author comes to expound the fifteenth year of Tiberius mentioned by Luke (see JOHN THE BAPTIST), he is compelled, in order to bring the latter into agreement with the former, to put forward the unsupported opinion that by the words of Luke, 'the word of God came to John,' is intended his apprehension. In truth, we scarcely possess data for a final and satisfactory settlement of the minute points of the evangelical chronology. The New Testament contains the elements of a religion, not a science. Scientific chronology was unknown in the days of Herod and Augustus, and can scarcely be said even now to have an existence. There remain, after the most careful investigations, causes of uncertainty which vitiate our calculations. The year of Rome which we have above employed is itself uncertain. The ordinary Christian era may have begun at the conception or the birth of Christ, and its year one may have been placed either at the beginning or the end of the first full year. Without a fixed point, chronology as a science cannot exist, and such a fixed point is not supplied in ancient times. The aid of astronomy has been invoked (*Seyffarth Chronologia Sacra*, 1846), and may render important aid, so far as general conclusions are concerned; but the application of astronomical facts and calculations to human events, can be successfully made, at least as to minutiae, only when certain fixed points in history have been previously ascertained.

In confirmation of the view here taken, we may cite the respectable authority of Dr. Robinson, who in notes subjoined to his 'Harmony of the Four Gospels,' remarks, that 'the precise year of our Lord's birth is uncertain, adding, 'while our Lord's birth cannot have taken place later than A. U. 749, it may nevertheless have occurred one or two years earlier.' Seyffarth, to whose work we have just referred, maintains, almost without support from modern authorities, that the ordinary date is correct. That

era was fixed not before the sixth century. We owe it to the monk Dionysius Exiguus (hence by contraction Dion. *Ær.*). Trusting to the tradition of the elders and the calculation of Dionysius, the church has generally held that Jesus was born on the 25th December, in the year before the commencement of our era, and was, when thirty years of age, baptised in the thirtieth of that era, on the thirty-third of which he died and rose again. Since the time of Kepler (A. D. 1606), the old opinion has been succeeded by great diversities. See i. 357. If we follow what in truth is the best authority, namely, the Scripture, we can hardly maintain that our Christmas-day (Dec. 25) represents the month or the day when Jesus was born; for then the flocks in Palestine are not by night in the open field (Luke ii. 8), but under cover. The Talmud having stated that 'the first rain descends on the seventeenth Nov.,' adds, 'then the cattle return home, nor do the shepherds any longer abide in the fields.'

As to the length of the duration of our Lord's ministry, as well as to the succession of its events, opinions are very various. With the first three evangelists, Galilee, after his own temptation and the imprisonment of John (Matt. iv. 13), is the scene of his deeds; where, especially in the winter months, he resided at Capernaum (Matt. iv. 13; viii. 5; xvii. 24. Mark i. 21). Most frequently is he found in the romantic and well-peopled vicinity of the lake of Tiberias (Matt. viii. 23, *seq.*; xiii. 1, *seq.*; xiv. 13. Luke viii. 22); also on its eastern shores in Peræa (Matt. viii. 28. Mark vii. 31. Luke viii. 26). Once he directed his steps to the borders of Phœnicia (Matt. xv. 21. Mark vii. 24, *seq.*). Only once in Jerusalem do the first three evangelists avowedly place him, at the time of the last Passover (Matt. xxi. *seq.* Mark xi. *seq.* Luke xix. *seq.*). According to this, the length of his ministry may be restricted to a year; and so short a period was fixed on by many in the ancient church, reference being made to Luke iv. 19; comp. Is. lxi. 1, *seq.* Some have found in Luke vi. 1, evidence of a second Passover as kept by Jesus. On the contrary, John exhibits our Lord not only often, but generally in Judea, whence he travelled once through Samaria into Galilee (John iv. 4; comp. Luke xvii. 11), and speaks of five Jewish festivals which Jesus observed in Jerusalem. There is no historical contradiction in this diversity. The last writer may supplement his predecessors. John aimed to report Jesus's words rather than his deeds, and consequently places him in Jerusalem, where it was of chief consequence that he should bear his testimony, rather than in Galilee, the great scene of his actions. Yet John implies that Jesus spent a considerable time in the latter district (John vii. 1). The first of the five festivals

Passover (ii. 13); the second is simply 'a feast of the Jews' (v. 1); the third, the feast of Tabernacles (vii. 2); the fourth, the Dedication (x. 22); the fifth (ii.) was again a Passover. Besides, the text makes mention of another Passover, which took place when Jesus was in Galilee.

Hence it would ensue that Jesus was a Teacher during about three years: the first, the feast in v. 1 was a Passover, the second does not think likely, the time was extended to three years and a half. It is noted scarcely, on the authority of the evangelists, to be prolonged beyond two or three months.

Persons related to Jesus, there are, his mother Mary and Joseph, I. his mother's sister (John xix. 25), they have been married to Alphaeus or Cleopas and had for sons James the less (Acts i. 13) and Joseph (Matt. xxvii. 56. Mark xv. 40. Elizabeth, called in Luke i. 36, the sister of Mary the mother of Jesus; word employed in the original does not denote the closeness of the relationship; he was married to the priest Zacharias and was John the Baptist: III. Brothers: xii. 46. Mark iii. 31. Luke viii. 13. John ii. 12; vii. 3, 5, 10. Acts i. 14. ix. 17, under the name of James, Simon, and Judas (Matt. xiii. 55. I. 3). In these passages, namely, ii. xlii., John ii., and Acts i., James is not real brothers are intended, since they are mentioned together with the mother and with Joseph (Matt. xiii. 55). James holds of John vii. 5. Some, however, consider those who are termed brothers have been cousins, children of Mary the mother of Jesus, partly for the insufficiency of the names of James and Joseph as names of sons of that person (Matt. xxvii. 56). It may, however, be that whether they were full or half brothers. James has been held by many, in accordance with an ancient Ebionitic tradition, that they were sons of Joseph by a (some say a later) marriage. Recent authorities maintain that they were on both sides. In the term 'first-born' (Matt. i. 25), is found a confirmation of this idea, which would make the names of Joseph and Mary born after the first. The passage in John xix. 26 confirms this view; the brothers may have come to believe in him after his resurrection (Matt. xxviii. 10). They so believe at his death, John, as well as the others, and more nearly resemble Jesus in mind, may have appeared to them the most suitable to be entrusted with the care of his beloved mother. More persons, the brothers of Jesus are found not believers in Jesus, but heralds of him (Acts i. 14. 1 Cor. ix. 5). Sisters are mentioned in Matt. xiii. 56.

Their names are not given. In accordance with an ecclesiastical tradition, Salome, wife of Zebedee and mother of the apostles James and John (Matt. xxvii. 56. Mark xv. 40), has been placed among the relatives of Jesus.

The language which Jesus commonly spoke was not, as some have thought, Latin, nor, as others have maintained, Greek, but the vernacular Syro-Chaldee or Western Aramaic (a dialect of the Hebrew. See LANGUAGE). In illustration of which statement it may be remarked, that to this tongue belongs the word Boanerges, the name given by Jesus to James and John (Mark iii. 17). In the same dialect he addressed the dead damsel, *Talitha cumi* (v. 41; see also vii. 34. Matt. xxvii. 47). He left nothing in writing for the instruction of the world, fearing, probably, the undue influence of men's too ready attachment to and reverence for the outward, especially as exemplified in the externality and hollowness of the existing Jewish system; and aiming rather to arouse and impel the human mind, and found a great religious association, free from the letter, and living and flourishing in the power of the spirit of truth, guided by the spirit of God working in the hearts of believers. Accordingly he sowed the seed of the word, threw out great principles capable of indefinite application, lived and died his own religion, entrusted the memory of what he said and did, and the propagation of his influence, to chosen men, who proved their fitness for the office by lives of heroic benevolence and by martyrdom.

Of the features of our Lord's person we know nothing certain. The earliest age was too simple and unconscious to think of taking means for transmitting his likeness; which was the less likely to occur to their minds, because they expected Jesus himself shortly to return to earth. At a later period, ecclesiastics busied themselves with efforts to recast and fix what was for ever gone, and they may have preserved some fading outlines. The portraits which have come to us from the third or fourth centuries downwards, have a certain character in common, which may be a dim reflection of the original. Leaving on one side the unreliable notices of ecclesiastical history, which are matters rather of curiosity and artistic interest than historic truth or religious concern, we add that from the New Testament we may learn that Jesus was free from any bodily defect, which otherwise would have been imputed to him by his enemies, and the people would not have recognised him as a prophet. In look and voice he must have had much that was lofty, amiable, attractive, and overpowering (John xviii. 6). His outer man was the expression of the divine wisdom and power that predominated within.

Jesus was brought up at Nazareth. He

frequented no rabbinical school (John vii. 15). The title Rabbi given him (Mark x. 61. John vi. 25) was applied in a vague sense, as denoting 'teacher.' It was no professional title, earned by learning and conferred as an honour in the schools. Nor did these later rabbinical distinctions exist in his days. Strauss has no historical support for the conjecture which makes our Lord to have been a reforming rabbi. Nugatory have been the attempts made to explain the formation of his mind out of some or all of the philosophical or religious elements of his times. These theories are either insufficient to account for the facts, or fail in historical validity. If certain individual features of his mind and doctrine may be found among the Essenes, the Sadducees, and in the philosophy of Alexandria—as may well be the case in regard to one who had to operate on his own age, and, in so doing, to indicate amid errors, mistakes, and approximations to truth, the right path—yet the existence of his mind considered as a whole, in its harmony, its oneness, its sublimity in word, deed, and suffering—the clearness of his understanding, his elevated morals, his disinterested love, his genial friendship, wise patriotism, and warm, rational, ceaseless piety—to say nothing of his power over life and death—remain unaccounted for by any mere earthly influences whatever. According to the prevalent custom, he may, as Justin states he did, have followed Joseph's trade, at which some think he laboured even during his public ministry. The passage in Mark vi. 3, 'Is not this the carpenter?' if genuine (Tischendorf retains the words), countenances this opinion. If it be correct, Jesus may thus have in part obtained his subsistence, which, however, was mainly supplied by his adherents; during his travels, Oriental hospitality afforded him resources (John iv. 45; xi. 2). There also for a time accompanied him grateful women, who took measures for the supply of his wants (Luke viii. 2. Mark xv. 41). He and his attendants had in common a travelling purse (John xii. 6; xiii. 29), out of whose contents food was purchased (Luke ix. 13). Jesus cannot be considered as having been strictly poor or in want. Such a conclusion cannot be deduced from Matthew viii. 20, or 3 Cor. viii. 9. His relatives, however, were not in a prosperous condition (Luke ii. 24; comp. Lev. xii. 8), and he himself possessed no permanent property (Matt. viii. 20). His ordinary and favourite abode was at Capernaum; he visited Nazareth only once (Luke iv. 16). In externals he observed the customs of his nation; and, far from affecting a singular or austere mode of life, he partook of the enjoyments of society and friendship (John ii. 1, *seq.* Luke vii. 31. Matt. xi. 16, *seq.*; comp. ix. 14, *seq.*). From the silence of the New Testament it may be in-

ferred that he was never married. Comp. Matt. xix. 12.

That Jesus, in the work which he undertook, aimed at more than a political, moral, or religious reformation of his own country, and intended to benefit and save the whole human race by making all into one great happy family, rendering a loving obedience to his Father and himself, appears from John iv. 23; x. 16; from the whole tenor and tendency of his doctrine, and from his deep and practical benevolence, which, excluding every thing partial, embraced without distinction all mankind; while, in his wish to give his religion a firm foothold in the world, he restricted his own teaching to the land of his fathers (Matt. xv. 26, *seq.*); he commissioned his apostles to preach the gospel to every creature (xxviii. 19). The idea that his plan became with the progress of events more clear and comprehensive, cannot be proved, for this if for no other reason, that the first three evangelists have in their narratives not followed the order of time, while it is contradicted by the uniform appearance worn by the doctrine of Jesus in the Gospel of John. If he did not at once announce himself to be the Messiah (comp. Luke iv. 18, *seq.*), this is explained by the Jewish and material views prevalent on the subject, and to which he had to avoid even the appearance of giving encouragement. Errors and impulses arising out of these views, which made the multitude prone to take and try to force him to assume the ensigns of royalty, were reasons why he should even forbid the spreading of his fame as a worker of miracles (Matt. ix. 30. Luke viii. 56). At the same time, he strove to correct these erroneous impressions; while by assuming the title 'Son of Man' (Matt. xii. 8), and by declarations pregnant with meaning (xi. 5; xiii. 16, *seq.* Luke iv. 21), he turned attention to himself as identical with the Christ. Under these circumstances, however, it is not surprising that the people vacillated in their views of him, and most saw in Jesus only a great prophet who had for them chief interest in that he wrought miracles. But to individuals of moral susceptibility he positively and expressly proclaimed himself to be the Messiah (John iv. 26; ix. 36, *seq.*); also to the high-priest at the end of his life, when now he had published the truth, and peril had succeeded to suffering (Matt. xxvi. 64). Among his disciples he found evidence and trust in their previously acquired religious sensibility and convictions (xvi. 13, *seq.* Luke ix. 20). The basis of his spiritual qualities was lowly and obedient piety towards God (xviii. 19), and warm, active, practical love for man. Here was the divine power which moved his great soul, and the living source of his lofty excellence. The qualities which have their root in these fountains of life and in the indwelling spirit of his Father, are so numerous that we

cannot attempt to pass them in review. We may allude to one or two. Jesus appears as the perfect image of resignation, or rather acquiescence in the Divine will, which from its very depth became powerful in word and action when there was need to assert the sovereignty of God, the claims of truth, and the spirituality of religion (John ii. 16, *seq.*; viii. 44. Matt. xxiii. 2, *seq.*). Specially remarkable are the promptitude and facility with which he defeats his embittered enemies in their repeated efforts to ensnare and destroy him, and which of themselves would suffice to show that in his history we have not to do with an enthusiast, a fanatic, or a deceiver; the evidence against which injurious and groundless fancies rises to the highest value in his apprehension, trial, sufferings, and death. Entirely free from the slightest trace of any of those ascetical and monkish ideas or practices to be found in other Eastern teachers, Jesus ever appears as a man among men, living as others, only more holily, lovingly, and disinterestedly. He teaches all who come to him in the most public spots—the open streets, the temple, the way-side; enters cottages, the mansions of the great and learned; eats and drinks with sinners, and with Scribes and Pharisees (Luke vii. 34). How deeply does he enter into and take part in human joys and sorrows (John ii.; xi. 39)! How affectionate, how self-forgetful is he in the bosom of the family, and in the safe society of chosen and beloved friends! How ready is he with words of pity and compassion towards any that suffer (Luke vii. 13)! In these qualities are the reasons why our revered and beloved Master has in all ages won the hearts of the good and great, and converted the souls of the sinful; for in him has been and is found, not the greatness which astounds, or the power which humbles, but the rarest yet the tenderest benevolence, the wisdom of God joined to a brother's goodness, an object of profound admiration, ardent gratitude, elevating imitation, and dutious love. With a reference to the whole character and tendency of his life and doctrine should we interpret passages which, taken separately, have occasioned misconceptions (Matt. xii. 40, *seq.*; xv. 21, *seq.* John ii. 4). Most of all extraordinary is it that any one who had an eye to read, or a heart to feel, the tenderness and beauty of his love towards his mother, as manifested in the last moments of his agony, should have fancied, much more published, a doubt as to his domestic affections. The great Saviour of the world was the most tender of sons and the most gentle of men.

Jesus appearing in the New Testament as 'the Son of God' and 'the Son of Man,' presents to the reader who considers him as a whole, two sets of qualities, the divine and the human. In the evangelists, of whom

the first three exhibit the human side, the latter qualities were the earlier developed; John, who presents the former, did not write his Gospel till the others had published theirs. This diversity in the promulgation does not affect the certainty of the fact, or derogate from the unity of the one Lord Jesus Christ, who was no less Son of God than Son of Man; for each writer gave the view with which his own mind was chiefly impressed, and so the four (as well as Paul and Peter) combine to offer a fuller, and therefore more accurate as well as complete, portraiture of the Saviour than the world could otherwise have possessed. Since, however, those reporters whom Christians are agreed to account authorities in this high concern, have conjointly exhibited Jesus in both divine and human relations, we are not at liberty to take the one and leave the other. The testimony of the evangelists is valid for that on behalf of which it is given, or it has no worth whatever. It is an arbitrary proceeding to receive their evidence to this, and reject it in its bearing on that point. If they present Jesus as both Son of God and Son of Man, in both these characters are we bound to receive and honour him. It may also be remarked that Divine Providence, whose hand in the publication of the gospel is very manifest, in causing these two sets of relations to appear in the evangelical narratives and in the person of Jesus, made provision therein for the accomplishment of the great work of human redemption. As God has set forth, so should we receive, the Saviour of the world, the consummation of whose salvation in the souls of individuals must depend on their faith's embracing all those elements which God designed for that high purpose. If we disown a part of those qualities, we pronounce them unnecessary, and at the same time impeach the general credibility of the evangelical narratives. If we deny Jesus to be either the Son of Man or the Son of God, we in truth deny 'the Lord's Christ,' and frame to ourselves a Christ of our own. We are not at liberty to believe as much as we will, and refuse to believe more. There is no middle point between the reception and the rejection of Jesus. What the apostolic testimony establishes, those who recognise that evidence oblige themselves by such a recognition unreservedly to receive. If the Jesus of history is false, the Jesus of speculation cannot be true. When, as in regard to the two sets of qualities in question, authority is equal, there is no ground for preference. That which is preferred, when sundered from what is cast aside, in losing its real character, loses both its worth and its claims to credence. Quit the solid ground of history, and you are at once launched on a boundless and troubled sea, with neither chart nor compass. Speculation may construct philoso-

phies; it has no power to frame an historical religion. In the investigation of historical records, it may afford aid; but if true to the dictates of common sense, it will not, in the case of a witness admitted to be trustworthy, allow this and disallow that class of testimony. If it find reason to doubt or deny the credibility of a witness, it receives his statements cautiously or not at all; if it is led to acknowledge him to speak the truth, as true will it hear and set forth his averments. In short, it is clear that any attempt on the part of professed Christians to receive Jesus in only one of his characters, proceeds from a predisposing state of mind which is as illogical as it is irreligious. An honest man may, for want of (to him) sufficient evidence, fail to accept the gospel; but no one of clear understanding and unbiassed affections can acknowledge his own Christ as the Christ of the New Testament.

It may indeed be allowed as a supposition, that the evangelists, while reporting what they believed, made statements that were incorrect. The remark, if it has pertinency here, must relate to the two sets of qualities under consideration; as for instance, John believed Jesus to be the Son of God, but was mistaken in his opinion. This is, we grant, a supposable case; but is it probable?—probable that an apostle and intimate friend of Jesus should hold to be divine in his works and words—objects that came immediately under his senses—him who was only human, neither saying nor doing any thing but what other men had or might have said or done? If in so clear and broad a case the evangelist had not the power to ascertain the truth, he is a witness of no value, and the logical course is the disallowance of his evidence. Those, however, who admit his competency to learn and his will to report the truth, have, after that admission, only to ascertain, and when ascertained receive, the statements which he makes.

In the simple, interesting, and sublime narratives of the gospels, the qualities to which we have referred appear at once most human and truly divine. One with God, Jesus was also the type of human kind. The best of what belongs to man was united in him with the spirit of his Father, given without measure. His benevolence was at once the most pure, tender, endearing, lofty, and comprehensive; his power and wisdom surpassed all other disclosures of the Divine mind. He spake as never man spake; he commanded and controlled nature as with the finger of God.

These diverse qualities were in him intimately blended together, while they each had and retained a separate sphere of action. In what Jesus does and says at the grave of Lazarus, you behold the human apart from the divine, and the divine elevating the

human, while it gives effect to its purest and best desires. The heart of the man and the child is moved at the sight of the bier of the widow's only son; and the power with which he was invested enabled him to satisfy his own yearnings, and afford the bereaved mother a delightful surprise, by the restoration of the young man to life. In the whole course and tenor of his existence, you find Jesus pre-eminently human; not less during his public ministry does he appear in word and act divine. So are the two interwoven, that you cannot separate them without destroying the texture of his life; the human loses its existence apart from the divine by which it is called forth, accompanied, or exemplified. And the union of the two produces in the soul of the believer emotions of reverential love, holy gratitude, and devout acquiescence, which are as edifying as they are pleasurable, and which, with the aid of the Divine Spirit, work powerfully for the sanctification and everlasting peace of the believer.

The opinions held in the Christian world respecting the person of Jesus may be learnt from the following authoritative statements:

'Our Lord Jesus Christ, the Son of God, is God and man....equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood.'—*Athanasian Creed*.

'The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, &c.—Second of the *Thirty-nine Articles of Religion*.

'God is so united to the derived nature of Christ, and does so dwell in it, that by virtue of that union Christ may be properly called God, and such regards become due to him as are not due to any creature, be it in itself ever so excellent.'—*Dr. Doddridge*.

'With the First and Supreme Cause there has existed from the beginning a second divine person, which is his Word or Son; by whose operation the Father both made and governs the world, and whom he sent into the world to assume our flesh, to become man,' &c.—*Dr. Samuel Clarke*.

'By nature Jesus Christ was truly man. We are required to acknowledge the Lord Jesus as one who has divine authority over us, and in that sense as God: we are bound, moreover, to put our trust in him, and to pay him divine honour.'—*Racovian, or Socinian, Catechism*.

'An extraordinary man whose mind

was wholly possessed with the idea of coming from God; who regarded himself as clothed with divine power, and charged with the sublimest work in the universe; who had the consciousness of sustaining a relation of unexampled authority and beneficence, not to one nation or age, but to all nations and all times; and who anticipated a spiritual kingdom and everlasting power beyond the grave. . . . Nor is this all. Jesus not only was, he is still, the Son of God, the Saviour of the world. He exists now; he has entered that heaven to which he always looked forward on earth. There he lives and reigns. With a clear, calm faith, I see him in that state of glory; and I confidently expect, at no distant period, to see him face to face.'—*Channing*.

The following are some of the passages adduced to establish the Godhead of Jesus Christ:—Is. vii. 14; ix. 6. Jer. xxiii. 5, 6. Luke i. 16, 17. John i. 1—14; x. 33; xii. 41; xx. 28. Acts ix. 28. Rom. ix. 5. 1 Tim. iii. 16. Hebrews i. 8. 1 John iii. 16; v. 20. 2 Thesa. i. 12.

Different as are these views, they combine to illustrate the love and veneration that Jesus has awakened in the heart of man. They are various utterances of the same deep feeling of reverence, holy trust, and lofty hope. They are heartfelt attestations to the sublimity of his character, the greatness of his work, and the endless glory of his promised rewards. The heart of Christendom in all ages has been moved, raised, and hallowed, by the divine image of the Son of God and the friend of man, whose greatness is in truth unsearchable, and of whose benign rule there is neither measure nor end.

JEWRY is in Luke xxiii. 5. John vii. 1, used instead of the ordinary *Judea* (Matt. ii. 1), of which (comp. 'Jew') it is an old form, being, by exception, retained from the more ancient English versions; thus Tynedale (1534) has 'Jewry' or 'Jury,' and the Genevan (1557) has 'Jurie' or 'Jewrie.'

JEWS, a corrupt form of the word *Yehoudeem*, which, formed from Judah, the tribe that took the lead on the return from exile, designated the Hebrew or Israelitish people from the termination of the Babylonish captivity. Referring the reader to the article headed *HEBREW*, we here carry to the time of the Romans our sketch of the history of that singular and interesting people. The chief sources of our information are, the Biblical books of Ezra, Nehemiah, Haggai, and Zechariah, the apocryphal Maccabees, and Josephus.

The history from the end of the exile to the overthrow of Jerusalem by the Romans, may be divided into four periods:—*I. The Persian Domination*, from the return of the Jews to the conquest of Phœnicia and Palestine by Alexander the Great (536—332

A.C.). *II. The Greek-Macedonian Domination*, under Alexander and his successors, the kings of Egypt and Syria, till Antiochus Epiphanes and the insurrection of the Maccabees (332—167 A.C.). *III. War of Independence*, and epoch of free national government under Maccabean kings, till the conquest of Jerusalem by Pompey (167—63 A.C.). *IV. The Roman Domination*, and the heroic struggle of the Jews, till the destruction of Jerusalem and the temple by Titus (63 A.C.—70 A.D.).

The exile had a sobering effect on the Jewish people, who were at length taught to revere and serve the Great Being who, according to the sublime opening of their own sacred books, 'in the beginning, created the heaven and the earth.' Henceforward the Israelites show more true and steady zeal for the national faith; for the colonies that quit the country of Babylon to return to Palestine, are composed of those who are most attached to the Mosaic doctrines, and who are well convinced that the unbelief of their ancestors was the chief cause of the national disasters. But their religious ideas have by little and little been modified, under the influence of certain foreign beliefs and philosophical doctrines borrowed from the East. Reflection takes its place along-side of inspiration. Speculation accompanies the exercise of faith. Reason gains the upper-hand over sentiment. The new zeal is not unattended by corruption, nor unalloyed by a narrow orthodoxy. The ceremonies degenerate into a crowd of minute observances, and in order to attach the new doctrines and usages to the text of the ancient books, the aid of a species of scientific interpretation is called in. As a consequence, there is formed a learned and scholastic theology. Sects arise, pursuing each a philosophical direction. The prophets are replaced by scribes and doctors of the law. At last comes a period of general degeneracy, when the Messiah appears and a new era opens, under whose influence Judaism is made known to the world, regarded partly as Judaism, but ere long in its proper character of Christianity—'the spirit and power' of a new life.

During the period of the pure Hebrew antiquity, agriculture was the basis of the civil polity. This foundation now undergoes some change. New tastes as well as new wants and new connections have been formed in exile, which lead to and facilitate commercial intercourse; and this on its part, sustained with Assyria, Egypt, and at length with the great cities of the west, scatters members of the Hebrew family over the whole civilised world, sows the seeds in polytheistic lands of a monotheistic religion, and so prepares the way of Christ.

By permission of Cyrus, a large number of Jews return into their native land, bear-

ing with them much money, cattle, and the precious things of the sanctuary, under Zerubbabel, of the blood-royal, and Jeshua, the lineal descendant in the priesthood, who immediately take steps for settling the people in Jerusalem on the basis of the Mosaic laws, and extend their influence to other parts of Palestine. The rebuilding of the temple is commenced. This work is hindered by the Samaritans, who, by appeals to the Persian Court, succeed in causing it to be suspended. The temple is, however, finished in the sixth year of Darius Hystaspis (516 A. C.). After more than half a century of inaction, Ezra, descendant of the high-priest Seraia, conducts into Palestine a second colony, possessed of much wealth, and, finding the condition of Jerusalem bad, employs himself in the task of infusing vigour into the state, adhering strictly to the old constitution. Palestine becoming a field of battle for Egypt and Persia, the progress of reform is impeded. Nehemiah, cupbearer at the court of Susa, hearing of the lamentable condition of his brethren in Palestine, hastens thither with aid from his royal master, and, in spite of opposition from Samaria, fortifies Jerusalem and increases its population by drafts from other parts of the land. Poverty prevails; society is divided into two classes, the very rich and the very poor. Nehemiah, by word and by example, applies a remedy. A greater reformation is effected by him, with the aid of Ezra, in reviving the love of the people for the Mosaic institutions, which is effected without co-operation from the high-priest. Nehemiah returns to Persia, whence in a few years he is recalled by the necessity in Palestine of a second reform, which he virtuously achieves with assistance from Malachi, the last of the prophets (cir. 424 A. C.). In this period of regeneration synagogues come into existence, in which divine worship is performed according to a certain liturgy, and much is done for the consolidation of the Hebrew literature. 'The Great Synagogue,' or religious council of 120 Jewish doctors, around which lies much fable, but which appears to have been useful in promoting education and the administration of justice, may now have had its foundations laid. The internal government of the country is in the hands of the Jews themselves, who, under pashas appointed by Persia, pay tribute to their despot masters.

The victories of Alexander over the Persians having put Syria into the power of that prince, he advances to Jerusalem with adverse feelings, which are turned into favour by the adroit conduct of the high-priest Jaddua (Joseph. Antiq. xi. 8, 3, seq.). On passing into Egypt, the great conqueror entrusts Palestine to a governor by name Andromachus, who is succeeded by Memnon. On the death of Alexander (323 A. C.),

Laomedon of Mitylene receives Palestine. From him the country falls under the Egyptian Ptolemy Soter, who transplants a great number of Jews into Egypt, where they in part people the new city of Alexandria, in which already are found Jews, placed there by its founder, and where the descendants of Abraham enjoy rights equal to those of the Greeks; a circumstance which draws other natives of Palestine to the banks of the Nile.

Placed between the two rival powers of Syria and Egypt, Palestine falls under both in succession. Passing over these sanguinary changes, we think it more useful to remark, that from this time intimate relations are formed between the Jews and the Greeks; the sciences of the latter are cultivated by the former, especially in Egypt, and the Greeks begin to know something of the Hebrew history and laws. The Egyptian Jews, while professing to remain true to the religion of their fathers, adopt by little and little the language and manners of the Greeks. Hence arises a desire to possess their Scriptures in a Greek version. The Septuagint comes into existence in course of years (see BIBLE). Although during this period the Jews suffer much from the tyranny of their masters and the wars which they wage one with another, yet they enjoy a large share of practical liberty, since Egypt and Syria are intent on greater objects, and in general leave things in Palestine to take their own course, provided the enjoined tribute is regularly paid.

At length, Antiochus Epiphanes (see ANTIOCHUS) drives the Jews to open resistance. His general, Apollonius, taking possession of Jerusalem with a body of 22,000 men, falls on its inhabitants while engaged in their sabbath duties. The streets run with blood. The city is exposed to plunder and confiscation. Immediately, the king orders the religion of the Greeks to be introduced into all the cities of Palestine, circumcision to be discontinued on pain of death, the sacred books to be destroyed, and religious assemblies to cease. A Greek priest is sent to Jerusalem to profane the temple of Jehovah, and to introduce therein the worship of the Olympian Jupiter. An altar is prepared, idolatrous worship is offered, and Jews are compelled to take part in these abominations. Frightful cruelties are perpetrated by the Syrian tyrants. An example may be given in the fate of two women who, true to their national faith, circumcise each a male child. The boys are tied round their necks, and mothers and children hurled from the walls into a deep ravine.

The national feeling is outraged. Centuries of foreign domination have relaxed the bonds of religion, and 'the love of many' for their country begins to grow cold. But the excesses of the mad Antiochus rouse against himself the strongest feelings, and make religion and country words of power with

the Jews. Despotism leads to national independence.

In Modaim, situated on a mountain of the same name, near Lydda, on the road from Joppa to Jerusalem, lives a priest of the latter place, named Matthias, descendant of Hasmon (whence 'Asmonæan'), of the sacerdotal division of Joarib (1 Chron. xxiv. 7). Advanced in age, Matthias has five sons—John, Simeon, Judas, Eleazar, and Jonathan. Each of the five receives a surname, of which the origin is uncertain. Judas is called *Makkabi* ('a club,' comp. *Mars*), or Maccabee; and as he is distinguished for his courage, he becomes leader and communicates his name to the Asmonæans or Maccabees. Matthias and his family are bewailing the calamities of their country and beseeching God for deliverance, when Apelles, an officer of the king of Syria, appears in Modaim and commands its inhabitants to sacrifice to Jupiter. Matthias refuses, and slays a Jew who is about to comply. Passions are roused. Matthias defeats Apelles and destroys the idolatrous altar. Withdrawing into the high lands of Judah, the patriotic priest becomes a centre of union, and makes head against the common enemy. In the midst of success he is overtaken by death (166 A.C.), when he resigns his power into the hands of his valiant son Judas Maccabæus, who conquers the Syrian generals sent against him, and takes possession of Jerusalem. He then proceeds to purify the desecrated temple. A new altar is constructed, which is inaugurated (164 A.C.). The festival of consecration is celebrated with much solemnity during eight days, and a similar festival is observed every year in commemoration of the victories of the Maccabees. With the aid of his valiant brothers, Judas repeatedly defeats the Syrians and delivers his country. Feeling, however, the need of aid, he makes proposals of alliance with Rome, which takes the Jews under its powerful protection. Judas perishes in war, but the struggle continues till Jonathan is recognised by Demetrius, king of Syria, and his competitor, Alexander Balas. At the feast of Tabernacles (159 A.C.), Jonathan presents himself in the temple clad in the pontifical robes, and opens the series of great Asmonæan priests.

Jonathan falling into the hands of his enemies, Simeon, his brother, succeeds him, when (142 A.C.) the Jewish people commence a new era. Simeon, invested with nearly absolute power, uses it with moderation, and Judea enjoys some years of peace and happiness. Being treacherously slain by his son-in-law, Ptolemy, he is succeeded by his son, John Hyrcanus, who completes the deliverance and achieves the entire independence of his country. Great religious and social changes are introduced during the period of the Maccabees. The ideas brought

from Babylon become consolidated. The Pharisees and Sadducees appear. Commerce receives an impulse. The royal power is very great, though it is qualified by a senate, the Sanhedrim, 'the council' (Matt. v. 22. Acts iv. 15; v. 21), composed of seventy-one members, whose learning is their qualification. This is the supreme council of the nation, having jurisdiction in all the highest criminal and administrative concerns. The Rabbins speak of the lesser Sanhedrim, consisting of twenty-three members, who sat in each town for the local administration of justice in criminal causes. Civil affairs are judged by three arbitrators. On the government of the country and its finances we possess little information; but the Maccabean princes have royal domains and levy certain imposts.

At length the Roman power appears in Palestine, at a time when a contest is proceeding for the crown between two brothers, the rich and warlike Aristobulus and the feeble Hyrcanus. Internal dissensions facilitate the purposes of aggrandisement entertained by Pompey, who offers to receive Aristobulus as a tributary to Rome. That prince has not the power to accede, and Pompey besieges Jerusalem. The city is taken. Twelve thousand Jews perish in the assault. In the midst of the scenes of horror the priests perform divine service in the sanctuary, tranquilly expecting death. They are pitilessly slaughtered at the foot of the altar, and their blood mingles with that of the victims. The chief cause of grief is that Pompey, with his staff, penetrates into the holy of holies. By this conquest Judea again loses its independence. The kingdom of the Asmonæans is changed into an ethnarchy tributary to Rome. Pompey restores to Hyrcanus the pontificate, but forbids him to wear the diadem, and Hyrcanus has only the title of ethnarch (chief of the people). He is to pay tribute and to demolish the walls of Jerusalem. Scaurus, named governor of Syria, is charged to watch over Judea. Pompey, returning to Rome, carries with him, to adorn his triumph, the ex-king Aristobulus, as well as his two sons, Alexander and Antigonus.

At the battle of Pharsalia (48 A.C.) the world receives a new master in Julius Cæsar, who confirms Hyrcanus (II.) both as prince and high-priest, giving him permission to rebuild the walls of Jerusalem. The Idumæan Antipater, to whom he is indebted, Cæsar makes a citizen of Rome and procurator of Judea. The government is established on its ancient footing. Cæsar, having appointed his relative Sextus Cæsar governor of Syria, sets out for Pontus, leaving Antipater to pursue his ambitious designs, who soon becomes the real master in Palestine. He names Phasael, his eldest son, governor of Jerusalem, and entrusts

to Herod, his second son, the administration of Galilee. See *HEROD* and *ROMANS*.

JEZEBEL, daughter of Ethbaal, king of the Zidonians, and wife of Ahab, king of Israel. The conduct of this woman and that of her daughter Athalia (see the article), exemplify the depraving effects of the forms of idolatry by which the Hebrews were surrounded, and show how needful it was to prohibit intermarriage and other means of intercourse between the two. Being herself a votary of Baal and Astarte, she, leading the weak Ahab as she pleased, caused him to erect a temple in honour of these idols, and was the true cause of the ill which befel her husband (1 Kings xvi. 31, *seq.*; xxi. 25). Her devotion to her paternal superstition made her a bitter enemy to Hebrewism, especially to the prophets who were the source of its vigour (xviii. 4), and to Elijah, their chief (xix. 2). The efforts of this national, patriotic, and religious party, Jezebel, with her daughter, who was married to Joram, king of Judah, made every effort to withstand, the more so because they seem to have formed the plan of uniting in their family the crowns of the two kingdoms. The project not only failed, but brought ruin on those who were concerned in it (1 Kings xix. 16. 2 Kings ix.). Jezebel came to a miserable end. When in her extremity she had tried to allure the conquering Jehu, she was by his command thrown from a battlement and ridden over by the victor.

JEZREEL (*H. seed of God*), or, according to a later form, *Esdraelon* and *Stradela*, a Canaanitish city, about ten miles north of Samaria, lying on a hill near the brook Kishon, west of Mount Hermon, assigned to the tribe Issachar (Josh. xvii. 16; xix. 18), and not to be confounded with another Jezreel, that belonged to Judah (Josh. xv. 56. 1 Sam. xxv. 43). The city lay in a fruitful plain—the plain of Jezreel—and was in consequence, in David's time, one of the most considerable places of Palestine (2 Sam. ii. 9), and made by Ahab of Israel his residence (1 Kings xviii. 45; xxi. 1).

More celebrated than the city was the plain in the midst of which it lay. This plain, watered by the Kishon, stretches in a westerly direction to the promontory of Carmel, and runs eastward along a small river by the side of Bethsan to the Jordan. Thus intersecting the whole of Palestine on this side the river, it is the most considerable plain of the country, being some forty miles long, and between four and thirteen miles broad. Travellers agree in praising the extraordinary fertility and delightful pleasantness of the district, which without culture produces nearly all the fruits of Palestine. Like other open spots, favoured by nature, this plain has been abused by man for purposes of mutual destruction, the rather because Judea is a land of hills (Hos. i. 4).

The place now bears the name of *Serin*, which lies charmingly on an elevation, from which the plain sinks on one side to the sea, on the other to the Jordan. The modern town consists of nothing more than some score of half-fallen houses, with few inhabitants and little trace of ancient days. It is found between Ledschun (Megiddo) and Bethsan. Somewhat south of the place is the fountain *Tubania*, now *Ain Deschalud*, that is *Goliath's fountain*, probably 'the fountain which is in Jezreel,' mentioned in 1 Samuel xxix. 1.

Esdraelon was first seen by Robinson on an ascent near the modern village *Kufeir*. Reaching its top, he was suddenly gratified with a wide and glorious view, extending across the lower hills to the great plain and the mountains of Nazareth beyond. 'The impression at first almost overpowered me. Just below us, on the left, was a lovely little basin or plain, a recess shut in among the mountains, and separated on the north from the great plain only by a slight ridge. I looked eagerly for the round summit of Tabor, but it was not visible; the little Hermon rose in desert nakedness between, and shut out Tabor wholly from the view. Further west, the mountains rose boldly along the north side of the great plain, and the precipice S. by E. of Nazareth, to which an ecclesiastical tradition gives the name of the 'Mountain of Precipitation,' was conspicuous, bearing N.E.'

The plain of *Esdraelon* is skirted on its southern side by low hills running from *Jenin* (*Ginza* of Josephus) in a N.W. direction, until they unite with an extension of the ridge of Carmel. Further south, these hills become higher and form the mountains of Samaria. It is this extension of Carmel towards the S.E., consisting of a low ridge or range of hills, which separates the great southern plain along the coast from that of *Esdraelon*. 'From the knoll on the west of *Jenin*,' Robinson states, 'we could look out on this part of the plain and the adjacent southern hills, which are very much lower and less bold than those on the northern side, around Nazareth.'

JOASH (*H. who despairs*; A. M. 4672, A. C. 876, V. 884), son of Ahaziah, eighth king of Judah, whom Jehosheba, his aunt, saving from the murderous hands of Athaliah, his grandmother (see *ATHALIAH*), hid in a secret part of the temple, whence, after six years, and at the age of seven, he was raised to the throne of his fathers by the hands of the high-priest Jehoiada, who availed himself of the influence thus gained in order to strengthen the interests of religion. Idolatry was for the most part put down, the ritual and services of the temple were revived with splendour, and so long as Jehoiada lived, obedience and prosperity prevailed. On his death, the old idolatrous

heaven gained the upper-hand at court, and brought on a train of disasters which involved the capture of the metropolis by the Syrians, whom the king unwisely bought off, and his own assassination, in consequence of a conspiracy made by servants of his own. He was not allowed to be buried in the royal cemetery.

Joash, who was a king when he was a child, appears to have been a child all the time he was a king. Virtuous only while led by a strong mind, he offers an instance of that weakness of character which in itself is efficient only for evil. His infirmity and corruption may have mainly risen from the infelicity of his position. Nursed in the recesses of a temple, he was during childhood and youth under the control of sacerdotal authority, yet flattered and indulged as an Oriental monarch. Here was a combination of adverse influences which sufficed to undermine a strong character, and could not fail to debase a weak one. Elevated station is a peril rather than a privilege, and those who hold it are objects of commiseration oftener than of envy (1 Chronicles iii. 11. 2 Kings xi. 2, *seq.* 2 Chron. xxii. 11, *seq.*).

JOB (*H. the much-injured man*, a name that may be symbolical of the subject of the book) presents a subject on which, notwithstanding the lengthened inquiries, learned disquisitions, wordy controversies, and ingenious conjectures which it has occasioned, our real knowledge is very limited; while the few facts which appear on the surface, constituting all that can now be known, have in part been misunderstood or coloured under preconceived opinions and the prevalence of desire over conviction. The work, in the form of a highly artificial didactic poem, relates a portion of the personal history of probably an Arab chief or emir, who, while in the enjoyment of great worldly prosperity, was on a sudden smitten with disease, bereaved of his children, and stripped of his property. In the consequent distress of mind he is visited by friends, who, arguing with him on his sufferings and on the dispensation of weal and woe to man, maintain that his afflictions are the merited punishment of his misdeeds; to which in substance Job replies, that he has not by any flagrant sins brought these woes on himself, and expresses the wish that the judgment of the All-Wise could be awarded in the case. This judgment is given; for God appears in a whirlwind, and, without taking part in the views of either Job or his friends, awakens a sense of his impotence and shortsightedness in the heart of Job, who in consequence humbles himself under the mighty hand of his Creator. This conduct is approved, while the three friends are severely condemned. Recompence is made to Job. A social feast ensues; after which, Job lives 140 years, in great abundance and

high repute. 'He had also seven sons and three daughters.' 'And in all the land were no women found so fair as the daughters of Job' (xlii. 13, 15).

It thus appears that the Book of Job is in substance a disquisition on the much-debated question of the origin of evil. The subject is discussed with subtle ingenuity, but without eliciting new light; and the discussion is terminated by the intervention of God, who, referring the whole matter of human suffering to his Sovereign will, blames both parties alike so far as their debate was concerned, and is conciliated towards Job solely by his submission. Hence the lesson taught is, that suffering is God's ordination for his own good pleasure, in the endurance of which pious acquiescence alone is acceptable in his sight. Men are not to reason, but to endure; a conclusion not out of place in the writings of an Arabian sage, but of a different character from what was taught by him who disclosed to the world that God is a Father, and every obedient creature a child.

With the exception of an introduction (i. ii.) and an epilogue (xlii. 7—17), which are in prose, the entire book is poetic in form and spirit, containing passages of great beauty and even grandeur, which the faults of a bad translation cannot conceal. The whole of the objurgatory address of the Almighty is, for both conception and expression, in the highest style of Oriental poetry. Other portions of great beauty may be found in iv. 12—21; ix. 1—11; xiv. xxviii. xxix.). Among several passages of equal excellence we give the following, in Noyes' translation:

'Canst thou bind the sweet influences of the Pleiades,
Or loosen the bands of Orion?
Canst thou lead forth Mazzaroth in its season,
Or guide Arcturus with his sons?
Knowest thou the ordinances of the heavens?
Hast thou appointed their dominion over the earth?
Canst thou lift up thy voice to the clouds,
So that abundance of waters will cover thee?
Canst thou send forth lightnings? Will they go?
Will they say to thee, 'Here we are!'

The extent to which the work is artificial in structure can be known only on a careful perusal. Such a perusal strongly suggests the view we have given, that the work is a didactic poem, not a narrative of actual events. Indeed, the piece partakes of a dramatic character, and bears a resemblance to that sternly sublime poem, the 'Samson Agonistes' of Milton. From first to last, action characterises the book. First comes a brief preface in prose, which introduces the reader to Job in the enjoyment of his personal and social felicity. From the tent of an Arab chief we are transported to the courts of heaven, and are made auditors of a conversation between God and Satan, which calls to mind the 'Mephistopheles' of Goethe.

Here, learning that calamity is to befall and try the happy pair, we are brought to earth, and made to witness the heavy blows by which he is thrown walling to the ground. Then we are introduced to his wife, who, instead of giving him comfort, advises him to curse God and die. Smitten, however, as he is with a loathsome disease, he still preserves his integrity, though signs of the patience for which he has credit we do not discern (comp. James v. 11, where 'patience' should be 'endurance'; see 2 Cor. 1, 6). Next appear on the stage three friends who, having heard of Job's afflictions, have come to comfort him. They find him on the outside of his tent, 'among the ashes,' and having wept, rent their mantles, and sprinkled dust on their heads, take their seat on the ground by his side, where they remain with him, in silent and sympathetic mourning, for seven days and seven nights.



MOURNERS IN THE EAST.

The prologue thus being terminated, Job begins his lamentation, in a tone of language more laudable for its literary than its literal excellence. Having cursed the day of his birth, and so given occasion for opening the question of the cause and object of suffering among men, he is answered by Eliphaz (iv. v.), who receives a reply from Job (vi. vii.). A second speaker, Bildad, takes up the subject (viii.), whom in return Job addresses (ix. x.). A third friend, Zophar, speaks (xi.) and is followed by Job. Thus ends the first act, consisting of a prologue, an opening, and three speeches on each side. The second act, commencing with an address by Eliphaz (xv.), goes on to its termination (xvii.) in the same form and manner as the preceding. The third act, similar in the main to the two preceding, is brought to a termination by a new speaker, Eliphaz (xxii. — xxviii.), who is most skillfully brought forward in time and manner, full of pretension, so as to widen and deepen the contrast between man and God. Eliphaz having finished his long oration, which teaches nothing, and the interest of the discussion being raised to the highest pitch, human wisdom has done its best, yet is no solution gained; a tempest arises, and God himself appears. Heaven once more takes part in the grand drama, and having originated, succeeds in expounding the plot. Job throws himself prostrate before the Divine Teacher. No longer envying his day, he submits his will to that of Omnipotence, and receives an ample reward. The piece terminates with universal satisfaction, religious explanations, and social joys, securing to the instructed Christian an old age, peace in its duration as well as its character.

In this outline may be recognized the essential features of Eastern poetry. The poem is moral, religious, disquisitional, narrative, and dramatic—an idealized transcript from real life, intended, not for amusement but instruction, and rising into the highest degree of imaginative art. While, however, it is in form fictitious, it is full of reality. The subject chosen is real and a very painful one. The sentiments uttered, though, as proceeding from several speakers, they are sometimes diverse, and not to be cited without care, nor received without qualification, are expressions of real opinions entertained in the day when they were uttered, and still retain germs of important and everlasting instruction. The great lesson of the whole, set forth in so wonderfully bold and successful a manner, is one the counterpart of which every thoughtful person finds reproduced in his own mind and sanctioned by his own experience. And the general tendency of the poem is to elevate the reader's soul; to fill it with glorious awe, and to strengthen it for the endurance of the life which flesh is heir to. Viewed in this light, the Book of Job is a solemn voice out of the depths of a hour antiquity, coming from fellow-men to us, to bid each fear, love, and serve God, while we tranquilly await his will, and look chiefly to a hereafter for the solution of present difficulties.

For such a testimony we should be deeply grateful, and by no means the less so, because Providence has in relation to the book as if to exemplify its grand lesson, delivered from our sight many things which we should be glad to see, but in relation to which we must not, though they may seem to us wise, imitate Job's conduct. Friends and enemies, pretending to a knowledge which we do not possess, speak wickedly of God (x. xiii. 7, 8). It may, however, be asked, whether there is not at the bottom a different tendency to that of which we have spoken, namely, that Job was not merely a deprecator of the sufferer's

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and, but a real person. If so, little is added unless we are furnished, as undoubtedly we are not, with an outline of his history. Whether or not a name was once borne by a human being, or had no other local habitation than the creative mind of a religious poet, is a question of little consequence to us. If Job really existed, he has left no other trace of himself than we find in the poem under consideration, possessing which we possess all that we can possess, whether for information or spiritual profit. It must, however, in truth be said, that we have no evidence which proves that a man named Job, the subject of this composition, once existed. Reference is, indeed, made to certain Scriptures that mention Job (*Exek. xiv. 14. James v. 11*), but whether as an individual or a character is undetermined. Job, as much as 'Hamlet, Prince of Denmark,' may be an example without having been a living, breathing man.

The view which makes this book a fiction finds support in ancient authorities. In the Talmud it is stated that Job is not an historical person, and that the work which bears his name is a *machal*, or instructive poem. In the Apostolical Constitutions also it is placed among the philosophical and poetical books.

The theatre of the events is the land of Us (*Job i. 1*), which as a place is mentioned in *Jerem. xxv. 20. Lam. iv. 21*. From the first passage it appears likely that Us lay between Egypt and Judah, probably south-east from the latter. The second passage shows that Edom and Us were connected together. From the wealth that Job possessed, we must fix Us in some land capable of tillage as well as pasturage. Let us turn to the places whence came his friends. Eliphaz was from Teman, a distinguished city in Edom (*Amos i. 12*). Zophar was from Naamah, a town in the southern part of Judah (*Joshua xv. 41*). Shuah, the native place of Bildad, belonged to Arabia, since Shuah was a son of Abraham by Keturah (*Gen. xxv. 1, 2; comp. 6*). Elihu is called the Buzite. Buz, according to *Jerem. xxv. 23*, was in Arabia. A note appended to the version of the Seventy represents Job as dwelling at Auzitis, on the borders of Idumæa and Arabia. All these authorities agree in placing the scene of the poem in Arabia; and we seem authorized to declare that Job was a rich emir belonging to the agricultural Arabians, and dwelt in the once well-watered and fruitful district south-east from the Dead Sea and Mount Seir, between Idumæa and the Arabian Desert. With this conclusion the local implications found in the book are in accordance.

The poem, however, is of Hebrew origin. This appears not only from the language in which it is written, but from its substantial agreement with the thoughts and opinions

entertained by the Israelites on the subjects treated of. In particular, the character and attributes of God are such as are set forth in acknowledged Hebrew writings. Besides, the beauty, strength, and fulness of the language, the exactitude of the parallelisms (see *Poets*), and the natural ease of the dialogue, forbid the idea that the work is a translation. The union of these two features in the poem, namely, a Hebrew origin and an Arabian scene, suffice to account for its peculiar qualities. True to his conception, the writer puts Job in the midst of Arab influences, paints Arab manners, and describes Arab scenery. For the same reason he abstains from introducing facts and usages from Hebrew history; and yet, much as he throws himself into the mind of an Arab chief, he exhibits a degree of religious culture, and a reflectiveness of mind, which could probably be found nowhere save in Palestine.

Who was the author of the book, is as little known as who was its subject. Beyond the fact that the first was an Israelite, and the second a poetically created emir, nothing can with certainty be declared. In regard to its age, some refer the poem to the times of the patriarchs, accounting it the oldest book in the world. This is sufficiently confuted by the fact, which is exemplified in many passages (*ii. 2; ix. 8, seq.; xii. 17—21; xiii. 24; xviii. xix. 9, 10*), that the work displays a tone of thought and a condition of civilization far more advanced than what prevailed in either Arabia or Canaan during the patriarchal period. In particular, one leading idea, namely, that of a legal process and adjudication (*v. 8; ix. 15; xiv. 3; xiii. 8—9*), could have been used in the way of popular illustration only in a state of society in which the forms of law were customary and before people's eyes. Such a state did not present itself to the sight of an Israelite till after David had settled the foundations of the Mosaic polity on a firm and lasting basis. It was an essentially Hebrew belief that happiness was the reward of virtue, and that irreligion brought disaster and misery. This belief never entirely vanished from the Hebrew mind, but prevailed with great force in the early periods of Hebrew history. Now, in the Book of Job this conviction is controverted, and a state of mind is betrayed that betokens a period of individual and national suffering, in which good and ill happen indifferently to all (*xxi. xxiv.*). This state of feeling finds its causes in the period of the Babylonian captivity, the influence of which is visible in the language as well as the moral tone of the poem. That national calamity would incite the mind of pious Israelites to the general question herein discussed, namely the origin of evil, which was less likely to be entertained in any period of a

tional prosperity. Disaster begets reflection as well as melancholy, two states of mind which prevail throughout the composition, and throw a sombre shade over its pages. On the whole, therefore, we are disposed to look to some period after the formation of the two kingdoms, if not to the period immediately succeeding the exile, for the time when this admirable and highly-wrought work proceeded from the pen of a thoughtful Israelite, who, with the aid of an imaginary Arab chief exposed to bitter trial, but saved by his piety and rewarded for his submission, endeavoured to teach his afflicted fellow-patriots how to view and turn to account the national and individual disasters brought on them by the hands of their Assyrian tyrants.

'Job's tears,' so called from its crystal-looking fruit, is a pretty grass brought from the East Indies. Its connection with the suffering sheikh is not very apparent. The names of many plants are linked with pious remembrances, and some of them doubtless were related to superstition. Yet, since the Saviour in his instructions saw fit to ally various objects of nature with sacred thought, and has bid us gather instruction from birds and flowers, there must be a right use of religious feeling in association with them.

'We boast of clearer light; yet say,
Hath science in her lofty pride,
For every legend swept away,
Some better, hollower truth supplied?'

Besides Job's tears, we owe to religious emotion the 'Cross-flower,' as the little milkwort was called, the 'Star of Bethlehem,' the 'Holy Oak' (holly hock), the 'Passion-flower,' &c.

JOEL (*H. he that wills*), one of the twelve minor Hebrew prophets, standing in the Bible next to Hosea (that is, second in the list). Of his parentage we know nothing, except that he was the son of one Pethuel, who as being merely mentioned may be presumed to have been some person of notoriety and distinction. With an entire disregard of self, the prophet enters on his subject at once, and without waiting to communicate particulars respecting himself or his age. This omission has occasioned great diversity of opinion as to the epoch when he prophesied, some placing him early, others under Manasseh, others as late as the Maccabees. All that appears certain is, that the prophet lived at a time when he had before his eyes the service of the temple with the officiating priests in Jerusalem, the capital of Judah, to which of the two divided kingdoms he may have belonged (i. 13, *seq.*; ii. 15—17), if we suppose him to have lived before the exile (iii. 1), as some have inferred from the fact, that among the enemies (iii. 4, 19) of his country he does not mention the Assyrians, though it is not impossible he may allude to them (ii. 1; comp. iii. 6).

The occasion of the delivery of this brief oracle was a devastating and unheard-of (i. 2) visit of locusts (see GRASSHOPPER), which is set forth under imagery borrowed from an invading army. In the first chapter the prophet describes this dreadful calamity. The second opens with an injunction that, in consequence, a solemn fast should be observed, for a yet heavier evil is at hand,—the invasion of the Chaldeans? (ii. 20), which, borrowing his figures from the plague under which the people were suffering, he paints in most vivid colours (ii. 9). In the twentieth verse of the chapter, Joel announces deliverance from the foe, and a period of gladness and religious enthusiasm, with a special reference (32) to 'the day of Jehovah,' when persons not of Hebrew blood shall be converted to Jehovah. Comp. Acts ii. 16, *seq.* In the third and last chapter, the prophet promises that the captivity of Judah shall be led captive, and retribution visited on the enemies of God's people; who, being purified from idolatry, shall inhabit their own land in peace and prosperity. Passages which are at least compatible with the idea that the prophecy was composed at a late period, that is after the exile, may be found in ii. 13, 28, *seq.*; iii. 4—14, 17 (where it appears that foreign armies *had been* in Jerusalem). The style is forcible and graphic—a series of pictures, giving reason to think that the writer drew from what was before his eyes (i. 16—20) or deeply felt in his heart (ii. 12—17). Henderson ('The Book of the Twelve Minor Prophets,' p. 91) remarks, 'he has no abrupt transitions.' If so, his poetic worth would be far inferior to what it is. In truth, Joel has many very abrupt transitions; few writers are more bold in flying from point to point of the lofty heights of poetry. Yet is he singularly perspicuous; and in the whole treatment of his subject displays a cultivated mind and a well-practised pen; from which doubtless proceeded much that has not come into our hands.

JOHN, in Greek *Joannes*, from the Hebrew *Johanan*, 'grace of Jehovah,' is the name of several persons of the Biblical history, as John Mark (see MARK), John the Apostle, and John the Baptist.

The last, receiving his name from the rite by which he is distinguished, was, according to Luke (i. 5, *seq.*), son of a priest by name Zacharias, and of his wife Elisabeth, also of the race of Aaron, and a relative of the mother of Jesus. They lived in an unnamed city (perhaps Jutta, 39) of Judah. John's early history is wholly unknown. We find him a short time before the beginning of Christ's public ministry, engaged as a teacher of the people, endeavouring to produce a moral renovation, and prepare the way for the great spiritual change to be begun and carried forward by the Messiah in the king-

dem of God (Matthew iii. 1, *seq.* Mark i. 4. Luke iii. 3, *seq.*). As among the Jews special devotion to a moral aim drew attention to itself by abstinence from ordinary external enjoyments (Judg. xiii. 6. Zech. xiii. 4; comp. Numbers vi. 2, *seq.*), so John the Baptist restricted himself in apparel to what was absolutely requisite, and subsisted on the spontaneous products of the earth. Hence we learn that his ideal stood more on the ground of the Old Testament, and was more of an outward kind than that of Jesus; and accordingly, John's disciples were more rigid than those of Jesus in observing the ritual of the law, with probably 'the traditions of the elders' (Matt. ix. 14. Mark ii. 18. Luke v. 33). It was in accordance with this position that John presented himself as merely the harbinger of the great and long-expected Messiah, and gave utterance to his testimony that Jesus, who was not to be prevented from receiving baptism at his hands, in order that he might pay due homage to every divine ordinance, was appointed to discharge the duties of that high office (Matt. iii. 15). With a self-denial which bespeaks the genuineness of his own mission and the greatness of his mind, John, disowning the title of Messiah, turned the many eyes that were fixed on himself, to the great personage whose shoe-tie he was not, he said, worthy to undo. But all his disciples were not actuated by the same spirit. Probably, having tasted the sweets of distinction, some of them became ambitious of being at the head of a sect, that, under the credit gained by the new and popular teacher, they might share, if not surpass, the credit of the somewhat similar Essenes. Such an inclination would unconsciously make them incredulous of the claims of Jesus, and indisposed to join his ranks. Hence John might well be desirous of placing them in the way of receiving fresh and constraining evidence of the Messiahship of Jesus. Nor is it impossible, considering the Jewish complexion of John's views, that he might, when cast into prison by Herod, and felt himself in danger of his life, and when, therefore, he would look on the prospects of Jesus with a darkened eye, begin himself to doubt whether or not Jesus was realising his expectations and proving the long-expected Prince. That John's ideas of the Messiah were of a Jewish cast may be inferred from what has been said, as well as from the express declaration of our Lord (Matthew xi. 11). These considerations combined afford a sufficient reason why John, from his prison, sent disciples to inquire whether or not Jesus was in truth the Messiah (Matt. xi. 3. Luke vii. 19). The answer which our Lord gave, how satisfactory soever it may be now, was probably of too high and spiritual a character to remove all doubt. Certainly John's school continued, at least in part, to maintain

a separate existence, and may have been of service in bringing minds up to the condition in which they would be ready and disposed to receive Jesus Christ (Acts xviii. 25; xix. 1, *seq.*).

John's career, however, was brought to a sudden, if not premature termination. Having, with a total disregard of personal consequences, reproved Herod Antipas for living as her husband with Herodias, the wife of his brother Philip, who was alive, that potentate, urged by his paramour, first imprisoned and then beheaded the bold and troublesome moral reformer (Matt. xiv. 3, *seq.*). The circumstances connected with John's death are narrated by Josephus, whose account agrees in substance with that of the New Testament (Antiq. xviii. 5, 2).

Thus perished a truly good, and therefore a great man. His excellence consisted not so much in his being before his day, as in his fidelity to his own ideal. Though 'the least in the kingdom of heaven' was in conception 'greater than he,' yet, by being faithful to his principles, he was 'a burning and shining lamp,' in whose light men were long 'willing to rejoice' (John v. 35).

Truth has an attribute of immortality. Even still, in Mesopotamia and Persia, a sect is found, known by the name of 'John's disciples,' who, however, have added to his principles so many inferior notions, that it is as difficult to trace in their creed the element which binds them with the Baptist, as it is to find in a corrupt Christianity the simple and sublime religion of Jesus Christ (see BAPTISM).

The time when John received his call to the ministry of repentance is defined by Luke (iii. 1) in these words: 'Now, in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high-priests), the word of God came unto John in the wilderness.' This cluster of dates is very important. No fabricator would have ventured on such a statement. Only one who wrote near the time, and was well acquainted with the political condition of Palestine and its relation to the Roman empire, could have been free from serious errors. The leading definition of time is the fifteenth year of Tiberius. Hence we learn by clear implication that the event spoken of took place during the period of the Roman dominion over Judea. To mark time by the reigns of a foreign potentate, is an admission of his sovereignty and of the wide spread of his influence. Augustus died on the 19th August, A. U. 767 (Sueton. Octav. 100); so that the fifteenth year of his successor, Tiberius, lies between 19th Aug. 781, and the same time in 782. Hence we see that the fifteenth

year of Tiberius falls within the period of the life of Christ (see *JESUS CHRIST*). Equally do the other dates bear a general correspondence with the facts and implications of the gospel history. Pilate, under whom Jesus died, was removed from his post before the Passover, 789 A. U., after he had held the office ten years, that is from the end of 778, or the beginning of 779, to 789 (*Joseph. Antiq. xviii. 4, 2*). His ten years of rule embraces the period of John's and Christ's ministry. Herod (Antipas) received his tetrarchy after the death of his father Herod (Nisan 750), and was dispossessed in the autumn of 793 (*Antiq. xviii. 7, 2*). Philip entered on his government on the death of Herod the Great (*Antiq. xvii. 8*), and died in the twentieth year of Tiberius (786). Both Herod Antipas and Philip ruled during the whole time of our Lord's public ministry. In regard to Lysanias there is a difficulty, since the Lysanias whom Josephus mentions as having been deposed by the intrigues of Cleopatra, lived some sixty years before the time defined by Luke. It appears, however, that a part of his territory was not given by Antony to that selfish woman. This part remained to Lysanias, whose dynasty seems to have continued in the government of it; to which Augustus, having conquered Antony, and, as master of the East, gained control over the country held by Cleopatra, added that previously abstracted portion. The land came under the power of Herod the Great, at whose death the Romans, jealous of large empires, made it one of the four governments into which Herod's dominions were distributed. Abilene, which appears to have been previously tributary to Herod, though under its own prince or his representative, now acquired a kind of national independence, owing no other master than the emperor of Rome. This representation rests on a combination of historical particulars into the exposition of which we cannot here enter. But when taken in union with the remarks already made in the article *ABILENE*, they may serve to make it at least probable that Luke, whose accuracy we have ascertained in the three previous cases, is not in error in regard to the tetrarch Lysanias. Such a name, certainly, was found by Pococke inscribed on a Doric temple at Abila, fifteen miles from Damascus, and is said to be still in existence on a coin.

The last definition of time is this—'Anas and Caiaphas being the high-priests.' Referring to the articles on these two names, we add, that the term high or chief priest was not peculiar to the personage who actually held the office, since it is used in the plural (*Matt. xxvii. 1. Mark xv. 1. Luke xxii. 66*), and appears to have been borne especially by the nasi, or president, of the Sanhedrim (*Acts iv. 6, 8; v. 17, 21, 24, 27; xiii. 2-5*).

When these views and statements have been put together, it will be found that each of the particular definitions of time given by Luke corresponds with historical facts, and the whole is in accordance with other chronological data that fix the life and ministry of Jesus as ensuing immediately after the death of Herod the Great, and in the reigns of Augustus and Tiberius. If, however, from this general view we attempt to descend into particulars, and to fix the exact year of the birth of either John or Jesus, we encounter great, if not insurmountable, difficulties. See *JESUS CHRIST*.

JOHN (H.) was the son of Zebedee and Salome, and younger brother of the apostle James the Elder, who suffered martyrdom under Herod Agrippa. His father was a Galilean fisherman on the sea of Gennesareth. The ancients have sometimes taken a pleasure in describing the family of John as very lowly and indigent; but the lake of Gennesareth abounded in fish, and furnished those who dwelt on its shores with ample means for carrying on a flourishing trade, nor was the business itself either despised or unproductive. As Zebedee employed hired servants as well as his own sons (*Mark i. 20*); as these sons appear to have been partners in the same pursuit with Simon Peter; as John's mother, Salome, was subsequently one of the Galilean women who accompanied Jesus and ministered unto him of their substance; as Salome at a later period is seen among the females who, after the death of Jesus, purchased precious spices (*Mark xvi. 1*) in order to embalm his body; as, finally, John himself intimates that he possessed a property, 'his own home' (*John xix. 26, 27*), into which he received the mother of our Lord, entrusted to his care by his dying friend,—we seem warranted in concluding that the family of Zebedee belonged to the substantial class of Galilean fishermen (*John i. 35, seq.*).

The apocryphal writings represent the family of John as nearly related to that of Jesus. According to some, Salome was the daughter of Joseph by a previous marriage; according to others, she was his first wife. Some relationship may have existed between the two families, since the ambitious request of Salome for her sons, that one might sit on the right and the other on the left hand of Jesus in his kingdom, is on this supposition more easily explained, and we thus better understand how it was that Salome belonged to the companions of Christ, and that Jesus committed his mother to John's special care after his death.

The family of John appears to have belonged to those who, through the usual acquaintance with the Old Testament writings which the instructions given in the synagogues communicated, partook in the hopes of the age in relation to the Messiah with

peculiar depth and force. Of the father we know nothing; but Salome, either before or after her husband's death, gave up her time and substance to the furtherance of the aims of Christ, and doubtless had no small influence in awakening and sustaining in the mind of her sons their attachment to his sacred cause.

John appears to have attached himself to the cause of the Baptist, the forerunner of Christ, being probably present when the Baptist gave his testimony to Jesus and proclaimed him as the Lamb of God. Soon after this meeting, Jesus expressly called John and his brother, with Peter and Andrew, their companions, while engaged in their calling, to the great work of following him as learners and teachers of the gospel. According to Luke, this call took place before the Lord had yet performed a single miracle. But the mind of John had been prepared alike by the influence of his mother, by the general tenor of the preaching of the Baptist, and by the explicit testimony which the Baptist bore to the Messiahship of Jesus. One who had been a disciple of the harbinger of the Christ would easily become a disciple of the Lord himself.

When John began to follow Christ he must have been very young. It seems to have formed a part of our Lord's plan to choose only young persons for his apostles—such as were passing from youth into manhood. Accordingly John, like the rest of the apostles, presents a youthful and impressible disposition, corrupted by no rabbinical or sectarian erudition. But both he and the rest have their minds pre-occupied by the popular prejudices of the day. The school of the Baptist was only preparatory. It gave no perfect understanding of the New Dispensation. Accordingly, constant travelling with Christ was the necessary discipline for the enlightenment and cultivation of the apostle's mind. As he was by nature more susceptible than the rest of his companions, and as his entire being stood nearer than theirs to his Master, so also the spirit of Christ required from him, as from them, a new birth—that he should die unto his former life, and live again in a new and better state of moral existence. The special circumstances which marked and promoted this great change in the apostle are not on record; but, besides the quickening influence in general of his daily intercourse with Jesus, he, in conjunction with Peter and his brother, was honoured by our Lord with nearer intimacy and special confidence, and thus became witnesses of the most remarkable events and circumstances in the life of the Saviour. He only, with Peter and his brother, is present when Jesus recalled Jairus' daughter to life (Luke viii. 41). Of the wonderful and mysterious transfiguration which our Lord underwent on the

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mountain, none but John, James, and Peter were witnesses (Matt. xvii. 1). These three also are they who are with Jesus when, in the garden of Gethsemane, he removed himself from the rest, and 'began to be sore amazed and exceeding sorrowful unto death' (Matt. xxvi. 37). In agreement with the preference which Jesus appears to have manifested for him, he names himself in his gospel as 'the disciple whom Jesus loved' (John xiii. 23). This was a purely personal attachment. He who loved all was not, as a real and true man, ashamed to love with special regard that one among his disciples whose character was least unlike his own. John at the last meal lay on the bosom of his Lord. The rest, even Peter himself, treated him as the object of their Master's special confidence. In the hour of death, Jesus consigned his bereaved mother to John as to a friend who would behave towards her as a child. John repaid this love and confidence by special fidelity and attachment. He may, indeed, with the others, have fled at the apprehension of Jesus. He is nothing higher than a weak human friend. But he soon recovered himself, and, together with Peter, followed his Lord up the road of sorrow to the palace of the high-priest, and was, as it appears, a constant witness of the last sad events. We find him with the women and the mother of Jesus beneath the cross; and after the death of Jesus, he it was who, at the information of Mary Magdalene that the corpse of her beloved Lord had been removed, hastened to the tomb, together with Peter, whom, impelled by the ardour of his affection, he outran. The history of the appearances of the risen Saviour which we find in John xxi. is not without difficulties; but if it has any truth it is this, that the intimate personal relation of Jesus with his favourite scholar remained after his resurrection.

The special friendship of Jesus for John directs towards the apostle a special regard. This regard has its truth and its illusion. Who is not moved in thinking of the favourite disciple, the friend of the Lord? We feel that we cannot conceive of him as devoid of distinguished qualities both of mind and heart. This is well; but let us guard against pictures of the fancy in historical events. If there is any value in studying the character of him whom Jesus loved, it must be important to know with accuracy what were the grounds on which that attachment rested.

It was the friendship of a teacher for his disciple. For this a pure disposition, a truthful soul, sufficed. But what in this particular distinguished John before the rest, even before Peter and his brother? Peter had so decided a fitness for the work of an apostle, that Jesus declared he would build his church on him. But we find no

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trace of a personal friendship on the part of our Lord towards him. Any mere outward and corporeal beauty cannot have enchained the holy one of God, who looked on the heart and knew what was in man. In the writings of John, we mean particularly his Gospel and his First Epistle, there is seen a certain spirituality and depth of emotion, a religious excellence, which certainly does not exclude intellectual activity and moral strength, and yet is different from these qualities. Such a character implies the continual presence of religious ideas in the mind, and the steady application of the spirit to religious thoughts. The religious element predominated in the character of John. This he had received as a gift from nature, and to this, as cultivated and expanded by himself, he owed the peculiar complexion of his character. We may thus understand how it was that Jesus, the founder of a new religion, felt himself specially drawn towards the apostle John. Others might be more practical, more clear, more powerful, but John's depth of soul was possessed by no one else. Thus did he become the friend of Christ. But we must not forget that John, like all his fellows, was a sinful, imperfect man, and needed the influence of God's Spirit in order to purify and ennoble his soul. Like the rest of the apostles, he gradually and slowly freed himself from the prejudices of his time and nation. He himself confesses that often he did not comprehend the Lord; and only by degrees, and when his mind had been raised into a higher sphere of thought, did he seize the meaning and comprehend the scope of the words and works of Christ. He appears to have belonged to that class of character in whom the spirit of love has the more to contend with a natural vehemence, the deeper and the warmer it is. The softness and gentleness which have been usually ascribed to him, though without special evidence of the existence of these amiable qualities, lay more in the general principle of Christian love which he had seized with special depth and truth, than in his own individual temperament. By nature John appears to have been impetuous and choleric. When, on one occasion, the inhabitants of a certain Samaritan village were unwilling to receive his Master, he, with James his brother, broke out angrily in these words: 'Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?' (Luke ix. 54). On which Christ replied, rebuking them in his own gentle manner—'Ye know not what spirit ye are of; for the Son of Man is come not to destroy men's lives, but to save them.' And this event took place, not in the commencement of his discipleship, but on occasion of the Lord's last journey to Jerusalem. Nor is it altogether improbable that it was in reference to

this and similar expressions of impetuosity, that Christ gave to the sons of Zebedee the surname of Boanerges—sons of thunder (Mark iii. 17). It was John, in company with other disciples, who came to Jesus declaring he had hindered a man who, not being a disciple of Jesus, was yet casting out demons in the name of Christ. What was his aim? He considered that he had deserved commendation. But so narrow and severe a spirit drew nothing but blame from our Lord. Equally characteristic is the request, preferred indeed by his mother, but doubtless shared in by her sons, that Jesus, when seated on his throne of power, should raise John and James to the highest offices he would have to bestow. You see the aspiring and ambitious eagerness of their souls. How early this character may have shewn itself in John we know not—probably in his youth, since it is in keeping with the impetuosity of his temperament, as well as with his early convictions. Beyond a question this youthful vehemence was softened and ennobled, in process of time, through the power of Christian love. But even at a later period the mild and tender qualities of the Christian character show themselves much less than that deep and fiery love which, connected with a lively conviction of the truth of the gospel, led him to assert its claims and maintain its principles with no small keenness, if not severity.

After the ascension, John almost disappears among the rest of the apostles; and in attempting to paint his character in his history, we are thus relieved from entering as we have hitherto done into details, since such as the Scriptures present add very little to what we have previously learnt of him (Acts i. 13; iii. 4, 11; iv. 13, 19; viii. 14, 25). Enough, however, is known to show that he was active and earnest in endeavouring, conjointly with the other apostles, to plant Christianity in the world. And he is expressly mentioned by Paul, in his letter to the Galatians, as being a pillar of the church. 'James, Cephas, and John, who seemed to be pillars' (ii. 9). For a long time he remained at Jerusalem; and during his stay in the city, while he laboured for the furtherance of the gospel, he, in common with Peter and James, scrupulously observed the Mosaic law. At length came the destruction of Jerusalem by the Roman army, and then the apostles held themselves freed by Providence from all regard to the temple worship, with its ritual observances; and on that occasion, if not before, John left the holy city never to return. Asia Minor was the sphere which he chose for the exercise of his apostolic functions during the remainder of his life.

In Ephesus and its vicinity John is related to have laboured till the reign of the emperor Trajan, who assumed the purple in A. D. 98. The death of the apostle is fixed

by Eusebius in A. D. 100. The prolongation of his life is of special importance for the cause of the gospel, since he connects Jesus and his times with the commencement of the second century, when witnesses begin to abound, and when the religion of Jesus is from heathen writers known to have had a firm footing in the world.

There appears a providential wisdom in this employment of John's latter days; for the Asiatic churches were not only the most vigorous and influential, but also most exposed to danger, and therefore required the immediate influence of an apostle's presence and teaching. Special danger accrued to this part of the Christian church from the prevalence of opinions that prepared the way for the system which at a later period received the name of Gnosticism, the essence of which consisting in a certain false and affected spirituality, denied great historical facts which lay at the foundation of the gospel, such as the real humanity of Jesus Christ; and in a vain attempt to do honour to the Saviour, and bring his religion into harmony with a fancied superior knowledge and aspiring philosophy, undermined the ground on which it stood, and endangered its safety and continuance. These were errors which Paul had laboured to expose, but which survived the efforts of both apostles, becoming even more gross and more baneful when their living voice could no longer utter its faithful warnings. See *COLLOSSIANS, EPHESIANS, PHILOSOPEY*.

Of John's manner of life in this part of the church we possess few particulars that deserve reliance. It is related of him that, finding himself on one occasion in a public bath with the heretic Cerinthus, he immediately quitted the place lest the building should fall on them, as he considered Cerinthus an enemy to the truth; a story which is more congruent with the character of the apostle in his younger days, and may possibly have grown out of his ill-judged zeal in wishing to invoke the anger of heaven on the inhospitable Samaritans. More worthy of belief, more characteristic of the aged apostle, is another narrative. On one occasion, being engaged in his apostolic duties, he saw a young man distinguished for bodily and mental endowments, whom, on leaving the place, he commended to the special care and oversight of the bishop. At first, no pains were spared to inform the mind and enrich the soul of this pupil; but when he had undergone baptism, the bishop utterly neglected him. In consequence, the youth became more and more estranged from the Christian life, fell a prey to temptation, became chief of a band of robbers, all of whom he outdid in bloodthirsty and cruel deeds. After some time John returned, learnt the sad fate of his favourite youth, and at once set out to seek and save him

that was lost, old as he was, shunning no trouble or danger. He found the object of his search, induced him to quit his evil companions, and, by the gentle persuasions of Christian love, brought him to sincere repentance and a new life in communion with a Christian church. To what an extent John's ardent temperament became cooled at the last, and how gentle and tender his spirit was, is shown also in another tradition which we owe to ecclesiastical history, and which beyond a doubt conveys to us the impression that his character and virtues left in the memory of the early church. In his old age, when, through the weight of years, he could appear in the temple of public worship only when borne by the pious hands of his disciples, and was no longer in a condition to give utterance to a continued discourse, he was wont to say on all occasions nothing but these words—'Little children, love one another.' At last some persons, being dissatisfied at always hearing the same thing, asked him—'Master, why sayest thou always this?' He answered, 'Because it is the command of the Lord; and when this is done, it is enough.'

How immeasurably inferior to Jesus himself do the least imperfect of his disciples appear when placed side by side with their Master! Who can suppose that they invented that excellence of his which they were unable not only to reach, but even to conceive? How is it, except they had the reality before their eyes, that they have drawn so high, so holy, so consistent, a truly perfect character?

And is not the sacred personage whom they have thus unconsciously portrayed and faithfully set before our mind's eye, worthy of our devout reverence, our ardent gratitude, our steadfast and unwavering obedience? Must he not be allowed to claim our homage and deserve our love, who clearly appears to have had a divine origin and to speak to us the truth of God, from the simple fact that he stands so far above all the characters with which he is surrounded in the historical picture? Yes; not clearer is it that James, John, and Peter, those pillars of the church, were, with all their virtues, ordinary men, than that Jesus, who was so much greater than they all, stands on a higher platform of moral being, and executes functions divine no less in their nature than they are in their tendencies.

JOHN, THE GOSPEL OF, stands as the fourth historical narrative in the present arrangement of the New Testament. Like its predecessors, this Scripture is rather an argument than a history. Certainly, it is a history only in virtue of its being an argument. If we term it an argumentative biographical sketch, we shall not be far distant from a correct description. And if we have learnt that the argumentative element pre-

dominates in this gospel as well as in the others, we shall have ceased to expect that minute and entire agreement in fact, details, and chronology, which have been looked for



JOHN.

in the gospels, and the proved absence of which has furnished modern unbelief with its chief weapons of assault. False assumptions, leading of necessity to false conclusions, have in this case caused enemies to find difficulties where none existed, and occasioned in the minds of friends fears even for the safety of the foundations of the church.

The proper way, however, to ascertain what in truth this writing claims to be and is, we hold to be, a careful investigation of its contents. Some results of such an inquiry are here set down.

The gospel was written by an eye-witness and companion of Jesus. Thus the author speaks of having seen the Christ (i. 14), and having seen and borne record of the issue of blood and water from the pierced side of Jesus (xix. 35. See CAUCIFIXION).

The writer knows the exact hour, period of the day and spot at which events took place,—a species of knowledge which none but an eye-witness could well have possessed. Accordingly, John's two disciples having been described as abiding with Jesus that day, the writer in explanation of the fact subjoins, 'for it was about the tenth hour,' or four in the afternoon (i. 39. See vi. 14; viii. 30; x. 22, 40; xi. 6, 18; xii. 1, 9).

Remarks are made which wear the appearance of having fallen from one who had such knowledge as only an eye-witness and minister of the word could have possessed (v. 18; vi. 60, 64, 66; vii. 6; viii. 20, 27; xviii. 2, 3; comp. xiii. 30. Matt. xxvi. 31. John xviii. 18, 25; xix. 5, 38, 42; xx. 2, 4, 6—10, 14—18). The whole narrative regarding the family of Lazarus bespeaks the pen of one who saw that of which he wrote, so minute, circumstantial, and unlaboured are the remarks (xi.; xii. 1—11; especially xi. 11, 28—46). The description in iv. 35, are the words of one who was with Jesus when they fell from his lips.

The author of the gospel was one of the Hebrew race. This appears from his describing the Word as dwelling 'among us,' comp. "We beheld his glory" (i. 14); from his speaking of the sacred writings of the Hebrews as simply 'the Scriptures,' and referring to them as of authority in religion (v. 39).

That the author was a Jew appears from his familiarity with Jewish history, customs and manners. The style of argument, as designed for men of heathen origin, is far less Hebraistic than that of Matthew. Yet the influence of Jewish birth and education fails not to appear in this particular, as may be seen in xii. 37—41, which is peculiarly accordant with the mode of reasoning current among the Jews in the first century. Comp. xviii. 9; xix. 36, 37.

The gospel was not intended for Jews, and, if not for Jews, it must have been specially addressed to persons of heathen origin, whatever general reception it might seek or find. The truth of this remark appears from many passages; as from the formal manner in which John the Baptist is brought on the scene—"There was a man sent from God whose name was John" (comp. ix. 11); in which is a description by no means required for Jews, who well knew who 'John the Baptist' (comp. Matthew iii. 1) was. 'John the Baptist' was the Jewish description of the forerunner of Christ. In this gospel, the local term Baptist is omitted, and we have him characterised more generally as 'a man sent from God.' To the same effect is the description of Bethabara as being 'beyond Jordan;' in putting down which the writer contemplated non-Jewish readers (i. 28). Hebrew words are translated into Greek, as for Heathen readers—e. g. 'rabbi' rendered 'master,' rather 'teacher' (i. 38); 'Messias,' the Jewish term; is translated into 'Christ;' the Greek (42) 'Cephas,' which is by translation 'Petros,' Peter, a stone (42). When Philip is introduced, the writer, as having foreigners in view, adds, 'Now Philip was of Bethsaida, the city of Andrew and Peter,' who had just before been mentioned (41). *Osna* is not merely mentioned, but the reader is informed that it is

in Galilee (ii. 1; comp. iii. 23). So we have 'a city of Samaria which is called Sychar' (iv. 5); 'the sea of Galilee, which is the sea of Tiberias' (vi. 1); 'the pass-over' is characterised as 'a feast of the Jews,' a piece of information which could not have been meant for men of Hebrew blood (vi. 4. See also ix. 7; xix. 13, 17).

'The Jews' are spoken of in a manner which shows that the writer, if a Jew, wrote for other than Jewish readers. At the feast at Cana the water-pots were set 'after the manner of the purifying of the Jews' (ii. 6). In the same way and to the same effect is the record, 'the Jews' passover was at hand' (13). Repeatedly 'the Jews' are spoken of so as to indicate that the contemplated readers were not Jews (18, 20; iii. 1; v. 1; vi. 52; vii. 2; viii. 22; xi. 10).

To the same effect is the pool at Jerusalem spoken of 'as called, in the Hebrew tongue, Bethesda' (v. 2). The passages which exhibit the manner in which the Jews are spoken of suggest the idea that the writer, in so speaking of them, had in his mind a contrast with the disciples or the Christians. This antithesis, which runs throughout the writing, confirms the opinion that it was originally intended for the church as much as for the heathen world.

Explanatory remarks of a general nature are interposed, showing that the gospel was designed for persons of heathen lineage, and rendering it probable that it was composed long after the recorded events. See ii. 21, 22, 24, 25; iii. 23, 'was much water'; 24; iv. 2, 8, 9; xviii. 14, 40. Decisive is the passage describing the descent of an angel as the cause of the curative efficacy of the Pool of Bethesda; which certainly proves one of two things, namely, either that the author wrote for pagans or men of a later day than the fall of Jerusalem (v. 4).

In xi. 18 it is said, 'Bethany was nigh unto Jerusalem, about fifteen furlongs off.' This implies that the gospel was not written for Jews, nor probably till after Bethany had suffered, at the hands of the Romans, the same fate as Jerusalem itself.

The way in which the family of Bethany is spoken of gives countenance to the idea that the author had a view to Christians (xi.). It is deemed enough to characterise Lazarus as of Bethany, and Bethany itself is described as 'the town of Mary and her sister Martha.' Unless we have here the error of explaining the unknown by the more unknown, Mary and Martha were persons with whom the intended readers of this Scripture were well acquainted. Who, then, but Christian disciples could they be? For these names could not have become celebrated among pagans. The same passage also shows that the writer supposes his readers, acquainted with the general facts of the gospel history; for without having yet

mentioned the incident (comp. xii. 3), he lets his readers know what Mary he means, by saying it was she who anointed the Lord with ointment (xi. 2; see Matt. xxvi. 7). The narrative regarding the few last hours of our Lord's life could scarcely have come from any one but an eye-witness of the events, and an auditor of the lengthened discourse, there recorded. We give references to parts deserving special attention (xiii. 4—17, 21, 23, 24—30, 31—35; xvi. 19; xvii. xviii.).

The passage found in x. 1—8, may have been penned in a state of things when the many false Christs predicted by Jesus (Matthew xxiv. 23—28) had already come (1 John iv. 3), and, by the dissensions they occasioned, recalled vividly to the writer's mind what his Master had said on the point. Whence we are led to the conclusion that the gospel was not composed till a late era in the first century.

The passage in v. 2, 'There is at Jerusalem a pool,' seems, indeed, to imply that Jerusalem still stood when these words were penned; but (comp. v. 1, 'was') the pool remained after the destruction of the city. If even these words were penned while yet the city was undestroyed, it does not follow that the whole gospel was composed at the same time; and the statement in v. 4, that 'an angel went down at a certain season,' supports the late composition of the gospel.

The glorification of Jesus is identified with his sufferings, death, and resurrection. This was a view which could not be taken while his disciples, full of Jewish notions, understood not (xii. 16) the true import of events in their Master's history, and, through the want of pure spiritual affections, looked from the cross as from the Messiah's humiliation, to his contemplated throne in Jerusalem, as the scene of his glory. The writer of our gospel had been led by events (xiv. 26) beyond this Jewish view, and saw that the real glory of Jesus was in humbling himself to death, even the death of the cross (xii. 16, 23, 28). To the same effect is it that the period of judgment is fixed, not in the near or the remote future, but in the hour of Christ's passion (xii. 31). This fact also furnishes evidence that the gospel could not have been composed after the first century, when the opinion began to prevail that 'the judgment' was not to be expected till some distant epoch, termed 'the end of the world.'

Some parts of 'the Gospel according to Saint John' seem as if penned expressly as supplementary to the other evangelical narratives. For instance, the three synoptical gospels relate the enthusiastic reception which Jesus received from the people when he approached Jerusalem for the last time (Matthew xxi. Luke xix. 29. Mark xi.), but they report nothing as to the immediate

cause of this welcome. Matthew, indeed, tells us (10, 11) that 'all the city was moved,' and that the multitude said, 'This is Jesus, the prophet of Galilee;' but how they came by this conviction is left unexplained, and the explanation is not made more easy by the fact that Matthew confines his account previous to this era, to what Jesus had said and done in the northern part of the land. John, however, makes all clear, by expressly assigning as the cause, the raising of Lazarus from the dead; and does this in so marked a manner as to suggest the idea that he did it with express reference to omissions on the part of the previous evangelists (xii. 10—19, particularly 12, 17, 18). A similar idea is suggested by the fact, that large portions of this gospel have nothing corresponding to them in the other evangelists.

If we put together the several conclusions to which we have been led, we are justified in making the following statement: The gospel which bears in its title the name of John, was written by an eye-witness and companion of Jesus, or an apostle, who was by birth a Jew, and wrote the piece with a special view to persons of pagan origin, not without a reference to professed Christians, at an advanced era in the first century, and not improbably with other gospels before him which he may have wished to supplement. With great force of evidence does the proposition come forth that the gospel is the work of one who saw and heard what he reported. It may be remarked as we pass on, that these conclusions well agree with the received opinion that the gospel came from the pen of the apostle John. There is in the composition yet more decisive evidence on this important point.

One of the disciples is in the gospel described in a peculiar manner—as 'the disciple whom Jesus loved,' 'who leaned on his bosom' (xiii. 23, 25; xx. 2; xxi. 7, 20, 24); also as 'another disciple,' who is moreover described as known to the high-priest (xviii. 5), and appears in close connection with Peter (xviii. 15; xx. 2; xxi. 20), and at the foot of the cross, where he receives from the dying Saviour a charge to prove a son to his weeping and bereaved mother. Who is this unnamed disciple? One of the most trusted of the band he obviously was. Why is his name concealed? Unless he is the writer of the narrative, what possible reason could there be for this concealment? The author does not scruple to mention other apostles by name. The concealment seems to have been dictated by modesty; especially as the disciple in question appears in a position so favoured, and receives at the cross of his Master a testimonial of endearment so distinguished. Well may the writer have shrunk from the egotistic I or we, when he must have spoken of himself in connection with actions the very mention of which would have worn

the air of self-praise. The actual manner of writing suffices to fix the authorship of the gospel on 'the beloved disciple.' An express statement to the same effect appears to be made by the writer in xxi. 24; comp. 20. Hence we arrive at the important conclusion that the gospel is the work of a companion and intimate friend of Jesus. What his name was is a question of less moment. But of the companions of Jesus can we learn which was the beloved disciple? Three of them there were who were honoured with special intimacy. These were Peter, James, and John (Matt. xvii. 1). Peter cannot be 'the beloved disciple,' for he stands with and in contradistinction to him in passages already cited. James and John are spoken of in this gospel in the same anonymous manner, as simply 'the sons of Zebedee' (xxi. 2). This confirms our previous conclusion. Now, James was slain a few years after the crucifixion (A.D. 44, Acts xii. 2), and could not, therefore, have written this gospel, which is of a much later date; whence it ensues that John was its author. The conclusion is confirmed by the fact that John and James were of an affectionate nature, as appears from their being always mentioned together in the gospels; thus, 'James, and John his brother' (Matt. xvii. 1), 'James and John' (Mark ix. 2), 'James, the son of Zebedee, and John, the brother of James' (iii. 17). John, therefore, was of a character well fitted both to conciliate the peculiar love of Christ and produce such an account of his beloved and revered friend and Lord as we find in the fourth gospel. The affection which John had for Christ would make him bold in danger, for love gives courage as well as power of endurance. Accordingly, we find this anonymous disciple, now ascertained to be John, boldly going into the palace of the high-priest when Jesus was on his trial, and see the reason why it is said that he was known to that functionary, since John appears to have entered the place with a view, if possible, of giving Jesus succour (xviii. 15; comp. 16, and xx. 2, 4). Doubts have been thrown on the genuineness of the last chapter. If it may be taken as a part of the gospel, it contains a passage (xii. 24) that adds confirmation to our belief that the apostle John wrote the gospel. The words contain a statement that the disciple whom Jesus loved wrote these things, that is, this entire Scripture. An attestation is subjoined from others: 'We know that his testimony is true.' Who these were may have been well known in primitive times.

There is a peculiarity in the fourth gospel which determines it to have been written by the apostle John. Two persons by name John appear in the evangelical history, namely, John the Baptist and John the apostle. These could be known from each

other only by a distinctive name. Such name is given by the three synoptical writers. The author of the fourth gospel omits the distinctive epithet. Why? Because he felt that no one could confound himself, the writer, with John of whom he wrote. Hence the omission implies that John the apostle wrote the fourth gospel. In every writer some appellation to distinguish between the two Johns was indispensable. The synoptics find that distinction in an epithet, 'the Baptist'; the writer of the fourth gospel in a fact, namely, that he was himself one of these Johns—the other John, that is, John the apostle. For the full comprehension of the force of this argument it is only necessary to add, that when the books of the New Testament were first put forth, the authorship of them was in general matter of public notoriety with the readers for whom they were in each case specially intended.

Till towards the end of the eighteenth century the authenticity of this gospel was generally acknowledged; only the Alogi in early times contested it on dogmatic grounds. Evanson led the way in raising doubts which have since been made into positive denials, especially in Germany, where Bruno Bauer, following Strauss, has at length gone to the extreme of pronouncing its sublime narratives to be known and intended fabrications. Among the Germans, the first distinguished assailant of John's gospel was Bretschneider (*Probabilia*), who has since revoked his objections, and employed his learning in defending the position that John the apostle was its author. Most of the objections were derived from the gospel itself; on which account we have given it a careful review, and from its own contents have been led to a full conviction of its authenticity. Indeed, this gospel more than any other carries its history in its own bosom. On this account chiefly we adopt with confidence and satisfaction the words of perhaps the most fair as well as careful and learned of its expositors, Lücke, who, in the Preface (vol. ii.) to the third edition of his *Commentar* (Bonn, 1843), observes, 'Critical inquiry regarding the gospel of John is not yet terminated, and I have self-criticism enough not to suppose that I have solved all the problems. New developments in the church and systematic theology will bring new questions and doubts, whilst those that have arisen in the actual state of our knowledge will not in all cases be removed. In the free development of criticism, however, I see an ordinance of God which man must not destroy. But whithersoever inquiry may turn, of one thing the almost daily perusal of this gospel for more than twenty years has fully convinced me, namely, that so long as the church is in the world, the gospel of John, with the three others, belongs to the rocks on which the Lord has built his church. Sooner will

criticism be dashed in pieces on this rock, than this rock under the hammer of criticism. I, however, am of opinion that it is God's will these two should exist with and by means of each other, as gifts of one and the same Holy and Wise Spirit.' How destitute of foundation is the opinion of Bruno Bauer to which we have just alluded, may be gathered from the general tenor of our previous remarks, and from the following testimony of Credner, whose learning and experience, as well as the tendency of his mind, in theological subjects, give an assurance that he had satisfactory evidence for these words:—'The entire treatment of the subject in the gospel, and a crowd of particulars which are distinguished for great exactness, are of such a kind that they could have proceeded only from an eye-witness. To assume in relation to these details the existence of falsification and deception is inadmissible, since the greater part of them are unessential and incidental, the obvious products of a man who, as an eye-witness, narrates in a simple, inartistic manner. Indeed, for one who calmly studies the gospel, there is not a trace of intentional falseness; and only the most unnatural perverseness, only an arbitrary one-sidedness which laughs historical criticism to scorn, can find in it an appearance of improper purpose' (*Das Neue Testament*, i. 338).

We must not here omit to call to the reader's attention the bearing which these facts have on the theory of Strauss. To that theory an unanswerable reply is given when it is shown that a gospel like that of John proceeded from the pen of an apostle; for we are then assured that it is an historical, not a mythological, foundation on which repose the facts and truths of the Christian religion.

The author of this gospel has himself assigned the object with a view to which he wrote it. His object was twofold: I. that his readers might believe that Jesus is the Christ, the Son of God; and II. that, believing, they might have life through his name (xx. 31). In agreement with this aim, special stress is laid on faith in Christ as the divinely-appointed means of salvation (iii. 15, 16, 36; v. 24; xvii. 3; xx. 27, 29). This double object accords with the kind of double aim that we have found in the gospel, which seems to have been intended both to rectify the convictions of professed Christians and extend the boundaries of the kingdom of Christ. One point in which correction of opinions existing in the church appears to have been intended was, the low Jewish notion of the visible second appearance of the Saviour as an event on the eve of taking place. But the tenor of the thoughts shows that the writer had a more general aim. That aim was, to glorify Christ by exhibiting him in the intimate relations which he bore to the universal Father (xx. 17). Other evangelists had said little on this important

theme. With purely Jewish views they had, in their conception of Jesus the Christ, not risen above the type of the greatest of all the prophets. Matthew and Luke had, indeed, shown that his birth was miraculous (does John mean to deny it? See vi. 42). But there was yet a far higher view. And that view was such as was suited for and demanded by the state of mind with a special regard to which John wrote. In the first place, the low notions prevalent in the church needed correction. In the second, persons of heathen lineage, especially the cultivated and philosophical, were not likely to be conciliated by such a representation of the Sonship of Jesus as would remind them of the fables respecting the intercourse of gods with men, and the half divine, half human offspring which were held to have hence sprung. The miraculous conception brought no conviction to their minds. As little could they appreciate the force of that argument which made Jesus a descendant of David, or even of Abraham. His cures of the demoniacs was equally of little avail with them. These points John, therefore, leaves on one side, not because they were without truth and force, but because they were unsuited to his purpose. It is no local argument that he meant to propound. He addresses the mind of the world; his proof must be general in its bearing and philosophical in its essence. What is local he must decline, in order to bring out the universal in its due prominence and full force. The state of mind which he has in view is not, in the ordinary sense of the term, a heathen one. A rationalistic tendency had taken possession of a large class of thinking and cultivated persons, who in consequence had renounced the fables of the prevalent idolatry, and were seeking, without being able to find, light and peace in philosophy. Such, however, was the spirit of the day, especially as manifested in Asia Minor, where John's influence seems chiefly to have lain, that with this rationalistic was blended another element, which, coming from the still famous philosophy of the East, had attracted and charmed the minds of thinkers with a mysticism that promised to raise the believer into the very council-chamber of creative wisdom, and thence to give him the means of solving the great spiritual mysteries of the universe. John had then to meet, satisfy, convince, and win over to the church, men of these two combined tendencies. He wrote with a view to philosophical states of mind, and therefore penned a philosophical demonstration, proving that divine truth, the loftiest knowledge, true blessedness, and eternal life, were all to be gained in Jesus Christ, in whom the infinite reason or Word of God was made flesh; so that while no man hath seen God at any time, the *only-begotten Son* which is (now) in the bosom of the

Father, he hath declared or set him forth (i. 14, 18). Corresponding with the two states of mind to conciliate which it was composed, the gospel has a twofold character, being a union of the rational and the mystic elements of the human soul. But these two elements, if developed in their widest applications, are evolved from a single fact. That fact is, the union of the mind of God with the universe as manifested in the creation and redemption of the world, which, with Providence, form in John's conception one continued act. This manifestation, moreover, is viewed from one single point, namely, that phase of it which is found set forth in the Hebrew Scriptures. John is not a Greek philosopher speculating at large in the boundless region of thought, but a Jewish apostle who conducts his argument with the Old Testament in his mind. Yet was it necessary to find some ground common to Hebraism and philosophy. Without a conception admitted on both sides, the argument could not be constructed. The required common idea he found in the Logos. This term with the Greek signified reason and its manifestation, speech. As reason, the Logos was the original type and formative principle of the universe. As speech, it was the instrument by which all that was actual came into existence. Reason, or wisdom, conceived, devised, ordered; speech gave the command and executed the determinations of the Divine will. But this was the view given, only in facts rather than description, by Moses in his sublime account of the creation. There are found the Spirit of God and the Word of God, both in contact with matter, and producing the entire universe. The operation of the same devisory and executive powers were seen throughout the Hebrew history, which was a record of God's dealings with man, and was beheld in a special display in the person of Jesus Christ. Now the Logos, or reason, intelligence, or wisdom, is the very essence of God, who is mind. Hence the Logos is not merely divine, but God, for it is God's essence. God may be considered and termed Logos, or intelligence, as much as love. The Logos, therefore, viewed as constituting God, is God. But God's mind made its behests known by his Word. The expressions of what is divine must themselves be divine. Hence the Word, or Logos, viewed as God's uttered will, his instrument, is with himself equally divine. And in this its instrumental character, the Logos was with God before it was put forth. Thus there arose before John's mind two conceptions—the internal Logos, or essential wisdom; the uttered Logos, or instrumental wisdom. Both are divine; both are God, but under two different aspects. This view of God and his relation to the world, John, having developed it in the first thirteen verses of the proem to his gospel, brings to bear

on the great question before him by declaring (14), 'the Word was made flesh, and dwelt among us, full of grace and truth.' The remainder of the book is occupied in establishing and illustrating this position; which thus makes good the theme that Jesus is not only the Christ, but the Son of God, belief in whom gives true light and endless life. Here, then, was an argument which was free from all that was Jewish, partial, and temporary. Here was a view which placed Jesus the Christ in immediate union with the creative Mind of the universe. Absolute truth must result from absolute wisdom, and absolute wisdom is looked for nowhere but in the absolute and all-creating Mind. John, standing on Hebrew ground, raised Christianity into the absolute and universal religion. The Logos, which is God, was made flesh in its founder, who, having come from God, had now returned to God (xiii. 8), and prepared places in his Father's house for all his faithful followers (xiv. 1-3).

The essential aim, then, of this gospel, is the manifestation of the glory of Jesus (ii. 11) as displayed in his establishing a religion which, spiritual in its nature, universal in its spread, and everlasting in its operation and effects, should supersede Judaism and every form and relic of Judaical usages and notions. This aim is pursued in a regular and systematic arrangement, which implies a longer duration of our Lord's ministry than is of necessity involved in the synoptical gospels. See *JESUS CHRIST*.

The subject-matter may be ranged under two heads: water and bread. The first, as a purifying element, is introduced by the baptism of John, exemplified in the water-jugs at the marriage in Cana (ii.), mentioned as essential in the new birth (iii. 5), presented in the 'much water' found at Aenon (iii. 28), in the well of Sychar (iv. 5, *seq.*), where Jesus himself gives to it an allegorical and typical import, and lastly at the Pool of Bethesda (v. 2, *seq.*), at which our Lord manifested his glory in the cure of the impotent man. The second leading idea, that of bread, is illustrated in its spiritual import and application in the feeding of the five thousand (vi. 5, *seq.*; see 26, 27), in the exhibition of the true manna or heavenly food (vi. 31), which is Jesus himself considered in his doctrine and spiritual influence (85, *seq.*), and in the last supper (xiii.). Bread, the staff of life, is thus presented as a type of the substantial nutriment afforded to the soul by the great householder. In union with water, it is intended to exhibit the sufficiency of the gospel for all the purposes of spiritual life, in opposition to 'the beggarly elements' (Gal. iv. 9) of the Jewish law and a Judaizing Christianity; for those elements are only 'a shadow of things to come, but the body is of Christ' (Col. ii.

17). Leaving to the reader the office of following out in detail the thoughts which John develops in the course of his narrative, we subjoin a few references tending to show that the idea of Jesus offered by this evangelist is of a much more elevated kind than what is found in Matthew's gospel. Compare John viii. 46 with Matt. xix. 17; and in illustration of John's conception, consult i. 1; ii. 24, 25; x. 30; xiv. 9; xx. 28. Matt. xxvi. 38, *seq.*, with John xii. 27, 28; Matthew xxvi. 56, with John xviii. 15; Matt. xxvi. 47, with John xvi. 33-xviii. 11; Matt. xxvii. 46, with John xix. 25, *seq.*

Specially different from that of the synoptical evangelists is the tone of John's gospel respecting the period of suffering and death which ushered in the resurrection. Throughout, indeed, we find Jesus in the first a noble but suffering, and to some extent dejected man, 'the man of sorrows'; in the second, he is from the first the Son and image of God, assailed by, but superior to, all earthly powers, over which, so far as they are evil, he gains an easy conquest, and on which, so far as they are one with God and himself, he confers endless blessings. Even the hour of his darkness and humiliation is borne like a conqueror, for it is emphatically the period of his glory, inasmuch as it exhibits and proves the greatness of his soul, and his intimate union with his heavenly Father.

The cause of this difference may be found in the tenor of the observations now made (see *GOSPELS*). John had an argument to conduct very different from that which is maintained by the other evangelists. Their view had been given. His followed. Both they and he wrote with specific objects, and of course wrote so as to secure their purpose. In such a case differences were unavoidable, and the natural consequence of circumstances. But for the causes of these diversities we should probably have had only one gospel. The affluence of our means of knowing Jesus arises from diversities in the church, and from various wants of the age in which the gospel was published; and similar varieties in men's minds and feelings make the existence of several gospels still desirable. Unity in diversity here, as in all other departments of the universe, is God's plan for the furtherance of human good.

The peculiar manner in which John has exhibited his argument, was no doubt in part determined by his own character, which, being speculative, transcendental, idealistic, devout, and loving, carried his thoughts to the summits of the universe and into the essence of things; leading him to scrutinise with reverence the depths of the Divine Mind, to trace out its connection with matter and human intelligence, and so to draw a tacit parallel between the old creation recorded by Moses, and the new creation effected by Christ. A writer having these qualities

could do no other than produce a portrait of Jesus very different from that drawn by 'Matthew the publican.' Yet, though different, the four portraits found in the evangelists have enough in common to assure us that they were taken from the same divine original, and they have also so much that is truly human and truly divine as to warrant the conviction that it was a reality from which the artists severally drew; and such a reality, so great and sublime, as they of themselves could not even have conceived, much less portrayed.

JOHN, THE FIRST EPISTLE GENERAL OF, was universally received in the ancient church as the work of the apostle whose name it bears. This outward testimony is in full accordance with clear indications contained in the letter itself. The opening words suffice to show that it proceeded from one who had had personal acquaintance with the great personage of whom it chiefly speaks. Comp. iv. 14. Indeed, the epistle so much resembles the gospel in language, phraseology, forms of expression and ideas, that the two obviously had one author. The apostle John is a peculiar writer. His thoughts and his forms of utterance have no parallel in the Scriptures, so that we find here a trustworthy ground of assurance that the epistle was written by the author of the gospel. So extensive and minute is the accordance between the two, that we can only make a few references, leaving the verification of our position, in the main, to the reader's own industry. Compare 'little children,' used affectionately in xiii. 33, with 1 John ii. 1, 12, 28; 'lay down life,' x. 13, 17, with 1 John iii. 16; 'the world,' i. 9, 10, 29, frequently with 1 John ii. 15—17; frequently 'flesh,' i. 13, 14, with 1 John ii. 16, iv. 2, 3; 'the true God,' vii. 28, xvii. 3, with 1 John v. 20; 'the light,' i. 4, 5, 7—9, with 1 John i. 5, 7, ii. 8; 'everlasting life,' iii. 15, 36, frequently with 1 John 1, 2, ii. 25, &c.; 'the truth,' v. 33, with 1 John i. 6, 8, &c.

The letter is addressed to Christians (i. 4, 5; ii. 1, 13; v. 13) in part converted from heathenism (v. 21), and intimately connected with the author (ii. 13, 19, 21, 24), so as, apparently, to form with him one community or church. Uniting this with the fact that John lived the latter part of his life, from about 70 to 100 A.D., in Asia Minor, and mainly at Ephesus, we come to the conclusion that it was designed for the Christians in that part of the world, who had enjoyed the benefit of the apostle's personal ministry. From its aiming at a wider circle of readers than was afforded by any one church, it seems to have acquired the epithet of General or Catholic, a word which is sometimes misused as signifying canonical. The tone of mature and mellow Christian love with which it is leavened, refers the epistle to a late period of the

author's life. From ii. 13, however, it would appear to have been written while yet there lived those who had personal knowledge of Jesus from the beginning.

The general aim of the letter is declared, in v. 13, to be, to instruct and confirm believers in the true doctrine touching the Son of God, so that they might obtain eternal life. Hence it appears that the occasion was twofold—the existence of error, and a shortcoming in Christian perfection. The peculiar emphasis with which, in the beginning, the writer insists on his own personal acquaintance with the Saviour, points to speculation as the source of the errors he would correct. The phraseology, too, here used shows that he had to combat visionary notions. Jesus while on earth was a real man—an object heard, seen, contemplated, and handled; and not one of the fancied æons, or seeming men, of the current philosophy (iv. 5), which in denying that Jesus was in truth a man, was antichrist (ii. 22; iv. 2), a seducer (ii. 26; iii. 7), and a liar (ii. 4). In opposition to whom, John states the grand truths of the gospel (i. 1—3; iv. 1, *seq.*), urging evidence to show that Jesus, as the Christ, received testimony no less palpable than high and convincing (v. 6—10). The false teachers, however, maintained their cause against the apostle (iv. 1—3), specially alleging that his views were novel (ii. 7); and when they could not prevail, they left the church (ii. 19). On which John declares that his doctrine reached back to the earliest periods (i. 1; ii. 7, 13, 14, 24; iii. 11), but yet had a new aspect, so that 'the true light now shineth' (ii. 8); since the Logos, the exhibition of which in relation to Christianity constituted the great peculiarity of his doctrine, was only a revival and application to the gospel of truth which was as old as the creation in which it was first displayed.

'The Second Epistle of John' was written by one who styles himself 'the Elder,' to a single individual, whom the author terms 'the elect lady,' or 'the noble Kuria' (13). Kuria, it appears, had children, some of whom were walking in the truth (i. 4), and a sister, also having children (13), with or near whom probably Kuria's children were, and from whose place of abode the author seems to write. This brief epistle wears the appearance of a private communication, its object apparently being, to give Kuria information respecting her own children. What it has of a doctrinal character may have been incidental. The tone of thought and forms of expression in general resemble those of the apostle John; but the sentiment found in v. 10 is too harsh to have proceeded from him when advanced in the Christian life, and the term 'mercy' in the salutation (3) is not in John's manner.

Irenæus, early in the second century, is thought to cite from this epistle as being the

production of John the apostle. But it was not received into the Syriac canon, and Eusebius places it among the *Antilegomena*, or books which some rejected. That it was composed near the termination of the first century, or the commencement of the second, appears evident from the errors to which it makes reference. It is equally clear that it came either from John or one like-minded with himself. Now, there was another John, distinguished as 'the Elder,' or 'Presbyter,' the very title prefixed to these few verses, who resided at Ephesus near the end of the first century. If we may safely follow Papias, a contemporary or successor of the apostles, as given in Eusebius (iii. 39), in considering Presbyter Johannes as a disciple of our Lord, then the statement of Irenæus is consistent with the idea that this 'Elder,' or 'Presbyter,' was the author of the epistle, since Irenæus does not use the term 'apostle,' but 'disciple of the Lord.' And if the letter was known to have proceeded from Johannes Presbyter, and not John the apostle, this sufficiently accounts for its not being at first considered as of apostolic or canonical authority.

What has here been observed respecting the authorship of the Second, may in the main be applied to the same point in regard to 'the Third Epistle of John.'

If from these general facts we attempt to deduce the exact place where, and the exact time when, the letter was written, we may easily be led to erroneous conclusions, or indulge in conjectures. It is therefore better to leave our information in the state in which we find it left by Divine Providence.

JOHN THE DIVINE, THE REVELATION OF, belongs in substance to the class of prophetic books, having for its foundation the predictions of Jesus found in Matt. xxiv. xxv., and being closely connected with the prophecies of the Old Testament, especially those of a later period, as is seen in the prevalence of symbolical language. The following is an outline of the contents of the Apocalypse.

After a brief introduction declaring the circumstances under which the Revelation was made, the writer proceeds to state what he saw and heard. Being in the spirit on the Lord's-day in the Isle of Patmos, he heard a great voice commanding him, in the name of Alpha and Omega, to write a book to the seven churches of Asia Minor. He turned to see the speaker, and beheld seven golden candlesticks, in the midst of which was one like the Son of Man, or Messiah, having in his right hand seven stars, and out of his mouth went a sharp two-edged sword, who, declaring himself to be him that 'liveth and was dead,' and as having 'the keys of hell and of death,' bade him write what he had seen, as things which would shortly take place; at the same time expounding the seven stars as the (guardian) angels of

the seven churches, typified by the seven candlesticks (i.). Then ensues a letter dictated to the church of Ephesus, in which, with commendation of its endurance, special mention is made of its having detected some who falsely claimed to be apostles, and 'hated the deeds of the Nicolaitanes.' Blame is, however, pronounced in consequence of its having left its 'first love' (ii. 1—7). A communication is then enjoined to the church in Smyrna, who, while beset by the synagogue of Satan, that say they are Jews and are not, are encouraged to be faithful unto death. At the termination of this letter, mention is made of the second death as that from which true believers should be exempt (8—11). Next comes an epistle to the church in Pergamos, who are represented as dwelling where is Satan's seat, unmoved by persecution and the martyrdom of Antipas. Yet they are reprov'd for eating things sacrificed unto idols, and committing fornication, according to their former Pagan customs, but contrary to the decree of the apostolic synod (Acts xv. 29). They were also infected with the doctrine of the Nicolaitanes (11—17). The church in Thyatira next comes on the scene, whose works and improvement are lauded, but severe admonition is administered in consequence of some idolatrous tendencies (17—20). The church in Sardis is then severely admonished as merely having a name to live, yet in it are a few who have not defiled their garments (iii. 1—6). Praise is now bestowed on the church in Philadelphia, who did well in the midst of temptation arising from the synagogue of Satan. In the immediate prospect of the advent of Christ, its members are exhorted to persevere, on the promise that those who did should have written on them the name of the city of God, the new Jerusalem, which cometh down out of heaven from God (7—13). Finally, a rebuke is administered to the Laodiceans because they were neither cold nor hot (14—18). Then follows a conclusion to this the first great division (i.—iii.) of the book. The conclusion contains warning, encouragement, and invitation. The second act (iv.—xi.) in this sublime drama carries the seer and his reader into heaven, where the former in a vision ('in the spirit,' iv. 2) beholds a throne, and one that sat on the throne, around which were twenty elders sitting, clothed in white, and seven lamps of fire, the seven spirits of God, a sea of glass also, four beasts full of eyes before and behind, having each six wings, which sing the praise of God continually, and are accompanied in this worship by the elders (iv.). In the right hand of the occupant of the throne is a book sealed with seven seals, to break which none is found save the Lion of the tribe of Judah, who appears as a Lamb that had been slain, having seven horns and seven eyes. On taking the book he is hailed with a universal jubilee of praise (v.). When

the Lamb has broken one of the seals, a white horse appears with a rider, having in his hand a bow, who receives a crown, and goes forth conquering and to conquer. The second seal is opened, when there is seen a red horse, whose rider, receiving a sword, is empowered to take peace from the earth. The opening of the third seal displays a black horse, whose rider has a pair of balances in his hand. A voice declares, 'a measure of wheat for a penny.' On the fourth seal's being broken, Death comes forth followed by Hell, and he receives power over the fourth part of the earth to kill with sword, &c. The fifth seal is opened, and the prophet beholds the souls of them that were slain for their testimony, who received white robes, and are bid to wait for their fellow-martyrs. At the opening of the sixth seal, 'lo, there was a great earthquake, when the sun became black, and the stars of heaven fell to the earth.' After this, four angels take their stations on the four corners of the earth, holding the winds and having power to hurt, who are commanded not to hurt till the servants of God are sealed in their foreheads. There are then sealed 12,000 in each of the twelve tribes of Israel; after which an anthem is sung to God and the Lamb by an innumerable multitude, clad in white, and having palms in their hands, who are they which have come out of great tribulation, and now serve God day and night in his temple (vii.). Finally, the seventh seal is broken, when, after silence for half an hour, seven angels stand before God with seven trumpets, and another angel, who with a golden censer offers the prayers of saints. Having cast his censer, with fire of the altar, on the earth, there are voices, and thunderings, and lightnings, and an earthquake; when each of the seven angels sounding in turn, seven portents follow, which grievously afflict the earth (viii.), chiefly idolaters (ix., especially 4, 20, 21). At last, the seventh angel comes down from heaven, having in his hand a little book, who swears that time (or delay) shall be no longer. The scene having thus changed to earth, the seer, after the manner of the ancient prophets (Ezekiel iii. 1), on being so commanded, eats the little book, to prepare him to prophesy before many peoples (x.). He then receives a rod wherewith to measure the temple of God (comp. Ezek. xl. seq.); but the outer court is not to be included, 'for it is given to the Gentiles, and the holy city shall they tread under foot forty and two months.' Two witnesses are to prophesy 1260 days, clothed in sackcloth. When their testimony is finished, a beast ascending out of the bottomless pit 'shall make war against them and kill them, and their dead bodies shall lie in the great city which is *spiritually* called Sodom and Egypt, where also our Lord was crucified.' After three days and a half, these two witnesses are restored to life

and taken to heaven. At last the seventh angel sounds, when voices in heaven declare that the kingdoms of this world are become the kingdoms of Christ. With a sublime hallelujah this second act is brought to a termination (xi.). Immediately, there appears a great wonder in heaven—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, who travails in birth. Another wonder appears—a great red dragon, having seven heads and ten horns, and seven crowns on his heads, stands to devour the woman's child. She brings forth a child who is to rule all nations with a rod of iron, and flees into the wilderness. War in heaven ensues. Michael casts out the dragon, the great deceiver. This conquest calls forth jubilant rejoicings. The dragon, however, being thus cast to earth, persecutes the woman, who receives wings to fly thither into the wilderness (xii.). Another change of scene exhibits a beast rising out of the sea, having on his seven heads the name of blasphemy, who receives his power from the dragon, both of which are worshipped. This beast makes war with the saints. Another beast appears, having two horns like a lamb, who deceives by means of miracles, and causes all to receive on their foreheads his mark. His number is 666 (xiii.). The prophet's eye now turns to Mount Zion, where stands a Lamb with 144,000, having his Father's name written on their foreheads; when a new song arises from these, the first-fruits, unto God. Another angel is then seen flying in the midst of heaven, having the everlasting gospel to preach to all the inhabitants of the earth. He declares that the hour of God's judgment is come, and Babylon is fallen. A third angel follows, proclaiming wrath to the servants of the beast, and bliss to the dead who die in the Lord. The Son of Man also is seen, having in his hand a sharp sickle, with which the earth is reaped (xiv.). Hereupon another sign in heaven—seven angels having the seven last plagues. Then appear those who have gotten the victory over the beast, standing on a sea of glass, and hymning to their harps the high praises of God. The temple of the tabernacle of the testimony in heaven is opened, and the seven angels come out with their plagues, till the fulfilment of which no one can enter the temple (xv.). These plagues, as seven vials, are poured out on the earth, causing terrific woes, especially to great Babylon (xvi.), whose judgment, with the description of her character, ensues. The seven heads of the beast are seven mountains, on which the woman sitteth; the great city which reigneth over the kings of the earth (xvii.). The next scene exhibits the fall of this Babylon in language most vivid and forcible, in which you cannot mistake the model afforded by Isaiah (xviii.). There ensues a grand choral rejoicing, in

which partake a great multitude, the four-and-twenty elders, and the four beasts. The burden of the hymn is, that the marriage of the Lamb is come and the marriage supper ready (comp. Matt. xxii. 4, seq.). On this, the seer is on the point of falling at the feet of the angel from whom he has received the revelation, but is forbidden, on the ground, 'I am thy fellow-servant;' adding, 'the testimony of Jesus is the spirit of the prophecy.'

Thus terminates the third act (xii.—xix. 1—10). The fourth and last act opens with *The Word of God* on a white horse, clothed in a vesture dipped in blood, followed by heavenly armies on white horses, clothed 'in fine linen, white and clean.' A war ensues, which ends in the discomfiture of the beast, the kings of the earth, and the false prophet. Next comes an angel down from heaven, who binds Satan a thousand years. Thrones are then seen, on which sit the souls of those who have been beheaded for the witness of Jesus, and they reign with Christ a thousand years. The rest of the dead, however, live not again till the thousand years are finished. This is the first resurrection. At the end of this period, Satan is to go forth to deceive the nations. Another conflict ensues, which ends in the final defeat of the devil, the beast, and the false prophet, who, being cast into the lake of fire, are tormented for ever and ever. Then comes the judgment of the dead before God, when those who are not found written in the book of life are cast into the lake of fire, together with death and hell. Then ensue a new heaven and a new earth, and the prophet, naming himself as 'I, John,' sees the city, the holy new Jerusalem, coming down from heaven as a bride adorned for her husband. The tabernacle of God is now with men; there is no more sorrow or death. Only the wicked suffer the second death. After a minute description of the true holy Jerusalem, the book terminates with an exhortation to faith and obedience, on the ground that its contents are on the point of being accomplished (xix. 11—xxii. 1—7). The whole terminates with a formal conclusion, in which, with a partial return to the plain and literal language of prose, the writer makes to the churches (of Asia) an application, the substance of which is, that they should worship God, observe holiness, and keep from idolatry, for the Lord Jesus cometh quickly (xxii. 7—21; comp. i. 1, 3; iv. 1). This advent, as appears from the whole tenor of the book, is conceived in a Judaical point of view. It is, in consequence, very diverse from that which prevails in the gospel of John, and gives evidence that the Book of Revelation was written before the capture of Jerusalem by Titus. See the article JUDÆA.

The conclusion of the wonderful and sublime poem (for poem it is in essence, though prosaic in form) shows that the object of

its writer in general was to encourage the churches, specially those of Asia Minor, in which, from about the last third of the first century, lay the strength of the Christian cause, in the pure worship of the God and Father of the Lord Jesus Christ, as distinguished from idolatry without and errors within their own body, and their natural consequence, disobedience, sin, and vice. For this great end another had to be sought, namely, to strengthen those who suffered for the cause of Christ. This aim is expressly declared in the words, 'the testimony of Jesus is the spirit of the prophecy' (xix. 10); that is, the import or bearing of these prophetic instructions is on the testimony borne to Jesus by his confessors and martyrs. These aims are in general sought by the exhibition of a great judicial and penal procedure, which, under the most gorgeous array of images, partly borrowed from the prophets of the Old Testament, exhibits in heaven, earth, and hades, the overthrow of the idolatrous, and the triumph of the faithful followers of the Lamb. The exposition of these figures in full would require a volume. Two cities, however, are distinctly intended; and these two, the representatives of the power hostile to the gospel. First, Sodom (wickedness), or Egypt (bondage), by which old Jerusalem, or Judaism, is meant; second, Babylon, or Rome. These centres of antichrist are superseded by the holy Jerusalem; not the nominally holy (for Jerusalem was termed 'the holy city' by the Jews), but truly so, the new Jerusalem, the bride of the Lamb, the city without temple, the church which is the tabernacle of God and Christ.

The writer names himself. It is John (John i. 4, 9; xxii. 8). Such a proceeding is very unlike the author of the gospel, who studiously remains anonymous. As, however, the writer thought it enough to describe himself as 'John,' he must have been well known to the persons to whom he wrote. Many clear indications manifest that this John was of Jewish origin. Now, there were two persons of this name well known to the seven churches—John the apostle, and John the elder. Had the author been the apostle, he would probably, after the manner of Paul, have designated himself as 'the apostle.' So far as the title has value, its evidence is against the apostolic origin; for 'John the divine,' or theologian, is an inferior appellation to 'John the apostle,' and not likely to have been given to one to whom the latter of right belonged. If, however, we turn to indications contained in the Apocalypse itself, and compare the thoughts, views, and style of its writer with those which appear in the known writings of the evangelist, we are furnished with reason to deny that the latter was its author. Some points of agreement between the two there are, but not more than can be explained on the ground of their being alike.

scholars in the common school of Jesus. Points of diversity however exist, which, regarding fundamental conceptions, prove that he who wrote the Gospel and the First Epistle of John, did not write the Revelation. The evangelist, for instance, contemplates the union of all men generally in the kingdom of the Messiah (x. 16; xi. 52; xii. 32. 1 John ii. 2), but the apocalyptist only a selection of all the tribes of earth (xiii. 8; xvii. 8; xx. 16), with which are connected a first and a second resurrection; while a different view is found in the gospel (v. 21. *seq.*).

Entirely diverse are the respective views of the appearance of Christ which the evangelist represents in its idealised, and the writer of the Revelation in its Jewish and sensuous form. Especially to be noticed in the latter, as quite contrary to the spirit of John's Gospel, is the retributory and revengeful tone that prevails. In the Gospel, what is universal in tone and bearing preponderates over what is Jewish. In the Apocalypse, what is Jewish preponderates over what is universal. In the first, the Jew is sunk in the man. In the second, the man is sunk in the Jew. The Apocalypse goes in spirit little beyond the prophets of whose writings it makes most ample use. The Gospel surpasses every sacred writing in comprehensiveness, and is the great charter-book of human kind. These and other diversities are so clear, and relate to matters so essential, that if they suffice not to indicate two separate writers, we have no grounds for confiding in internal marks of authorship, and must resign the hope of establishing from its contents the authenticity of any ancient writing.

We thus seem thrown on presbyter John, who was a disciple of Jesus, and bishop of Ephesus in the time of the apostle John, having repaired to that city, probably, before the apostle, who appears not to have left Jerusalem till its final overthrow. The terms employed by the apocalyptist to describe himself, 'your brother and companion in tribulation,' apply with greater propriety to the presbyter than the apostle. Another particular respecting himself given by the author is, that he 'was in the isle that is called Patmos' (i. 9). But this aids us not in determining the authorship of the piece. Nor do we know what the occasion was which carried the writer thither. Most authorities, as well those of ancient as those of modern days, have assumed that John was banished to the island. The notion borrows some, though small, support from the words, 'for the word of God and for the testimony of Jesus Christ' (9).

The earliest clear external testimony we possess, that of Justin Martyr, makes John the apostle the author of the Apocalypse. This opinion may have arisen from the fact that both persons were named John, and

both were disciples of Jesus. Had the opinion of Justin been that of the church generally, this writing would have met with universal reception, whereas it was not admitted into the Syrian Peschito, and other ancient authorities either doubted or denied its apostolic authority.

The reception of the Apocalypse by Justin as the work of the apostle John, suffices to prove that it must have been in existence before the end of the first century. Still further back within that century is the book carried, if we may in this rely on an alleged opinion of Papias. In the Revelation itself is found evidence which fixes the point at which it was written, before the destruction of Jerusalem (A.D. 70), and at the end of the reign of the emperor Nero (A.D. 67). The agreement of these two independent indications of time affords a strong reason for fixing the composition of the book a short time before the year seventy. But are the indications clear? Jerusalem is represented as still standing (xi. 1, 8), but about to be trodden under foot (2), afflicted and punished (13). The tenor of the book shews it was written during a period of persecution. Such a period was the latter end of the reign of Nero, who in the year 64 of our era gave expression to his own cruelty and the prevalent hate against the Christians by a bloody persecution, which extended itself from Rome to other parts of the empire. On every side, alarm, trouble, tears, and death prevailed in the churches of Christ. Already may Nero have been regarded as the expected antichrist; for from Suetonius (40) we learn that he had received from magicians a promise that, after having lost the throne of Rome, he should possess the empire of the East, with Jerusalem for its centre. In the midst of his crimes Nero suddenly disappeared. Hence arose doubts of his death. These grew into positive opinions. He had retired into the East. Having assumed his power, he would return and punish his enemies (Tacit. Hist. ii. 8; Dio. Cass. lxxiv. 9; Sueton. Nero, 67). This general impression, of which deceivers availed themselves in order to forward their pretensions, and which added greatly to the confusion of the times, took in the Christian church, then strongly agitated and deeply grieved by the persecution just endured under the cruel monster who when dead continued to disturb and affright the world, a form which was of necessity shaped in part by its predominant feelings. Nero was accordingly represented as having retired beyond the Euphrates, whence he, the great antichrist, would shortly come. The expectation was so intense and widely spread, that it prolonged itself for many years.

In this troubled state of mind, both in the world and the church, appeared the Apocalypse, which in its general tone of high

excitement and violent agitation bears traces of its origin. Rome, as the centre of heathenism, appears in this writing as a beast having seven heads—the seven Roman emperors who were to rule before antichrist came. Of these heads Nero is marked out as wounded to death, but healed; to whom Satan gave great power (xiii. 1–8). The returning emperor Nero, whom some thought dead, is the beast who ‘was and is not, and yet is’ (xvii. 8), and shall ascend out of the bottomless pit (xvii. 8). The water of the Euphrates is dried up (xvi. 12), in order to make a way for him who, with his ten kings of the East (satraps, the ‘ten horns,’ xiii. 1), shall capture and burn Babylon (Rome), ‘that great city’ (xvii. 16–18), ‘the woman arrayed in purple and scarlet,’ upon whose forehead was a name written, *Mystery* (xiii. 1–5), and who was ‘drunk with the blood of the martyrs of Jesus’ (6; comp. vi. 9). A right understanding of the passage in xvii. 10, 11, will confirm the view now given. The words run thus: ‘There are seven kings (of Rome); five are fallen, and one is; the other is not yet come. And the beast that was and is not is the eighth, and is of the seven.’ The ensuing sketch presents a comment on these words.

1. Augustus	} Five fallen.	} The seven.	
2. Tiberius			
3. Caligula			
4. Claudius			
5. Nero			
6. Galba (A.D. 68), one is	} One is		
7. Otho (A.D. 69), the other not yet come			
8. Nero, returned, and is of the seven, namely the fifth.			

From these statements we are able to fix the exact date for the composition of the Apocalypse. It must have been written between the sixth (A.D. 68) and the seventh (A.D. 69) emperor of Rome.

From the book itself we have, with the aid of history, endeavoured to ascertain those things which it chiefly concerns us to know. The course pursued is the only one that can lead to a satisfactory result. For the most part, the Apocalypse has been grievously misused. Every new expositor has arbitrarily set up his own theory, and then sought to bend the facts so as to make them afford the desired support. In order to expound the prophecy, theologians have turned prophets; and instead of confining themselves, as the book directs, to the earliest ages, have found its events in each successive epoch down to the present day. Were it possible for fanaticism to perish while passion and ignorance survive, the conflicting theories that have been advanced would by this time have shown that all are equally false and unsupported which relate to any period or person not to be found in the early days within which the scope of the work is expressly restricted.

Bleek (*Beiträge zur Evang. Kritik*, 1846), among other excellent observations on our subject, has the following: ‘I am convinced that though both writings (the Gospel of John and the Apocalypse) have much that is kindred one with another in their manner of thought and even language, yet are they too dissimilar in their entire character to be the work of one author, even if composed at different times, and specially as the work of one and the same apostle. If both are the productions of native and Palestinian Jews, the writer of the Apocalypse displays an altogether different tone of thought from that of the evangelist, and a proneness to Rabbinical and Cabbalistic learning from which the evangelist is far removed, and which, as appears from Acts iv. 13, the apostle John was by no means likely to possess.’ The same learned and judicious divine gives the result of a careful investigation in these words: ‘The Apocalypse does not prove itself to be the work of the apostle John; much rather do its allusions regarding the seer and its author make it probable that he was a different person, bearing the name of John, but not belonging to the number of Christ’s immediate disciples; that for the most part and pretty early, at least from the middle of the second century, the church ascribed it to the apostle John—a fact which is explained naturally if the book came not from the apostle, but presbyter John.’

JOKTAN, son of Eber and descendant of Shem (Gen. x. 25), was the forefather of several Arab tribes situated in the south-west of Arabia, and called by the modern Arabians Joktanidæ, who were accounted of pure Arab blood. In the province of Yemen, which is said to comprise the country south from Mecca to the extremity of the land lying along the east of the Red sea, is a district bearing the name of *Kachtan*, the ancient Joktan, with a city called *Beischat-Jaktan*. This district, in consequence of the productiveness of the soil and the proximity of the sea, was the abode of a large population. See ARABIA.

JONAH (H. a *dove*), the son of a certain Amittai (Jonah i. 1), of whom nothing more is known. In 2 Kings xiv. 25, we find a Jonah mentioned as a servant of God, the son of Amittai, the prophet, of Gath-hepher (in Zebulun, Josh. xix. 13), who announced a victory to Jeroboam II. (825–784 A.C.). Of this prophet no further information is given; nor do we possess the oracle which he delivered on the recorded occasion, though, since he is spoken of as well known, he can hardly have failed to utter other prophetic words. Here we have another proof that it is but a portion of the fine Hebrew literature that has been preserved. The loss is as much to be deplored as it is irreparable. We are, however, hence taught by Providence

itself that the Scripture, as it existed at first, and as it was designed for man's education, was not an absolute and unchangeable whole. The absence of some portions should make us more highly appreciate what remains.

There is little positive evidence connecting the person of whom we have just spoken with 'Jonah the son of Amittai,' respecting whom we find a brief narrative among the minor prophets; though it is not impossible that the unknown author of that account may have intended his statement to refer to the Israelite prophet of Jeroboam's reign. At the same time, it cannot be denied that a late writer may have employed the distinguished name of the ancient Jonah in order to make it the nucleus of a narrative whose chief purpose, being didactic, would, like the parable of the trees choosing a king (Judg. ix. 8, *seq.*), the rich man and Lazarus (Luke xvi. 19, *seq.*), and the Good Samaritan (x. 30, *seq.*), assume an historical shape. And to the fact that Jonah the prophet is the subject of the narrative, may it have been chiefly owing that the document was received into the Jewish canon, a result which would be facilitated by the religious tone of the work, and the worthy ideas of God which it implies or sets forth. Other grounds for its admission do not make themselves prominent; for excepting Jonah's prayer (ii.), the piece is written in prose, and is rather a brief history than a prophecy.

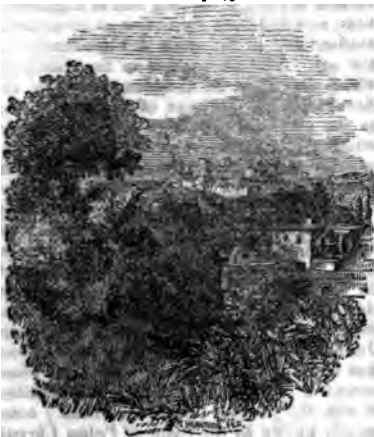
That history relates that Jonah, the son of Amittai, being directed by God to go towards the East, in order to utter his prophetic warnings against Nineveh, disobeyed, and fled towards the West, taking ship at Joppa for the remote shores of the Mediterranean. While thus flying from duty, he is overtaken by a storm. The ship is in peril. A propitiating victim is sought for, and the fugitive Jonah is cast into the sea. A calm ensues. By the express act of Jehovah, a great fish swallows the prophet, who remains in its belly three days and three nights (i.). There, however, he offers up a prayer to God, in consequence of which he is 'vomited out upon the dry land' (ii.). A second message bids Jonah execute the Divine mission. Jonah obeys. The people of Nineveh, with its monarch, repent and are forgiven (iii.). This pardon offends Jonah, who even begs God to take his life. Being reproved of God, and apparently doubting that the threatened overthrow of Nineveh might still ensue, he seats himself on the east of it under a booth which he has made, 'in order to see what would become of the city.' Here God causes to rise as a shelter over him a gourd (*kikayon*), which pleases Jonah, but of which in the morning he is deprived by a worm prepared of God. Then a vehement east wind beats on his head, so that the prophet wishes for death. God interposes and asks Jonah if it is right that he should 'be angry for the

gourd?' 'Yes,' is the reply. 'How much more, then,' is the rejoinder, 'should I spare the great city of Nineveh?' In the concluding words of the book we find its lesson and its aim. The work was obviously designed in the main to teach the Jews that God's mercy was not confined to them, but extended to the heathen nations whom they hated. In agreement with this purpose, God is described as the sovereign cause and arbiter of all things—life and death, weal and woe (i. 1, 4, 17; ii. 10; iv. 6, 7, 10, 11), in the allotment of which he is guided by infinite goodness (iii. 10; iv. 2, 10, 11). The lesson is taught the more strikingly and effectually, inasmuch as it is exhibited in the history of an ancient prophet, and in relation to the great enemy and enlaver of the Israelites, the people of Nineveh. That prophet even was not spared severe trial and punishment in consequence of the indocility which he displayed to the Divine will, whether in refusing to visit Nineveh because he knew God's gracious intentions (iv. 2), or in acquiescing in the mercy which God shewed to its inhabitants when they manifested true repentance (iv. 1, 4, 9).

This great moral lesson, the nature of which refers the date of the book to a period when the frozen bands of Jewish exclusiveness began to give way under the genial warmth of the approaching Sun of Righteousness, received from the author an investment conformable to the spirit and tendencies of his age. The miraculous in the narrative, which has been a stumbling-block to the devout and an occasion of profane jesting to the irreligious, belongs to the period in which it took its origin; the great truths around which these miracles are thrown, remain a permanent possession for man. Ordinary expositors, however, have strangely confounded the natural and the supernatural in these events. Thus Coquerel, in order, as he supposes, to save the miracle involved in the preservation of Jonah by the fish, declares that Jonah was in a state of insensibility during his stay in its belly (comp. Jonah ii. 1). Henderson also, with others, has taken pains to determine the exact plant intended by the gourd. The latter identifies it with the *Ricinus Communis* (Linn.) commonly known by the name of *Palma Christi*. . . . 'This plant,' he says is indigenous in India, Palestine, Arabia, Africa, and the East of Europe, and on account of its singular beauty is cultivated in gardens. It is a biennial, and usually grows to the height of from eight to ten feet. The collective shade of the leaves affords an excellent shelter from the heat of the sun. It is of exceedingly quick growth and has been known in America to reach the height even of thirteen feet in less than three months.' Yes, but Jonah's *kikayon* was a sudden and immediate growth; an extraordinary production,

to look for which among the ordinary plants of the earth, shews a strange confusion of ideas, if not a tendency towards the least tenable process in extreme rationalism. The writer intended to ascribe the *kikayon* to the sole operation of God's extraordinary working, which, as being extraordinary, cannot be brought into the category of ordinary laws and processes. The worm no less than the gourd, and the great fish as well, are exhibited as specially and for the purpose 'prepared' of God. They cannot, therefore, come within the animal or vegetable kingdom of nature, and their credibility must be judged of as they appear in themselves, and in their relations to the high spiritual truths which they accompany. And none but those who deny the possibility of miracles, can maintain that it was beyond the range of God's power to prepare these extraordinary instruments for instructing his people.

JOPPA, in the Hebrew *Japho*, now Jaffa, a very ancient Philistian city, having an elevated position on the coast of the Mediterranean, from ten to fifteen hours north-west of Jerusalem, three from Ramah, in the territory of Dan, with a harbour celebrated in ancient and modern times (Josh. xix. 46), which from its proximity was of great use and importance to the metropolis of Palestine.



'Near here, says, St. Jerome, 'I saw the remains of the chain wherewith Andromeda was bound to the rock, until delivered by Perseus from the sea monster.' To Joppa Hiram sent cedars of Lebanon for the building of the temple (2 Chron. ii. 16); here Peter saw the vision of things common and unclean; and here Tabitha was raised from the dead (Acts ix. 36-43; x. xi.). In the Roman war the place was destroyed by Cestius, but was restored. Its inhabitants being addicted to piracy, caused Vespaian

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to build a fortification there. In later times Joppa, for many centuries, was a bishop's see. This was restored by the crusaders, and the town beautified. At present it contains from five to seven thousand inhabitants. It lies in a productive and beautiful vicinity, affording fine views.

'The morning dawned on a long low sandy shore, terminated by a small promontory, on which stood Jaffa among its green gardens, looking cool, pleasant and welcoming, contrasted with the surrounding desert and the foaming sea. Its harbour is a miserable little enclosure of rocks, which breaks the force of the Mediterranean waves, and just enables one to disembark. The town is a labyrinth of khans, convents, narrow lanes, deserted ruins, and waste places, with a few dingy streets leading from one wretched quarter to another.

'In the evening I went out to enjoy the cool breeze upon the house-top; and, looking over the flat-roofed city, saw its various surfaces all alive, and sprinkled with gaily-dressed Syrians. The superior of the convent sat with me for some time, and professed to point out the house-top whereon Peter prayed and saw the great vision of tolerance.

'The town looked much better this morning; the bazaars and markets seemed full of business, and looked very gay with Syrian silks and shining arms, and a profusion of fruit, flowers, and vegetables. The gateway was filled with Turkish soldiers, and opened on a vacant space between it and the drawbridge, presenting a very picturesque appearance: in front is a handsome marble fountain, engraved with many Arabic inscriptions, which recommended the traveller, as he quaffed the stream, to bless the giver of it. An arcade of thickly clustering vines shaded the enclosure, round which were recesses thronged with a gowned and bearded multitude, smoking and chatting gravely, or playing chess as intently as in that sublime sketch of Retzsch's where man gambles for his soul to Satan. Groups of picturesque and dark-eyed girls displayed the most graceful attitudes as they bent to fill their water-jars, or balanced them daintily on their veiled heads. A broad sandy path leads from the town through rich gardens, shaded by cypresses and mimosas, and hedged with gigantic cactus, to another handsome fountain, and an open space sheltered by palms, under which several parties of travellers, with their kneeling camels and their little fires, were luxuriously resting. After some three miles, the road opened upon the wide plain of Sharon, sprinkled with the iris, wild tulip, and almost every flower, except its rose. The hill country of Judea lay before us in a faint blue ridge; the plains of Ascalon extended on the right; the high tower of Ramleh appeared in the distance; and the

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next evening we were to rest at Jerusalem.'—Warburton.

JORAM (H. *elevated*; A. M. 4061, A. C. 887, V. 896), ninth king of Israel, son of Ahab and Jezebel, successor of his brother Ahaziah (2 Kings i. 17; iii. 1), was somewhat less wicked than his parents (2, 3). With the aid of Jehoshaphat, king of Judah, he defeated a confederacy of the Moabites (4—7, 9, *seq.*). He put down the worship of Baal, but was zealous in favour of the image-worship that had been introduced by Jeroboam. In Joram's time falls the prophetic ministry of Elisha, by whose co-operation the king succeeded in making a stand against the Syrians of Damascus; but in a battle against their ruler Hazael, being wounded, he was put to death by his subject Jehu, whom Elisha had caused to be secretly anointed king over Israel (2 Kings iii.—viii. 24).

JORDAN (H., from a root meaning *to flow*), the only considerable river of Palestine, whose chief source, according to the Rev. W. M. Thomson (*Bibliotheca Sacra*, iii. 9, p. 184, *seq.*), is the fountain of the Hasbany, which lies N. W. from Hasbeiya. It boils up from the bottom of a shallow pool, and even in the dry season forms a considerable stream. It meanders for the first three miles through a narrow but very lovely and highly cultivated valley. Its margin is protected and adorned with the green fringe and dense shade of the sycamore, butn, and willow trees, while innumerable fish sport in its cool and crystal bosom. It then sinks rapidly down a constantly deepening gorge of dark basalt for about six miles, where it reaches the level of a great volcanic plain extending to the marsh above the Huleh. Thus far the direction is nearly south, but it now bears a little westward, and in eight or ten miles falls into the marsh about midway between the eastern and western mountains. Pursuing a southern direction through the middle of the marsh for about ten miles, it enters the lake Huleh not far from its N. W. corner, having been immensely enlarged by the waters from the great fountains of Banias, Tell el-Kady, el-Mellahah, Derakit or Belat, and innumerable other springs. The Huleh may be eight miles long, and the river, after it issues from the lake, preserves the same southerly course until it falls into the sea of Tiberias. Although the channel immediately above the fountain of the Hasbany is during most of the year dry and dusty, yet in the rainy season a great volume of water rushes down from the heights of Jebel es-Sheikh above Rasbeiya, a distance of twenty miles, and unites with the water of this fountain. The stream is then so formidable as to require a good stone bridge, which is thrown across it a few rods below the fountain.

While the Hasbany is the main source of the Jordan, Banias (see *CESAREA PHI-*

LIPPI) and Tell (see *DAK*) also communicate supplies. These two fountains rise near together. The entire length of their streams is five or six miles. In regard to the opinion of Josephus, Robinson thinks that, in accordance with popular usage, the historian limits the name of Jordan to these shorter streams, leaving out of account the longer and larger Hasbany. In thus giving preference to the less considerable, the Jews may have been influenced by national prejudice. The Jordan was their only river, the national and sacred stream. They may therefore have felt an interest in making it wholly their own, and have thus chosen to find its sources at Banias, within their own borders, rather than in the Hasbany, which came from without their territory. Josephus thought that the Jordan had its source at Banias, and what he terms the lesser Jordan, at Tell el-Kady. Another stream might put in a claim, perhaps, to the supersession of the Hasbany; for the Hieromax, which comes into the Jordan below the lake of Tiberias, is very much longer than the former. Without, however, entering into minute particulars, we are safe in saying that the sources of the Jordan are found in the southern extremity of the great Lebanon range.

From the lake Huleh the Jordan flows through a narrow valley over a rocky bed, and after a course of about three hours falls into the sea of Tiberias. Passing out of the southern extremity of the latter lake, the river, inclining first to the west, then to the east, and receiving some small tributaries, passes on till it disappears and is lost in the Dead sea.

The valley of the Jordan is a part of the larger valley of the Arabah. This long fissure of the earth may be said to extend from Banias, at the foot of Jebel es-Sheikh, to the Red sea, comprising the lakes el-Huleh (Waters of Merom), Tiberias (sea of Galilee), the Jordan, the Dead sea (Lacus Asphaltites). The northern half is watered by the Jordan, which during its course expands into the two fresh-water lakes just mentioned, and is at length lost in the bitter waters of the Dead sea; this latter occupying the middle point of the great valley nearly equidistant from its two extremities. From the lake of Tiberias to the line of cliffs some three hours south of the Dead sea, the valley or great chasm bears among the Arabs the name el-Ghor; above and south of the offset of those cliffs, and so to Akabah, it is known only as Wady el-Akahab. Its breadth at Jericho is from 10 to 12 English miles; at Ain Jiddy it is rather more. From the pass of Nemela to Ain el-Weibeh, in the Arabah, it is nearly the same as at Jericho, while at Akabah it is contracted to about half that distance. The waters of this valley lie much below the level of the Mediterranean. There are

two descents, one from the north, the other from the south, of which the latter is the longer and the greater. The ghor between the lake Tiberias and the Dead sea is in itself a desert, except so far as the Jordan and occasional fountains cover small portions of it with exuberant fertility. On the south of the Dead sea, where instead of the Jordan we find only during the rainy season the torrents of el-Jeib, the surface of the Arabah is almost uninterruptedly a frightful desert. Not the least remarkable circumstance in regard to the great valley lying between the Dead and the Red sea, is the fact, that until the present century its existence remained unknown to modern geographers. In the Hebrew Scriptures, the knowledge and the name of Arabah go back to a high antiquity. The Hebrew word Arabah, signifying in general 'a desert plain' or steppe, is applied with the article (*the Arabah*) as the proper name of the great valley in question in its whole length, and has come down to us in the same form in Arabic, namely, el-Arabah (in the Heb., Is. xxxiii. 9. Jer. l. 12; li. 43). We find the Hebrew Arabah connected with the Red sea and Elath (Deut. i. 1; ii. 8). The Dead sea itself is called the sea of the Arabah (in the Heb., Josh. iii. 16). It extended also towards the north to the lake of Tiberias (in the Heb., Josh. xii. 3), and the *arboth* (plains) of Jericho and Moab were parts of it (Josh. v. 10, Deut. xxxiv. 1, 8).

The present Arabic name for the Jordan is *es-Sheriah*, *the Watering-place*, to which the epithet *el-Keber*, *the Great*, is sometimes annexed, to distinguish it from the *Sheriat el-Mandhur*, or *Yarmuk*, the ancient *Hieromax*, which joins it from the east about two hours below the lake of Tiberias.

According to Bueckhardt, the ghor at the upper end runs in a course from north by east to south by west, and is about two hours broad. Opposite Jericho, Robinson found its general course to be the same, but in consequence of the retiring of the mountains on both sides, its breadth is there much greater, being not less than three and a half or four hours. The Jordan issues from the lake of Tiberias near its south-west corner, where are still traces of the site and walls of the ancient *Tarichæa*. The river at first winds very much, and flows for three hours near the western hills; then turns to the eastern, on which side it continues its course for several hours to the district called *Kurn el-Hemar*, or 'Ass's Horn,' two hours below Beisan, or Bethsan, where it again returns to the western side of the valley. Opposite Jericho and towards the Dead sea, its course is nearer to the eastern mountains, about two-thirds or three-fourths of the valley lying here on its western side.

A few hundred yards below the point where the Jordan issues from the lake Tiberias, is a ford close by the ruins of a Roman

bridge of ten arches. About two hours further down is another old bridge. Somewhat higher up, but in sight of the bridge, is another ford. A ford is found near Beisan. Indeed, the river is fordable in many places during summer, but the few spots where it may be crossed in the rainy season are known only to the Arabs.

The surface of the plain of Jericho leading down, to the Jordan is for the first part of the way undulating, but it becomes almost a perfect level as you advance. It is compact and hard, formed of gravel, sand, and clay, and susceptible of an easy restoration to tillage and fertility. It is mostly bare of vegetation. Many small tracts of lower ground are white with an efflorescence of salt with which the soil is strongly impregnated. About a mile from the river a meagre and scattered shrubbery appears. Half a mile farther on you descend to a lower stage of the plain. This is separated from the higher level by a bank of marl or clay, running nearly parallel with the Jordan, from 30 to 40 feet in height, generally precipitous, but cut through in many places by channels. Near the summit of this bank are thin strata of limestone which are seen throughout the mass. The plain along the base of this high bank is covered with sand, but the clay predominates towards the river, and the visitor soon finds himself involved in a thicket of luxurious shrubs and low tangled bushes, which meet across the narrow path and obstruct the way. The banks of the river are covered with a luxuriant, crowded forest of willows, tamarisks, oleanders, and cane. The highest of these trees do not attain an elevation of more than 30 or 40 feet, and few of them are above five or six inches in diameter. This verdant canopy of foliage, and the luxuriant undergrowth of cane and brashwood, conceal the river from view until you nearly reach the water's edge. Robinson (ii. 256) considers the river to have here three sets of banks:—I. the upper or outer ones, forming the first descent from the level of the great valley; II. the lower or middle ones, enclosing the tract of vegetation; and III. the actual banks of the channel.

The lofty mountains that bound the valley of the Jordan are bare and desolate. That upon the west is more precipitous, while the eastern, rising by a more gradual slope, attains to nearly double its elevation. Neither affords any important tributaries to the river; and Olin thinks it probable that the Jordan enters the Dead sea with a smaller volume of water than it receives from the sea of Tiberias. Its loss from exhalation and absorption, in passing through a climate and soil adapted to make very large subtractions from it, must, in his opinion, be equal to any accession it may receive from any inconsiderable brooks, and from

the occasional contributions of mountain-torrents, always dry except in the season of rains. The mountains were never wooded or tilled, and therefore were not more adapted than at present to feed watercourses or arrest the passing clouds. There is no good reason for believing that the supply of water furnished by the rains and by the melting of the snows on the mountains north and north-east of the sea of Tiberias, was ever greatly more abundant than it is at present.

The banks of the Jordan preserve a tolerably uniform character. The river flows in a valley of about a quarter of an hour, or half a mile, in breadth, sometimes more, sometimes less, which is considerably lower than the rest of the ghor; in the northern part, about forty feet. This lower valley, when Burckhardt saw it, was covered with high trees and a luxuriant verdure, affording a striking contrast with the sandy slopes that border it on both sides. Further down, the verdure occupies in some parts a still lower strip along the river's brink.

The channel of the river varies in different places, being in some wider and more shallow, and in others narrower and deeper. At the ford near Bethsan, on the 18th of March, Irby and Mangles found the breadth to be 140 feet by measure; the stream was swift, and reached above the bellies of the horses. When Burckhardt passed there in July, it was about three feet deep. On the return of the former travellers, twelve days later (March 25th), they found the river at a lower ford extremely rapid, and were obliged to swim their horses. On the 29th of January in the same year, as Mr. Bankes, crossed at or near the same lower ford, the stream is described as flowing rapidly over a bed of pebbles, but as easily fordable for the horses. Near the convent of St. John, the stream at the annual visit of the pilgrims at Easter is sometimes said to be narrow, and flowing, in fact below the banks of its channel. At the Greek bathing-place lower down, it is described in 1815, on the 8th of May, as rather more than fifty feet wide and five feet deep, running with a violent current; in some other parts, it was very deep. In 1835, on the 23rd of April, the water nearly opposite Jericho was found considerably below the banks.

Olin (April 21) found the banks at Jericho quite full, and judged they had recently been overflowed, from the water then standing on the lower grounds, and from marks left by it upon the trees. He estimated the river to be 85 or 40 yards wide at the point. It swept along with a rapid, turbid current. The water was discoloured and of a clayey hue. It bore the appearance of being deep. Some of the party who bathed in the river found themselves beyond their depth soon after leaving the shore, and they were carried rapidly down the stream by the strength of

the current. On the 12th of May, Robinson found near the plain of Jericho a very rapid current. He estimated the breadth of the stream to be from 80 to 100 feet. It was supposed to be ten or twelve feet deep. Several of his party found the water beyond their depth at about twelve feet from the shore. The current was so strong, that a stout swimmer of the Nile was in crossing carried several yards down the river.

It used to be thought that the Jordan of old, somewhat like the Nile, regularly overflowed its banks in the spring, covering with its waters the whole of the lower valley, and perhaps sometimes large tracts of the broad ghor itself. No such extensive inundation now takes place, nor probably ever did. In Joshua (iii. 15), indeed, it is said, 'Jordan overfloweth all his banks all the time of harvest.' But the original Hebrew does not state more than that the river was filled to the brink. Correctly understood, the Biblical account corresponds entirely with what is known to be the case at the present day. The Israelites crossed the Jordan four days before the Passover (Easter), which they afterwards celebrated at Gilgal on the fourteenth day of the first month (Josh. iv. 19; v. 10). Then, as now, the harvest occurred during April and early in May; the barley preceding the wheat harvest by two or three weeks. Then, as now, there was a slight annual rise of the river, which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel where they are lowest, so as in some places to fill the lower tract covered with trees and vegetation along its sides. The amount of the rise of the river would vary in different years, which will account for the various reports and estimates of travellers. The Jordan as it now is, abundantly answers to the statements made in reference to it by the sacred writers. It still fills its channel to the brim in the time of harvest, and a miracle would be no less necessary now than in the days of Joshua to enable an immense multitude of men, women and children, with flocks and herds, having no boats, to cross it at that season. The precise spot at which the children of Israel passed cannot now be determined. In Joshua (iii. 16) it is said the people passed over right against Jericho. And Gilgal, where they first encamped, is described as on the east border of Jericho (Josh. iv. 19). Two places now claim the honour, both of which may be right; for a considerable space must have been covered. The first spot is the bathing-place of the Greek pilgrims. The Latin Christians have fixed on a site between two and three miles higher up the river, being the same localities as those that are celebrated for having witnessed the baptism of Jesus. The importance which the Jordan sustains in the Jew-

ish writings indicates its relative, not its real grandeur. 'That was a magnificent river, and the natural and fruitful source of poetic imagery to a Jew, which surpassed in magnitude not only all the streams of his own country, but, with the single exception of the Nile, is larger than any tributary received by the 'Great,' that is the Mediterranean sea, along the whole extent of its coast, from the Atlantic ocean to Mount Lebanon.'—Olin, ii. 231.

Some parts of the vale of the Jordan, which may generally be described as a desert, are rich in verdure and beauty. Immediately south of Bethsan, Irby and Mangles passed a plain very thickly covered with herbage, particularly the mustard plant, which reached as high as their horses' heads. Hence pro-

ceeding towards the south, they passed occasionally over hill and vale, well wooded, the country around increasing in beauty. Next day (March 13) they passed through some most beautiful woodland scenery, with the gall oak, wild olive, arbutus, &c., in great luxuriance; and a variety of wild flowers, as the cyclamen, crimson anemone, and others, growing on a rich soil. After this they passed through a woody, uneven country, extremely beautiful, where they observed several arbute trees of great beauty and unusual dimensions; the trunk of one was about six feet in circumference. The parts most noted for fertility are the luxuriant plains around Jericho and a narrow margin along the river which derives fertility from its waters.

Olin found the valley of the Jordan ex-



THE JORDAN.

cessively hot (April 21). He seemed to have passed into another zone in going down from Jerusalem to Jericho. The region was famed for the same peculiarity in the days of Josephus, who says the people were clad in linen, while the inhabitants of other parts of Judea were shivering in the midst of snow. The extreme heat, with the consequent sultriness of the stagnant atmosphere, made the valley noted for its insalubrity; a reputation which it still deserves, if a judgment may be formed from the pallid, sickly complexion of the wretched inhabitants.

JOSEPH (H. *increas*; A.M. 3435, A.C. 2113, V. 1745), son of Jacob and Rachel, who being his father's youngest child was the object of his special favour, and so became the innocent occasion of jealousy and disturbance in the family. These unhappy rivalries and fears led to Joseph's deportation into Egypt, where from a slave he became prime minister of the kingdom, and by his foresight and wisdom preserved the country from the devastations of famine, and afforded an asylum to his aged father and once jealous but now repentant brothers (Genesis xxxvii.—xlvi.). Being connected with the

monarch as his grand vizier, and with the priestly caste by marrying the daughter of their head (xli. 45), Joseph, in relieving the distresses of the nation, established, in place of a free constitution, a royal despotism qualified by sacerdotal power, bringing all the land, save that of the priests, into the hands of the king, who gave it back to its former proprietors on condition of his receiving one-fifth of the produce, and so established a kind of feudalism. Whatever opinion we may form of this proceeding, we shall not 'judge righteous judgment' unless we take Joseph's position into account, and bear in mind that civil rights and the principles of social freedom were not, as they are with us, understood in an oriental monarchy some four thousand years ago.

The student of Egyptian history cannot fail in the Biblical narratives to discover evidence that Egypt was well known to their writer. Especially do the details given in the history of Joseph accord with what is known of Egypt from other sources. We direct special attention to the implied condition of the priesthood. Theirs was obviously a power which the representative of the

throne dared not touch. He found and he left them free. They already possessed land of their own, and that land alone was exempted from the newly-imposed burdens. In the name of their head, 'Poti-pherah, priest or prince of On,' is reason to think that the hierarchy were of the blood-royal, since, to say nothing of the import of 'prince,' the regal title *Pherah* or *Phre* (the Sun) seems to indicate a lineal connection with the reigning dynasty of Pharaohs or kings. Certain it is that the ascendancy of sacerdotal influence here implied is in strict agreement with indisputable facts in Egyptian history.

It is in points of general accordance like this, rather than in individual facts or chronological coincidences, that modern discoveries in Egypt have shown accordance between the Bible and the history of Egypt. Osburn ('Ancient Egypt'), from a diligent study of the monuments, has, with success, endeavoured to trace this agreement in these four leading particulars:—I. Egypt was colonised by the descendants of Mizraim, the son of Ham, who gave the country its oriental name (Mizraim or Mizr). This event took place shortly after the dispersion of mankind from Babel (Gen. x. 13). II. Egypt was a settled kingdom, ruled by a Pharaoh, at the time of Abraham (xii. 10, *seq.*). III. Egypt acquired immense wealth under the administration of Joseph (xlvii.). IV. Egypt sustained terrible national calamities at the time of the Exodus (Exod. vii.—xii.). According to him, Joseph was prime minister to Aphiophis, one of the shepherd kings or Hyksos, a race of people from Canaan, who, invading and conquering Egypt, reigned at Memphis 511 years, contemporaneously with the descendants of Osortasen, whose court was at Abydos. Notwithstanding the fearful account given by Manetho of the barbarities committed by the shepherds in Egypt, they were evidently a highly refined race. The shepherds adopted the religion, the manners, and the customs of Egypt. The king of Egypt with whom Abraham had had communication 200 years before, was also a shepherd king. Amosis expelled the shepherds and recovered the throne of all Egypt. His era, or the eighteenth dynasty, was the golden age of its history. Nearly all the temples and palaces, the ruins of which are still in existence, were begun by the Pharaohs of this illustrious line. The treasures accumulated by the shepherd kings under the administration of Joseph, seem to have produced the usual effect of enervating the possessors and exciting the cupidity of their still formidable neighbours the hereditary Pharaohs at Abydos. They became in their turn the aggressors, attacked their ancient conquerors, despoiled them of their wealth, and expelled them from the limits of Egypt, of the whole of which they afterwards re-

gained possession. This event took place during the sojourn of Israel in Goshen, after the death of Joseph and his brethren and all that generation. The prosperity of the Israelites, in this dependency of Egypt, and the circumstance that they had come thither originally from Canaan, the land of the shepherds, would naturally excite the jealousy of the conquerors. Goshen lay between Egypt and Canaan. In this country dwelt 'a people more and mightier than we.' It was therefore conformable to the suggestions of worldly policy that they should enslave and cruelly maltreat them (Exod. i. 10). The 'new king over Egypt which arose up and knew not Joseph' was, according to our authority, either Amosis or one of his immediate successors; so that the epochs of the eighteenth dynasty and the captivity coincide, or nearly so. The Exodus took place under the last monarch of the eighteenth dynasty, and Egypt never recovered the blow which this terrible event inflicted upon her prosperity. Its first monarch, says Osburn, began to reign A. C. 1847; its last, A. C. 1479.

By his marriage with Asenath, daughter of Poti-pherah, Joseph had two sons, Manasseh and Ephraim (Gen. xli. 51, 52), who being adopted by Jacob (xlviii. 5), notwithstanding the impurity of their blood, became, probably owing to their father's eminence, the ancestors of two tribes of Israel of the same name (Numb. i. 10; xxvi. 28, 37), forming what was termed 'the house of Joseph' (Josh. xvii. 17), and sometimes denominated simply 'Joseph' (Deut. xxvii. 12). The maternal lineage of these sons could scarcely be without an influence in making them prone to idolatry; and we find the name 'Joseph' used to designate the idolatrous kingdom of Israel in which Ephraim was the leading tribe (Amos v. 6, 15). As, however, the two tribes, Ephraim and Manasseh, constituted a considerable portion of the whole Hebrew nation, Joseph is also used as signifying that people in general (Ps. lxxxi. 5).

JOSEPH, husband of Mary, the mother of Jesus (Matt. i. 18. Luke ii. 5), is not in the evangelists recognised as the natural father of Jesus (comp. John i. 45), whose birth is represented as miraculous. In consequence of Joseph's relation to Jesus being merely of a legal nature, he retires into the back ground in the New Testament, and may have died before its chief scenes took place. Some passages which mention Joseph may be explained without supposing him to have been alive in the ministry of Jesus (Luke iv. 22. Matt. xiii. 55; hardly so John vi. 42), during which only his mother and brethren certainly appear (Matt. xii. 46); nor is Joseph seen at the time of the crucifixion, though, had he been alive, the duty of appearing at the Passover might have brought him to Jerusalem (Luke xxiii. 49).

Tradition has respecting Joseph much

more than can be believed. It gives him the surname of Pandira, and states that he had a wife before he became the husband of Mary; also, that he died in old age.

Joseph's business was that of a carpenter, or rather worker in wood, for our minute distinctions in trade did not exist in his day (Matt. xiii. 55). Mark seems to imply that Jesus himself had wrought at the same handicraft (vi. 3).

JOSEPH OF ARIMATHEA, 'an honourable counsellor,' or member of the Metropolitan Sanhedrim, or national parliament and privy council, who, being secretly a disciple of Jesus, begged his dead body from Pilate, in order to inter it with decent rites in a new sepulchre hewn in the side of a rock (Matt. xxvii. 60. Mark xv. 43. Luke xxiii. 50. John xix. 40). See ARIMATHEA.

JOSHUA (H. *Jehovah's help*), of the tribe of Ephraim, son of Nun, and in consequence of his intimate relations to the great lawgiver, called the servant of Moses, was born in Egypt, which country he probably quitted A. M. 3902, A. C. 1646, V. 1491, passing into the deserts of Sinai, where he appears to have been commander-in-chief of the Israelite army, and where he took part in all the leading transactions which preceded the death of Moses and the conquest of Canaan (Exod. xvii. 8—14). These engagements, together with the special confidence with which he was treated by the head of the nation, well prepared him for his appointed office as successor of Moses and finisher of his great undertaking. The events of his life are mixed up with the history given in the Pentateuch (see GENESIS), so that here we have need only to notice one or two which had a marked effect on his destiny. He alone was permitted to accompany Moses on the mountain where was given the summary of laws that formed the nucleus of the Mosaic legislation (Exod. xxiv. 13). He also was one of the twelve sent to survey Canaan, and having on his return made a true report, and at the peril of his life sought to suppress a rising of the people, he received a promise that he should survive the taking possession of the country (Numb. xiv.). Shortly before his death, Moses solemnly set his tried and faithful minister in his own place, affectionately urging on him wisdom, fortitude, and courage (Numb. xxvii. 12—23. Deut. xxxi. 7, 8). This vocation, which originated in the counsels of God (iii. 28), explains and justifies the position which Joshua holds during the conquest of Canaan, and specially the part which he takes in dividing the land and adjusting claims; in which difficult office he evinced judgment and impartiality (Josh. xvii. 14—18). He finished his most arduous course in the 110th year of his age, after having been the leader of his people for twenty-five years; and was buried at Timnath on Mount Ephraim

(Joseph. Antiq. v. i. 29. Josh. xxiv. 29, *seq.*). His length of days was of great moment for the success of the enterprise which Moses undertook; for living through three generations, he united the adults who had served Pharaoh, with their children and their children's children. He as a living witness was contemporaneous with the signal events which converted the Israelites from gangs of slaves into an independent nation. No wonder, therefore, that we find it stated that 'the people served Jehovah all the days, and all the days of the elders that overlived Joshua, who had seen all the great works of Jehovah that he did for Israel' (Judg. ii. 7).

Joshua, the Book of, stands next to the last book of the Pentateuch, of which it may be considered as the completion, inasmuch as it contains the history of those transactions by which the purpose of Moses was fulfilled in the establishment of his people in the land of Canaan. It may be divided into three leading portions, of which I. narrates the conquest of Canaan (i.—xii.); II. its division among the twelve tribes (xiii.—xxii.); and III. Joshua's last official acts (xxiii. xxiv.). These portions contain the following facts. After the death of Moses, related at the end of Deuteronomy, Joshua receives from God the command to conduct the Israelites over the Jordan and take possession of the land. The tribes already settled on the east of the river, namely, Reuben, Gad, and the half of Manasseh, are entreated to accompany their brethren in order to render them aid in their perilous work. Obedience is promised (i.). Joshua sends into the country two spies, who are detected, but being concealed by Rahab, return with good news (iii.). He breaks up his camp at Shittim, and with the ark in advance crosses the Jordan dry-foot (iii.). The Israelites erect two memorials of this miraculous passage—namely, twelve stones in the river and twelve at Gilgal (iv.). This extraordinary advance into the country alarms its inhabitants; but before the consequent advantages are reaped, Joshua puts his people into a state of legal purity; circumcising the actual generation on whom the rite had not been performed during the wandering life of the wilderness, and celebrating the pass-over both as a general religious duty at the proper season of the year (spring), and as a suitable commemoration of God's second deliverance of his people in deep waters and a strange land. Having now reached a condition in which ordinary supplies of food could be had, the manna ceases. Before entering on the fearful struggle, Joshua is favoured with and strengthened by a vision (v.). Jericho, lying immediately before the daring chief, is overcome and devoted to perpetual ruin (vi.). For the designed religious purposes, the Israelites must abstain from sharing in the substance and practices of the Canaanites;

but Achan appropriating to himself a part of the devoted booty, brings defeat and disaster on the nation, and is punished with death (vi.). In consequence of this atonement, Ai is now captured and destroyed. Joshua having thus gotten a foothold in the country, goes to Mount Ebal, where he builds an altar to Jehovah, renews the covenant with God, and, agreeably to the directions of Moses, pronounces on Ebal and Gerizim the blessings and curses of the law (viii.). While Joshua is engaged in these solemnities, the native princes combine to resist his progress. The Gibeonites, however, struck with fear, employ a stratagem and bind the Israelites to spare their lives; their deception is discovered, and they are punished with hard servitude. The defection of Gibeon urges the Canaanites into immediate hostilities, in which five of their chiefs are vanquished and hanged. The enemy in his flight is overtaken by a destructive hail-storm. Their conqueror subdues the land and returns to his camp at Gilgal (ix. x.). While the south thus falls before Joshua, a confederacy is forming in the north. Thither in consequence Joshua proceeds, and near the waters of Merom gains a decisive victory, which puts (generally) the entire land under his power and brings peace (xi.). There follows a catalogue of kings reigning on the east and the west of Jordan whom Joshua subdued,—in all, one-and-thirty,—a number which, considering the small extent of the territory, shows that these rulers were only petty chiefs (xii.). The conquered country is now divided among the victorious tribes. Parts, however, remain unsubdued, which are enumerated, and a statement is made of the inheritance, beyond Jordan, of the two tribes and a half. The burnt-offerings are declared to be the inheritance of the tribe of Levi (xiii.). Proceeding to divide the land west of Jordan among the nine tribes and a half, Joshua first assigns Hebron to Caleb as a reward for his long and faithful service (xiv.). The inheritance of Judah is defined, and Caleb takes possession of his territory (xv.). Then come the borders of the sons of Joseph, Ephraim and Manasseh, who request (but in vain) a larger share, thus early showing a feeling of alienation from the constituted authorities (xvi. xvii.). The tabernacle is set up at Shiloh. Finding a better knowledge of the country desirable, Joshua sends delegates who survey and divide it among the remaining seven tribes. Seven partitions are made, which are assigned by lot (xviii. xix.). Six cities are appropriated for refuge (xx.), and eight-and-forty are by lot assigned out of the other tribes to the Levites (xxi.). The trans-Jordanic forces having rendered their brethren aid, retire to their own lands, and raise there an altar, which the rest interpret into a token of apostasy; but the misunderstanding is ex-

plained (xxii.). The great work being in the main accomplished, Joshua holds an assembly of the people, whom he exhorts to obey God and his law, to avoid intercourse with the natives, and to exterminate them (xxiii.). In order to strengthen the impression, he a second time calls a national convention, which is held at Shechem. Here he enumerates the great things done for them of God, which he urges as so many reasons why they should serve him faithfully; and having committed the facts to writing, 'the servant of Jehovah died' (xxiv.).

Hence it appears that the book before us is not a biographical account of Joshua, but an historical monument of great importance, completing the narratives of the Pentateuch (comp. i. 1), whose facts are here presupposed, and whose ordinances are here carried into execution. Consult Josh. i. 5, 6, 13—15; iv. 12; viii. 81, &c. The law had commanded the conquest of the promised land, the extirpation of the Canaanites, the division of their territory among the twelve tribes, the appointment of cities of refuge and levitical cities: the book under notice relates how all this took place. It lets us see how the Mosaic polity went, at least in part, into actual practice. Compare Josh. viii. 29, with Deut. xxi. 23; Josh. viii. 30, *seq.*, with Deut. xxvii. xxviii; Josh. xiii. 7, *seq.*, with Numb. xxxiv.; Josh. xiii. 15, *seq.*, with Numb. xxxii.; Josh. xxi. with Numb. xxxv. The study of the Pentateuch and Joshua in union with Judges and Ruth, which the ancients sometimes put together under the name of an Octateuch (eight-fold book), is requisite to a knowledge of the sphere within which the Israelite life originally moved, in conformity with the Mosaic law.

The time when this book, called by the name of its chief subject, was composed, may be approximately ascertained from its contents. At the date of its composition, the stones set up in the Jordan were still there (iv. 9). Gilgal (v. 9) and Achor (vii. 26) had there commemorative names; the family of Rahab, if not the harlot herself, lived in Israel (vi. 25). Caleb's descendants possessed Hebron (xiv. 14). The heap of stones erected on the ruins of Ai still remained. Though our knowledge of the history is not minute enough to enable us from these data to determine the exact age of the book, yet we may affirm that when these notices were written, the Israelites were in peaceable possession of the land, and that at least only a few centuries had passed since the time of the recorded events; for only on this supposition could the monuments have been in existence. A comparison of Josh. viii. 28, with Isaiah x. 28, shows that the book was written before Sennacherib marched against Jerusalem (cir. 712 A.C.). A comparison of Josh. xvi. 10, with 1 Kings

ix. 16, shows that it was written before the days of Solomon. The words found in Josh. ix. 27, carry the date still farther back, proving it was written while yet the ark had no abiding-place. From Josh. xv. 63, we learn that the Jebusites still possessed Jerusalem, which was fully conquered by David (2 Sam. v. 6, *seq.*). It is also worthy of notice that while the Sidonians are exhibited in a hostile light, Sidon appears the chief city, and Tyre as holding a second rank (Josh. xi. 8; xiii. 6; xix. 28, 29); but had the book come into its present state after the time of David and Solomon, the friendly feelings which then existed towards these cities would hardly have failed to colour the narrative, and Tyre would have received the pre-eminence which it had gained and then held. To a very early date are we pointed by the name Kirjath-arba (xiv. 15; xv. 18), called at a later period simply Hebron: so Kirjath-baal for Kirjath-jearim (xv. 60), and Kirjath-sepher or sannah for Debir. The limits of the land are given (xi. 17; xii. 7) differently from what became usual in after days, namely, from 'Dan to Beersheba.' Hence we seem warranted in concluding that the book came into its present condition before the age of David.

In earlier periods Joshua himself was regarded as the writer of this book. This opinion is found in the Talmud. In support of it reference is made to the title. But this, whatever force of evidence it may have, may imply nothing more than that the work narrated deeds in which Joshua bore the chief part. The books of Judges, Samuel, and Ruth, have these names apart from any implication as to authorship. The passage in Josh. xxiv. 26, which has been said to prove Joshua to have been the author, refers merely to what immediately precedes, namely, the renewal of the covenant with God. The concluding portion at least (xxiv. 26—33), which narrates Joshua's death and burial, cannot have come from him. And repeated references to later times—'unto this day' (iv. 9; v. 9; vii. 26; viii. 26; ix. 27; xiii. 13; xv. 63)—suffice to prove that in its actual condition the work is not Joshua's. There is, however, good reason to suppose that he had a hand in creating some of its materials. These, which are various, appear to have been put together some time after his day. Certainly a part of them proceeded from eye-witnesses, it may be from Joshua himself (v. 1). Among the sources whence the work was formed is the poetic book of Jasher (x. 13), the reference to which is of a nature to shew that the author was not Joshua, but some one who lived some time after his day (14). In Josh. xix. 47, Dan is recorded to have captured Leshem (Laish); this conquest did not take place till after Joshua's death (Judg. xviii. 1, 2, 27—29). But the sub-

stance of the work bears an early date. Besides the book of Jasher and the Pentateuch, reference is made to no written authorities; but to such as shew that we have in it an original that goes back to within a period sufficiently near to the recorded events. Thus it is to still surviving monuments—heaps of stones, proper names, families, and inheritances—that the compiler appeals in illustration or proof of what he states. The style and language betoken a primitive writer. That the materials in part originated at or near the time of the events is clear from the manner of the writer, who speaks as one that stands on the newly-conquered land, and is contemporaneous with the events. To him manna is the customary food; other kinds of nutriment are new (v. 12). An exact knowledge of time, place, and person, betokens the hand of an eye-witness (iii. 15; ix. 16, 17; xi. 19). The book, in which was written a description of the land, appears to have served as an important document in its composition (xviii. 4, *seq.*). On the whole, though we may not be able to determine its exact age or the name of the author, we are warranted by the general contents of the work to say, that it is a genuine and credible production, showing on the part of its author or compilers a correct and minute acquaintance with the subjects treated of, whether the times, the country, individuals, or national history, is concerned. In recent days have its claims to acceptance been strengthened by the identification, on the part of learned travellers, of places mentioned in it, the names of which were unknown in Biblical literature. These discoveries have rendered aid in shewing how entirely the Canaan of the book of Joshua is the real Canaan—the same land exhibited in other parts of the Bible, and still to be seen at the present day. And as Biblical history in general, and history as recorded in this book, are much connected with proper names, so the discovery as actually in existence among the native population of Palestine of names of places mentioned in this book, adds confirmation also to its historical statements, and aids in encouraging the assurance that we have here to do with a real and trustworthy piece of primitive history.

JOSIAH (*H. fire of Jehovah*; A. M. 4909, A. C. 639, V. 641; according to another reckoning, from 639—609), sixteenth king of Judah, son of Amon and Judidah, reigned during a period of thirty-one years piously, and with the more credit because, ascending the throne when eight years of age, he received his education in possession of supreme power. His idolatrous father, Amon, having fallen under the blows of courtly conspirators (2 Kings xxi. 17—23), Josiah was raised to the throne by a counter movement on the part of the people. The pious character of Jo-

siah's reign is in the main owing to an event of singular importance in the Hebrew history. Certain repairs of the temple rendered a draught on its treasures necessary; suitable orders were given. In the consequent investigation of its coffers, there was found a book which is described as 'the book of the law,' a description which corresponds with what we term the Pentateuch. The book was read to the king, who was filled with grief at the contrast which hence arose between established practices and the commands of God. Virtuously did the monarch resolve, and faithfully did he perform his resolution, to effect a thorough religious and social reform. Idolatry was in every part and manifestation broken down; and extending his zeal to the now desolate Israel, Josiah then also destroyed the remains of its yet grosser idolatrous wickedness. After these great changes had been accomplished, the Passover was, in the eighteenth year of the king's reign and under his auspices, celebrated according to the newly-found book, with more exactitude and fulness than had been witnessed from the days of the Judges. These facts teach us that, with a growing idolatry, the Mosaic law had fallen into neglect and comparative oblivion, but was by no means extinct, though copies of the law were scarce, and no means taken to multiply them or make its provisions generally known; that, in substance, the book found was the same as the Pentateuch, for it is clear that the reform was in fundamental points accordant with its requirement and promotive of its aim; and that the book must have met with a state of feeling and opinion correspondent with its own spirit and tendencies, otherwise the monarch and his fellow-reformers could not have had the power needful for effecting changes so great, so hostile to the prevalent idolatry, and involving so great a sacrifice of personal interests among very influential classes, and so large a renunciation of their prejudices and practices on the part of the people. Indeed, the entire movement is inexplicable except on the supposition that the simple account given in the Scriptures is substantially true. But this account supposes the existence of the Pentateuch, for many ages before the days of Josiah, as the great statute-book of the country, which, though neglected, retained its authority, and was accompanied by sanctions of an awful character. We have here also an illustration of the value of writing in the transmission and purification of religion. The general import of books changes not, or but partially. The bringing forth from the monasteries of the classics and Christian writings produced the Reformation from Popery, as the discovery of a copy of the law enabled Josiah to restore the pure forms of the Mosaic religion. We find an assurance of the purity of the

king's motives in this transaction, and his freedom from undue influence, as well as an illustration of the morally elevating tendency of the Mosaic law, in the fact that Josiah, after his death, was respected as a just and impartial sovereign (Jer. xxii. 16, 18).

This king lost his life in a battle which took place between the two great rival powers, Egypt and Babylon. The monarch of the former country, 'Pharaoh-necho,' confident in his power, proceeded to assail Assyria on its own territories, and making his way thither, apparently by sea, was met at Megiddo, in northern Palestine, by Josiah, a conflict with whom Necho was willing to avoid. Indisposed to listen to Necho's representations, Josiah joined battle and was slain (2 Kings xxi. 24; xxii. xxiii. 2 Chron. xxxiv. xxxv.). Resolved not to leave a powerful enemy in his rear, Necho deposed Jehoahaz, who had been raised to his father's vacant throne, and who, after being deposed, was sent captive into Egypt. Necho, however, was not prepared to destroy or subjugate Judah, and therefore he placed the crown on the head of a creature of his own, namely, Eliakim, brother of Jehoahaz. Having thus settled matters on the western coast, Necho pressed forward through many difficulties to Carchemish, on the Euphrates, where in conflict with Nebuchadnezzar he received a decisive defeat (Jer. xlvi.), which left the Assyrian power supreme in Western Asia, put Judah under its yoke, and restrained the ambition of the Pharaohs.

JOT, from the Greek iota, is the smallest letter (i) of the Hebrew and Greek alphabets, and so indicates (Matt. v. 18) the most inconsiderable thing. In the passage, our Lord adds to 'one jot,' 'one title.' 'Title' stands for *keriaia*, which, meaning originally a small horn, came to denote the extremity or top of a letter, which, like the crossing of our t, was of little (comparative) consequence. Hence arose a proverb—'Not a jot nor a title shall pass away'—that is, 'not the least possible part.' Comp. Luke xvi. 17.

JOTHAM (H. *perfection of Jehovah*; A.M. 4796, A.C. 4752, V. 758), eleventh king of Judah, son and successor of Uzziah, reigned sixteen years, imitating his father in promoting the worship of Jehovah, for which, however, he could not gain exclusive prevalence. Yet true religion brought virtue and gave strength. In consequence, the monarch, foreseeing danger from abroad, augmented the means of internal defence. In the latter part of his reign, Pekah and Rezin were preparing for their attack; which was not made till the reign of his son and successor Ahaz. Though now Judah was generally in a prosperous state, yet, through the corruption of morals, was it hastening towards its fall; which was not prevented by the

lofty warnings of Isaiah and Micah, but accelerated by the misdeeds and misfortunes of the weak Ahas.

Another *Jotham* was the youngest son of Gideon. See ABIMELECH.

JUBILEE (H. *Jobel*, 'a horn or trumpet'), the year of jubilee, of release or restoration, the termination of a period of seven times seven years, 'seven sabbaths of years,' or the fiftieth year regularly recurring, was, on the tenth day of the seventh month, Tisri (October), and therefore about the autumnal equinox and after the ingathering of all the fruits of the earth, opened by the blowing of trumpets, which, proclaiming liberty throughout all the land, introduced a season of rejoicing, when—I. all sold or mortgaged goods, such as houses, lands, &c., returned to their former possessors, so that every man had his inheritance; except houses in walled cities, which could be redeemed only within the first year after the sale. Each person or his kinsmen might redeem sold property before the jubilee, provided there was paid to the holder the value of the produce reckoned to the next ensuing jubilee. II. All male and female slaves of Hebrew origin, but not foreigners, were set at liberty. III. The fields had their rest, so that there was neither sowing nor reaping, and what grew spontaneously belonged to the poor, the emancipated, and the cattle (Lev. xxv.). A piece of land consecrated to religious uses did not return in the jubilee, but remained to the priests; yet, if unsold, it might be redeemed by its former possessor on the payment of the value of its produce and one-fifth more (xxvii. 16—21). Josephus adding that the jubilee brought a general remission of debts, states that the outlay and the produce of the land were in each case estimated, when, if the former exceeded the latter, the original proprietor had to pay the balance before he received it back.

This piece of legislation, when viewed in union with its adjunct, the sabbatical year (see SABBATH), is unique in its kind, and could never even in outline have been ventured on by a political deceiver, for its singularity would have alienated his adherents, and its impracticability have exploded his pretensions; nor could any legislator, save one who relied on divine aid, have dared to raise against himself the hostility of the propertied classes in such a decided manner as was done by these agrarian laws. Equally confirmatory of their Mosaic origin, and of the truthfulness of Moses himself, is the fact that the jubilee stands in complete harmony with the fundamental ideas of the Mosaic economy. By means of these laws against alienation, the disturbance of the original distribution of the land was prevented, and social relations were preserved in some approach to their original condition: a barrier was also set to both accumulation and

pauperism. Permanent slavery became impossible. Great distinctions were avoided. Sharply-defined and remotely-placed classes could not come into existence. None were so rich as to dispense with exertion; none so poor that they need yield to despair. Every fiftieth year, the state was re-born, when the opulent were relieved of their superfluity, and the needy had another chance of acquiring substance.

That these desirable effects were actually produced, cannot be affirmed; for passages are found which imply that land was alienated and accumulation carried to an extreme (1 Kings xxi. 2. Is. v. 8). Indeed, in the defectiveness of our historical materials, we are not in a condition to prove that the jubilee was observed before the Babylonish exile. It would, however, be rash to affirm positively that such was the fact; though this system of laws may be among those blessings of which the Israelites deprived themselves by the hardness of their hearts. Had the sabbatical system been from the first rigorously observed, means would have existed for a system of chronology which would have been of great historical value.

JUDAH (H. *Jehovah's praise*), the fourth son of Jacob by Leah (Gen. xxix. 35), appears in a favourable light in the patriarchal history, for he pleads for the life of Joseph (xxxvii. 20), becomes surety for Benjamin (xliii. 9), and receives from his dying father a promise of dominion (xlix. 8—12). The tribe of Judah derived from him, which in the time of Moses was the most numerous (Numb. i. 27), obtained in the division of Palestine the southern portion, so that its northern boundary was a line drawn from the northern end of the Dead sea to Ekron, passing near Jerusalem on the north (Josh. xv. 1—12). The whole of this territory, however, did not come under its power. In the north-west, Dan possessed a corner (xix. 33, 44). Within its inheritance also came Simeon (xix. 1, seq.). Nor were the Philistines dispossessed (Judges i. 19). The original distinction of the tribe was enhanced by David, who, being a Judahite, raised its fortunes, together with his own. As, however, it was only after a time that David acquired dominion over the twelve tribes, so for seven years was Judah a separate kingdom, governed by David, with Hebron for a capital (2 Sam. v. 5). This pre-eminence occasioned jealousies and disturbances (2 Sam. xx. 1—5. 1 Kings xii. 16, 17), until, under the tyrannical folly of Rehoboam, Judah was deserted and left (975 A.C.) to its own destinies as a separate state, to which was attached a part of Benjamin. The latter from this time disappears in Judah. This kingdom till its downfall (588 A.C.; comp. Ezek. iv. 5) was governed by twenty princes of the family of David. The defection of the ten tribes so weakened Judah,

that it was at first compelled to look exclusively to its own preservation. It was, however, strong enough to uphold its own independence and to retain its supremacy over Edom. The attention of its first three kings was fixed on recovering Israel to their allegiance (1 Kings xiv. 30; xv. 5, 16); but in vain, though foreign aid was purchased (18, seq.). Jehoshaphat found it desirable to form an alliance with the revolted tribes (xxii. 2, seq.), which on his side was attended with more sincerity than on the side of Ahab and his wicked spouse Jezebel, who appear to have aimed at the destruction of Judah. Under Joram the Edomites asserted their independence, and internal disquiets fermented in the land till the days of Amaziah; from whose reign the kingdom began to recover breath, favoured by the troubles which, after the death of Jeroboam II., deprived Israel of the means of doing injury. But it was only by calling in the aid of Assyria, and then by asserting its independence of that power, that Judah could withstand Israel in alliance with the Syrians of Damascus. In the religious and prosperous reign of Hezekiah, the northern kingdom came to ruin, leaving Judah the only surviving portion of the empire founded by David. Soon after Hezekiah's death, Judah felt the consequences of refusing tribute to Assyria. Two events occurred to procure a respite for the doomed kingdom of Judah. Psammeticus became sole master of Egypt, which, thus gaining in internal strength, could oppose a bolder front to its rival Assyria, and encouraged Judah to throw off the Assyrian yoke, because its territory afforded a good outpost. Soon, however, the Assyrian empire itself perished, and the Chaldean which arose from its ruins needed time to consolidate its resources. Besides, at this time Judah had a most excellent governor in Josiah, whom fortune, however, favoured less than he seems to have deserved. The Egyptian monarch Necho made war on the Chaldeans, when Josiah, wishing to hinder his passage through the territory of Israel, suffered a total defeat.

In order not to have an enemy in his rear, Necho subjugated Judah, and set over it, as his vassal, Jehoiakim (2 Kings xxiii. 34). Necho in his turn was defeated by the Chaldeans, who now fell on his dependency, the kingdom of Judah, which shortly became a province of the great Chaldean empire.

In Judah the grand idea of the Mosaic law, namely, the sole divinity of Jehovah, Maker of heaven and earth, found a fostering, though by no means a perfect asylum. To this precious trust it remained in a measure faithful after the defection of Israel; whose severance from the more strictly monotheistic Judah, removed hindrances to the performance of its great religious mission,

and whose idolatrous practices, as being those of an enemy, would keep alive in Judah its zeal for the Mosaic institutions. It was, however, to the discipline of the exile that Judah was mainly indebted for the distinguished honour of being the channel for conveying to the world the pure monotheism of the fathers of the Hebrew race; for on the banks of the Euphrates its sons had leisure and promptings to learn and feel the important fact that the words of the prophets had come true, and that their own sufferings were the fore-announced punishments for their sins. Impressed by these reflections, and aroused to a natural longing for a return home, they, when Cyrus, having overcome the Chaldean power, offered them liberty, prepared in a patriotic spirit to establish and maintain in its purity and integrity the Mosaic constitution, nor after this did they ever yield to the seductions of idolatry. Judah took the lead in all that ensued, and so gave its name in the term *Jews* to the restored nation, and in the term *Judea* to the land of Canaan. See CAPTIVITY.

JUDAS, surnamed, in Acts v. 37, 'of Galilee,' or the Galilean, and in Josephus, *Antiq.* xviii. 1, 1, 'the Gaulonite' but by the same, in *Antiq.* xx. v. 2, and *Jew. War.* ii. 9, 1, 'the Galilean,' probably from the fact that the word Galilean was sometimes used so as to comprehend a part of the country east of the Jordan. This Judas, a native of Gamala, a fortified place on the sea of Galilee in lower Gaulonitis, raised an insurrection against the census carried into effect by Cyrenius in the 37th year after the battle of Actium (*Joseph. Antiq.* xviii. 2, 1). The rising was put down, but the adherents of Judas continued in existence (whence the propriety of Luke's 'dispersed'), and appeared again in the last attempt made by the Jews against the Romans.

JUDAS ISCARIOT,—that is, probably, Judas, the man of Kerieth, a town in Judah (*Josh.* xv. 25),—the betrayer of Jesus Christ, was son of one Simon (*John* vi. 7), and one of the apostles (*Matt.* x. 4). He commonly accompanied Jesus and his band, whose travelling purse he bore (*John* xiii. 29). In this office he displayed a greedy and dishonest spirit (*John* xii. 5, 6), which urged him to sell his Master to the Sanhedrim for thirty shekels (*Matt.* xxvi. 14—16. *Mark* xiv. 10. *Luke* xxii. 4, 5), after he had been present at the paschal feast (*Luke* xxii. 20, 21. *John* xiii. 25. *Mark* xiv. 18. *Matt.* xxvi. 21). In Gethsemane he accomplished his wickedness, betraying his Master with a kiss, which served to make his person known to his foes (*Matt.* xxvi. 47—49). The perpetration of this wickedness, as is not unusual, brought regret, and regret rose to intolerable anguish, which drove Judas to an effort to rescue Jesus, and, this failing, to self-destruction (*Matt.* xxvii. 3—5. *Acts* i. 16—18;

comp. Zeck. xi. 12, 13). It is only a false view of the Scriptures and a false mode of interpreting them, that can occasion any solicitude respecting such minute variations as may exist between the two accounts of his death, namely, that of Mathew and that of Peter in the Acts; which, however, may be reconciled if we suppose that the tree on which Judas hung himself gave way, so that he 'fell headlong and all his bowels gushed out.'

The extreme turpitude of Judas has been questioned without sufficient reason; for he appears to have been a slave to cupidity, which urged him to commit the heinous crime with which he stands charged in the gospels. His repentance was a momentary return of better feeling, which, so far from disproving, implies the existence of his previous guilt.

The Judas-tree, a handsome tree of the leguminous kind, derived its name from the supposition that on it the wretched Judas deprived himself of life. The old botanist Gerard gives preference to the Elder.

JUDE, the English form of the Greek Judas and the Hebrew Judah, was one of the twelve apostles. He bore the surname of Lebbeus, which probably signifies 'a man of heart;' and Thaddæus, 'a man of breast;' epithets which may have been employed to denote a kind and generous disposition (Matt. x: 3. Mark iii. 18). He is also designated Judas (the brother) of James (the less), and was in consequence son of Cleophas

and brother, or rather cousin, of Jesus (Luke vi. 16. Acts i. 13. Jude i. 1). Nothing more is known of Jude, for the ecclesiastical traditions contradict each other and are worthy of no credit.

JUDE, THE GENERAL EPISTLE OF, was, according to the inscription (1) written by 'Jude, a servant of Jesus Christ, and brother of James.' Though no formal proof of this allegation can be adduced, yet in agreement with it, Jude, the cousin of our Lord, is generally held to have been its author. It is addressed to Jewish Christians, as persons 'sanctified by God the Father, and preserved in Jesus Christ.' The occasion of it was a falling away from the faith which was once delivered to the saints, and the writer proposed as his aim, to arouse his readers to contend earnestly for that faith. This declension had been caused by men of corrupt minds, who, denying the only Lord God, and our Lord Jesus Christ, had stealthily crept into the Christian communities. The duty thus propounded, is enforced by examples of the punishment of unbelief, drawn partly from the Scriptures of the Old Testament, partly from other sources. The integrity of this short letter has been called in question, since a part of it (8—16) bears a strong resemblance to a part of 2 Pet. ii. 4—19, and both appear to have been borrowed from an unauthenticated work called the book of Enoch. Certainly the words which Enoch is said (14) to have prophesied, namely, 'Behold, the Lord cometh with ten thousand of his saints,' &c., are not found in our canonical Scriptures. The date of the epistle cannot be determined with precision; only, if written by an apostle, it must have appeared within the apostolic era. The period was certainly what was accounted 'the last time'—that is, near the second advent. Verse 17, which is scarcely reconcileable with the apostolic origin of the letter, seems to show that it was composed immediately after the days of the apostles, while those were yet alive who had received instructions from their lips. The tone of the letter, which is severely inculpatory, points to a late period in the first century, when the love of many had begun to grow cool, and efforts on behalf of the gospel were made in a spirit in which the world had a larger share than Jesus Christ. The writer, instead of confuting, reproaches the false teachers, and appeals rather to the fears than the judgment of such as had not abandoned received opinions. Whether or not the name of an apostle was prefixed to the letter in order to gain authority for the views of some person whose religion was not untinted by bigotry, and who identified the gospel with his own form of opinion, it is now too late to attempt to ascertain. Certainly the credibility of the letter is not enhanced by its citation of an uncanonical



JUDAS THADDEUS.

book which seems not to have been wanting in legends.

The Epistle of Jude was not universally received in early times, for the Syrian church did not place it in its canon. In the western church, which ascribed it to the apostle Jude, it was more highly estimated.

The persons against whom the author wrote were such as denied the only Lord God, and our Lord Jesus Christ; more properly rendered, 'the only Sovereign (God) and our Lord Jesus Christ;' for the term 'God' appears to have been taken into the text, having originally stood in the margin as explanatory of 'sovereign'—*despoten*, whence our English *despot*. Comp. 1 John i. 22, 23; iv. 3.

JUDEA. See CANAAN and DIVISION.

JUDGE, A (L. *judex*), stands for the Hebrew word *shaphat*, which is from a root meaning first to cleave, then to decide (*de cædo*, 'I cut down'); and as judicial determinations constitute, especially in the East, a chief function of a ruler, so to govern.

In the hands of the people lay the choice of judges, who were to be chosen for their wisdom and integrity, and to be appointed in every city (Deut. xvi. 18—20). These local judges appear to have borne some resemblance to the *judices* of the Romans, and to the jury of our own land. One of them, probably, was, from age and prudence, made the president, with the duty of declaring the sentence of the body. In Deut. xvii. 9, the words 'the judge,' taken in their connection, may intimate that some judge, having a general supervision, if not holding a sort of court of appeal, was contemplated. The context shows that in difficult cases recourse was to be had to the assistance of the priests and levites; and as these functionaries were found in different parts of the country, they were, probably, in part preferred for the office of judge, for which their education, habits, and leisure well fitted them (xix. 16—18). Criminal causes found their appropriate jurisdiction before the elders (xxi. 19; xxii. 15; xxv. 7), but whether as a tribunal separate from the judges may be doubted, especially as the latter were held in the highest respect, being denominated *elohim*, or divine (Exod. xxi. 6; xxii. 8. John x. 35). The judge, or *shaphat* (an officer of the same name held supreme power in Tyre and Carthage) who should rule the state, seems not to have formed part of the permanent arrangements of Moses (but see Deut. xvii. 9, and comp. xviii. 15), who, however, chose his successor; and though we have no evidence to that effect, Joshua may have appointed the person whom he thought best fitted to fill his place. Yet such a step was scarcely in accordance with the strict republicanism of the times, and it is evident from the book of Judges, that the office of judge, or ruler,

was neither permanent nor elective. The highest authority was with the priesthood, whose chief sought counsel of God, and whose sanction was necessary to make a valid election (Numb. xxvii. 18, *seq.*). That election, however, did not, as a matter of course, involve jurisdiction over the whole of Israel. Each tribe was an independent state (Judg. i. 3—22), which was answerable to the rest only in cases deeply affecting the general weal, or contravening the laws of the common legislator (Josh. xxii. 11, 12. Judg. xx.). Nor were the judges in all cases chosen to their office. In the book called by that name, we behold individuals coming forward without a call from their fellow-citizens, and having, for the good of their tribe or country, exercised a dictatorship, still, after the emergency was over, they continued to hold a species of directing power, the limits and functions of which cannot now be determined.

JUDGES, THE BOOK OF, is so called from the name *Shaphetim*, judges or rulers, given to persons whose deeds, as liberators and governors of Palestine, it is occupied in recording. After the death of Joshua, no one appeared to take his post; and though the country was but partially subdued, and elements for active hostility existed on many hands, the government of the Hebrew colony was left in the hands of the people and the tribes, whose acting in concert was insufficiently provided for, and attended with delays and uncertainty. The great experiment of self-government was tried with a people little advanced, individually, in personal excellence, and when the religious faith and enthusiasm which had brought them in triumph from Egypt into Canaan was beginning to wane. In such a state of society, religious declension and political difficulty were unavoidable. Yet the true and deep religious and social life of Mosaicism glowed in the heart of society. Hence, from time to time, under impulses from on high, there arose men who, breathing the spirit of by-gone days, and, like the Roman dictators, entrusted with supreme power, in the true temper of religious heroism defeated the national foe and revived the national religion. Here we find the ideal of the Hebrew judges; some of whom have left on the page of history few memorials, and others enjoy but a tarnished glory. It is one excellence of the Mosaic polity, that it successively developed out of itself such extraordinary instruments as special junctures required. The defects and misdeeds of the crown and the priesthood called forth the corrective and educational institute of the prophets; and the weaknesses and aberrations of Hebrew republicanism, produced first Judges, and then Kings. And nothing can more fully prove that the laws of Moses were as good as they could be—as pure, lofty, and bene-

volent as the state of his people would allow—than the fact, that the generations which immediately followed him, and over whom his personal influence must still have been considerable, were in practice incapable of maintaining in its integrity the system which he had bequeathed to them, and needed the discipline of many centuries, and even of seventy years of captivity, ere they could fully receive and duly honour the grand truth, that God is king over all the earth, which formed the groundwork of his institutions. Laws that far outstrip the age to which they are communicated, may give it an impulse in the right direction; but ere they can enter into the national life, and produce their appropriate fruits, they must bring the national mind forward to their own advanced position.

The book of Judges is no regular history, but a number of collected historical notices or fragments, of disproportionate length, relating to those heroes, and so presenting views of the condition of the people of Israel during a somewhat undefined period of three hundred and fifty years. It opens with narratives of several victories gained by the Israelites over the yet unconquered natives. Judah, with Simeon, subdues the Canaanites; the descendants of Joseph capture Bethel and slay its inhabitants; but Ephraim and Manasseh, as well as other tribes, are, contrary to the Divine commands, neglectful of the duty of extirpating the remaining idolaters; so early did the proneness to idolatry, which lay in the heart of the nation, especially of the more northern tribes, betray its existence and exert its power (1). On which account the Israelites are reproved and exhorted by a divine messenger, who appears to them in a festive assembly; nevertheless, the service of idols continues its progress, till apostasy brings punishment, punishment produces repentance, and repentance is rewarded with pardon (ii.—iii. 5). There ensue instances of departure from the living God. From the yoke under which Chushan-rishathaim, king of Syria, held the people, Othniel liberates them. Apostasy makes them servants of Eglon, king of Moab, from whom they are delivered by Ehud. Next Shamgar rescues the Hebrews from the Philistines; and Barak, assisted by Deborah, who celebrates the victory in a triumphal ode, redeems them from the Canaanitish king, Jabin (iii. 6—v.). The brave Gideon frees the people from the Midianites (vi.—viii.). The tyranny of Abimelech is overthrown by a woman (ix.), on which Tola and Jair are judges (x.); the people are relieved from tribute to the Ammonites by Jephtha; after whom Ibzan, Elon, and Abdon fill the office of judge (xi. xii.). Vassalage to the Philistines is put an end to by Samson, whose birth, deeds, and death are somewhat fully related (xiii.—xvi.). In

a supplement we have an account of the image-worship of Micah, a man of Mount Ephraim; of the capture of Laish by the Danites, and the idolatry thence introduced there (xvii. xviii.); finally, of the civil war conducted by eleven tribes of Israel against Benjamin, with the extraordinary means taken to arouse the former, and prevent the extinction of the latter (xix.—xxi.).

In perusing the book of Judges, we are reminded of traditions found in pagan history. The sacrifice of Jephtha's daughter has its counterpart in the death of Iphigenia. The step taken to procure wives for the Benjaminites, recalls the rape of the Sabines. Samson's history has a parallel, not favourable to itself, in the labours of Hercules. We have in the scattered and disproportionate notices and implications of this book, clear evidence of national retrocession. The sun had gone back many degrees; it may have been at the Divine command, and for the better and fuller accomplishment of the Divine purposes. In the long period of three hundred and fifty years, idolatry had gained the upper hand; servitude ensued; social disorganization was the consequence; and hence the spirit of history declined from the high Mosaic standard. Accordingly, when at some later day a writer sought to fill up the historical chasm, he found scanty and heterogeneous materials; which, while they showed that no regular records were preserved, and therefore no means existed for keeping facts free from fabulous admixtures, he put together in an honest but uncritical disposition of mind.

This book, accordingly, takes up the thread of the history where that called after Joshua drops it (Judges i.), and is, in consequence, in its right position immediately after the latter work. Its aim seems to be, not merely historical, but dogmatical also—that is, to show by instances how departure from the Mosaic worship brought disaster. Though the materials are various, the book is one, for they have undergone such revision as made them into an externally uniform narrative. This appears from the sameness of manner with which is set forth the influence of God on the judges (iii. 10; vi. 34; xi. 29; xiii. 25; xiv. 6; xv. 14). The time when the work was composed cannot be exactly determined. That it was after the introduction of regal government is clear from the passages which say—'In those days there was no king in Israel' (xviii. 1; xix. 1; xxi. 25). Other tokens that the book was put together long after the recorded events, are found in vi. 24; xi. 40; xv. 19. With some probability, the composition has been referred to the last days of Samuel, when the literary spirit had revived, and when, in the fresh zeal for monarchical government, the allusions to the kingless state of the nation to which

we have referred, were natural and most likely to be made. The author or compiler is unknown. The diversities of length which prevail in the several notices of the Judges, are an argument that the writer put his materials together much as he found them, without any undue effort to bring them into agreement with an ideal proportion or a fancied abstract excellence. That he had before him and made use of documents originating in the same age as the events, appears probable from the use of language which is peculiar to eye-witnesses or contemporaries (i. 14, 15; iii. 15, *seq.*; iv. 7, 18, *seq.*; v. 3, 7; vi. 11; ix. xix. xx.). The condition of the tribes, as separate one from the other, having no common head, and sometimes hostile to one another, is such as accords with a tendency of the Mosaic ordinances, and such as the land of Canaan, broken and intersected with hills and vales, would naturally occasion in a primitive age. And the dissensions among themselves, as well as the absence of impassable barriers between them and the Philistines, the Syrians, and other enemies, explain how it was easy for the Israelites in the south or in the north, sometimes over the whole length of the country, to fall under the power of foreign nations. These and other similar considerations have, when combined, much weight to prove that the book of Judges is a genuine, and in the main credible work—the production of an age when there existed sufficient means for putting together a trustworthy narrative of the times to which it refers.

JUDGMENT and TO JUDGE represent terms which in the Scriptures have a far wider signification than they bear in ordinary English style, for they denote not only the various parts and the whole of a judicial investigation, but also the administration of justice, and even the exercise of civil government. Leaving the student to find in the sacred writings exemplifications of most of the acceptions to which we have alluded, we refer to one or two passages in which governing after the manner of civil administration is meant (Matt. xix. 28; comp. 29. Luke xxii. 30. 1 Cor. vi. 2, 3). This use of the word judge is derived from the fact, that the earliest form of civil government among the Hebrews after their settlement in Canaan was conducted by men termed judges, who in consequence were said to judge, that is govern, Israel (Judges xii. 7—9). That this usage was not unknown to the Greek of our Lord's days, is obvious from the fact, that it is found in Josephus, who, for instance, says (*Antiq.* v. 3, 9), that Othniel received the government and judged the people, and when he had ruled over them forty years he died.

A period of general judgment is repeatedly spoken of in the New Testament under these

designations: I. the judgment (Matt. xii. 41, *seq.* Luke x. 14; xi. 31. John v. 27; in the original, *the judgment*); II. 'the day of judgment' (Matt. x. 15; xii. 36. 1 John iv. 17); III. 'the day of the Lord' (1 Cor. v. 5. 1 Thess. v. 2; comp. Isa. ii. 12. Mal. iv. 5); IV. 'the day of visitation' (1 Pet. ii. 12); V. 'the last day' (John vi. 39); VI. 'the day of redemption' (Ephes. iv. 30); VII. 'the day of Jesus Christ' (Phil. i. 6); VIII. 'the day' (Rom. xiii. 12. 1 Cor. iii. 13); IX. 'a day in which he (God) will judge the world in righteousness by Jesus Christ' (Acts xvii. 31); X. 'that day' (2 Thess. ii. 3. 2 Tim. i. 12, 18). The ideas entertained seem to be as follows: that as there were in the prophetic language of the Old Testament two conditions of the Messiah spoken of, namely, his humiliation and his glory, and since the first had been experienced in his crucifixion, death, and burial, so his second was to be looked for in a visible appearance of Jesus in the clouds of heaven and amid choirs of attendant angels, when he would judge the world, vindicate his cause and the cause of his people, raise the dead, establish his kingdom on the earth, and finally vanquish the devil and his angels, who had hitherto divided the empire of the world with his Father, consigning them, with his enemies, to everlasting torments, but assuring to his friends unutterable and endless bliss (Matt. xxiv. 3, *seq.*; xxv. 31, *seq.* Luke ix. 26. Acts i. 11. 1 Cor. xv. 51, *seq.* Philip. iii. 20. 1 Thess. iv. 15, *seq.* 1 Pet. iv. 13). This return of Jesus from heaven is represented as in point of time unknown to any save God, yet near at hand; and our Lord himself expressly states that the generation whom he addressed should not come to an end before it took place (Matt. xxiv. 34; comp. xvi. 28; xiii. 36. Luke xxi. 32. John xxi. 23; comp. Matt. xxiv. 14). A season of great calamity was to precede, involving the overthrow of the Jewish state; which days, however, would be shortened for the elect's sake (Matt. xxiv. 22. Mark xiii. 20). That the general judgment and the establishment of the Messiah's kingdom are identified both from the passages (see above) in which 'the judgment' is spoken of, and in regard to time, appears from Matt. xxiv. xxv., which present one continued sequence of ideas introduced by the prediction of Jesus touching the overthrow of the temple, and the question of the disciples, 'When shall these things be? and what the sign of thy coming and of the end of the world?' And it seems to have been the object of Jesus to represent to his disciples that these things would all take place at the destruction of Jerusalem and the consequent termination of the Jewish polity, when his kingdom would in a marked and final manner be set up in place of the condemned Judaism, and judgment (government) would be ever-

cised in his name and for his purposes throughout the world. This general view, though not unattended with difficulties of detail, seems to come forth clearly from the language employed. In the description of these great events, our Lord uses figures of speech, the exact import of which cannot be appreciated except by those who understand the peculiarities of the oriental style, and are familiar with the imagery relating to these topics current in the day, and formed after the model of the Hebrew prophets (Dan. vii. 13, 14. Is. xlii. 9, 10. Ezek. xxxii. 7. Joel ii. 1—10, 28—31. Acts ii. 16, *seq.*). This is the less surprising, because even 'the ministers of the word' were led to expect a visible and outward return of their Master, a formal judicial procedure, and a material reign of Christ on earth. A not dissimilar mistake was made by them in regard to the nature of the Messiah's kingdom. Interpreting the language of Jesus on this point in accordance with the convictions and sympathies of their own minds, they all expected him to prove a temporal prince. This expectation, barely dissipated by his death, was corrected by the great events that ensued on his ascension, the effusion of the Holy Spirit, and the progress of his cause. Still that cause was lowly, that progress was small. The state of triumph and glory which prophets had predicted and Jesus himself promised, could not be recognised by minds so prepossessed with the hope of material grandeur, especially in the midst of the persecution and tribulation which soon beset the church on all sides. From the midst of their sorrows the disciples looked forward in hope of the second advent, which they believed would repair their losses, give them retribution on their enemies, and secure their own everlasting felicity. In the subjugation of Jerusalem by the Roman arms, the consequent termination of the Mosaic institute, the establishment and vindication of the cause of Christ, the commencement, in a pre-eminent sense and to permanent results, of his everlasting kingdom, the promised coming was brought about, the predicted judgment had a beginning which shall never end till God be all in all. Admonished by their Teacher's warnings, most of his disciples, fleeing to Pella, beyond the Jordan, escaped the terrible calamities which accompanied the last struggles of expiring Judaism (Euseb. iii. 5), and while all around it was full of trouble, sorrow, and anguish, the secluded church of Christ in tranquillity awaited the time when, after the fury of the storm was spent, it should return to the ancient capital of Palestine, and there, as well as in other parts of the world, shine forth in undecaying glory. Possessed as that church was of the great and indefeasible principles of morality which constitute the foundation of justice and judgment—of law,

polity and government, it could not fail to become the judge and ruler of the entire world. This rectoral function the church has from the first exercised and does still exercise; and in the degree in which the outward and visible becomes the true church of Christ, it must and will bring into subjection to itself, and so supersede, all earthly dominion, principality and power, till at last, ruling in each individual heart with full and unrestricted empire, it will make each man a law to himself, and so set aside and bring for ever to an end all mere verbal and civil legislation. This the apostle Paul clearly saw, but he made the commencement of the benign reign of spiritual law dependent on a visible appearance of Jesus, in doing which he committed the inconsistency of deriving the moral from the material, and interrupting that regular development of spiritual causes which commenced when Jesus, rising from the dead, passed into the spiritual world, and took his seat at the right hand of the majesty on high. In general, the disciples did not at first discern the high spiritual meaning and importance of the downfall of the Jewish state, and therefore still kept looking for a visible appearance of the judge of the world. The delay of that appearance made some sceptical, for the disappointment of false hopes might well lead to false states of mind (2 Pet. iii. 4). As, however, the first generation passed away, and with it the material conceptions on which these false ideas were founded; as men entered more into the spirit of the gospel; especially as they began to consider that, since the great Teacher had set as a limit for his re-appearance the lives of that generation to whom he spoke, the event predicted must be one that had already taken place, so men were led to a spiritual interpretation and a right understanding of the words employed by the Christ, till, towards the end of the first century, that interpretation gained prevalence, though not uncontested by millennial notions which, after the old Jewish manner and in a grossly material sense, maintained the outward and visible reign of Christ for a thousand (*millennium*, from the Latin *mille*, thousand; *annum*, year) years on earth (Rev. xx. 4, 6). It deserves special attention that the apostle John, who lived till near the end of the first century, and whose gospel was written after the three others, aims to correct the materialised expectations of the church; for, with a higher knowledge of spiritual realities, he saw that Jesus was in truth glorified in his sufferings and in his death, since these were the highest proofs of his spiritual majesty, under the influence of which he laid down his life for the world. Accordingly, in his gospel our Lord identifies his glorification with his death: 'The hour is come that the Son of Man should be glorified' (xii. 23, 28). With

his passion are also identified the judgment of this world and the subjugation of its prince (31), and the future state of happiness is made to commence in the spiritual world immediately on his death (32; comp. xiii. 31, *seq.*; xiv. 2, 3, 10; xv. 8; xvi. 5, 10, 14, 28; xvii. 2, *seq.*). The glory thus begun, which was to be completed in the mansions of his Father's house, Jesus communicated to his followers, that they in sharing his sufferings and carrying on his work, might partake in the privileges and happiness which he had to bestow (John xvii. 10, 22). And instead of his corporal presence in the church, erroneously expected by its members at large, Jesus promised another, the paraclete, advocate, comforter, or Holy Spirit, that was to expound the teachings of Christ and lead his disciples into all truth (xiv. 16, 26; xv. 26; xvi. 13).

The view, then, that seems to have the sanction of the mind of Christ is this, that the judgment of the world which commenced in his ministry, was carried on in his sufferings, and was strikingly exemplified in the retributory termination of corrupted and out-worn Judaism, is still continued and will last till the Prince of Peace has subdued all enemies, and made his church and his spirit universal. Meanwhile, the period of judgment to every individual is his period of probation, and pre-eminently the period of his death, when he enters the world of spirits, and is rewarded 'according to his works' (Matt. xvi. 27. Rom. ii. 6).

Only by degrees and in part, however, did the Christian church apprehend and receive these ideas. Losing, in course of time and under the teaching of events, the expectation of a material reign of Christ on earth, and underriding the idea of that reign from its mere local accessories, Christians in general, after the first century, accustomed themselves to the conception of an invisible reign of the Messiah in his church, to a more or less remote appearance of him a second time to raise the dead and judge mankind at the end of the world, that is, at the final dissolution of the material universe, as we find it set forth in what is termed the Apostles' Creed.

The disciples first held Jesus to be a temporal Messiah; then a spiritual Saviour ascended to heaven who would shortly return. The second advent was identified with a general judgment and the reign of Christ on earth. These ideas were connected with the city of Jerusalem, in which the expected kingdom was to be set up. The delay of the return weakened the expectation of it. When Jerusalem fell, some began to doubt, others to deny, the second advent; but others, looking on that fall as only the beginning of sorrows, took the event as a sign that Christ's appearance was at hand. Time went on, and still no second coming. Men looked back on the fall of Jerusalem and the ter-

mination of the temple services, and around them on the rapid progress of the gospel, till, towards the last quarter of the first century, they began to give a spiritual import to passages that spoke of Christ's coming to judge the world, and so were by degrees led to the opinion that his kingdom was established on earth, and that the great duty of his followers was to exert themselves for its extension. Hence new and vigorous efforts, and as a consequence fresh conquests over sin and ignorance, and a greater unity in the Christian church. From these facts we gain some criteria which may afford aid in approximately determining the date of Christian Scriptures. Four chief phases of the opinion respecting a speedy return of Christ to earth may be marked: I. A general expectation of it, indicated by its announcement in general terms, A. D. 30—40; II. an anxious expectation, indicated by statements of its being near, and by efforts to prove its reality, A. D. 60—70; III. doubts of the event openly combated, and as a consequence disorders in practice and opinion, A. D. 70—80; IV. a spiritual conception of Christ's kingdom, and a greater unity, co-operation, and zeal, A. D. 80—. The application of these facts to the determination of the date of a Christian writing is not without difficulty. We must, however, endeavour to ascertain which of the four views prevails in any document, and accordingly pronounce on the period when it first appeared. Thus we may assert that Matthew's gospel, which is probably characterised by phase I. or II., was written before A. D. 70; and John's gospel, in which phase IV. is very visible, could not have come into existence till about the last twenty years of the first century. One condition must be laid down, namely, that it appear on sufficient evidence that the phase exhibited comprises the opinion of the writer or the prevalent opinion of the day in which he wrote.

'Judgment,' in Matt. v. 21, 22, is the rendering of *krisis*, which there denotes an inferior local tribunal, consisting of seven members appointed in each town, for hearing and determining ordinary causes (Deut. xvi. 18; 2 Chron. xix. 5), who might, however, take cognizance of criminal offences of high moment (Deut. xvii. 2, 5, 8), but only so that an appeal lay to the higher court, the Sanhedrim (Joseph. Antiq. iv. 8, 14; War. ii. 20, 5).

The highest judicial tribunal was 'the council' (Matt. v. 22) or *Sanhedrim*, called in Luke xxii. 66, the *Presbyterium*—in the English, 'the elders of the people.' A Sanhedrim sat in every city to adjudicate in inferior causes (Matt. x. 17). At the head of these local tribunals was the great Sanhedrim in Jerusalem, of whose origin see Exod. xviii. 17—20. Numb. xi. 16, *seq.* This was the great national council, having, both

in religious and civil affairs, supreme power. Its members, seventy in number, were high priests, elders, and scribes, whose president was the chief priest for the time being, in virtue of his office, called 'prince,' or 'head of the Sanhedrim.' In his absence, the president's chair was filled by another member, denominated 'father of the house of judgment' (tribunal).

The degree and kind of punishment varied in general with the nature of the tribunal, from the seven justices of a provincial town to the highest court of review in Jerusalem. Hence the terms 'judgment' and 'council' were used for different penalties, so that 'to be answerable to the council' or 'Sanhedrim,' bore in the form of expression a resemblance to our being 'exchequered.' The lowest punishment was 'the judgment,' a higher, 'the council,' the highest, 'hell-fire,' or, according to the original, 'Gehenna of fire' (see Hinnom). This explains the passage in Matt. v. 21, *seq.* (in v. 21, 'judgment' may have the general import of our term 'law,' Exod. xx. 13), where causeless anger is made to render an offender amenable to an inferior punishment; the use of contemptuous and opprobrious words, such as Raca ('thou lickspittle'), subjected a person to higher penalty; and designating another as an 'impious apostate' (Ps. xiv. 1; liii. 1, *seq.* 1 Sam. xxv. 25, *Nabal*, probably the word condemned by Jesus; comp. Job ii. 10), exposed a man to the most disgraceful death. These statements from the lips of Christ are probably not to be pressed closely, but to be understood as generally declaring that, under the new dispensation, not merely overt acts, but inconsiderate and injurious words, as well as ill-governed passions, would meet with punishment in proportion to the deeper hue of the offence. See *Anathema* and *Damnation*.

JUNIPER is, in the Common Version, the rendering of a Hebrew word, *rothem* (1 Kings xix. 4, 5. Job xxx. 4. Ps. cxv. 4; comp. Micah i. 13), which is found in the modern Arabic *retem*, a species of broom, probably *genista monosperma*. Burchhardt says that in the deserts south of Palestine, whole plains are covered with this shrub, affording to sheep favourite pasturage. Lord Lindsay, too, found in the valleys of Mount Sinai, 'the *rattam*, a species of broom, bearing a white flower, delicately streaked with purple,' which 'afforded me frequent shelter from the sun.' Of the same plant, Dr. Robinson (i. 200) observes, 'this is the largest and most conspicuous shrub of these deserts (from Akabah to Jerusalem), growing thickly in the water-courses and valleys. Our Arabs always selected the place of encampment (if possible) in a spot where it grew, in order to be sheltered by it at night from the wind; and during the day, when

they often went in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of *retem*, to protect themselves from the sun. It was in this very desert, a day's journey from Beersheba, that the prophet Elijah lay down and slept beneath the same shrub.' In a note, Dr. Robinson adds, 'The roots are very bitter, and are regarded by the Arabs as yielding the best charcoal.' This illustrates Job xxx. 4. Ps. cxv. 4. In Palestine, as in other countries, roots are, in poverty or urgent want, eaten as food. These facts will be found to furnish illustration of the passages in which the *rothem*, or broom, is mentioned.

JUPITER, the Latin (*deus-pater*) form of the Greek Zeus, and the name of the highest divinity recognized among the Greeks and Romans, commonly termed father of gods. Jupiter was honoured as the supreme chief of all divinities, and especially as the ruler of the upper world, while his brother Pluto governed the nether regions, and Neptune had the empire of the sea. His abode, in which the other gods gathered together, was by the ancient Greeks placed on Mount Olympus, in Thessaly, which appeared to them the loftiest point of the earth, where heaven and earth seemed to unite, and a survey might be had of the entire world. When, however, a better knowledge of the earth, and of this particular district, had shown men that the palace of Jupiter was not on the top of the mountain, they removed his abode higher into the unseen ether, which they denominated heaven; whence Olympus became some unknown spot in the skies, and its king, Jupiter Olympus, was accounted the supreme governor of gods, who received from him their several departments in the administration of his empire, extending over heaven and earth.

Jupiter thus became to his worshippers the symbol of power. Accordingly, when Paul and Barnabas came to Lystra, and distinguished themselves by their deeds and words, the people, thinking that the gods had come to earth in the shape of men, called the former Mercury, because he was the chief speaker, and gave the name of Jupiter to Barnabas, who may have been marked by something unusual in his size, port, or mien (Acts xiv. 11—13). Besides this, there was a special reason why Barnabas received the name of Jupiter. This divinity was worshipped under several forms. Among these he was regarded as the author of civilization, and so the founder and protector of cities. Now Lystra was held to have been built by Jupiter, and under his protection it remained. Accordingly, before the city stood a temple, erected to his honour, and which may have been the nucleus of the place. When, therefore, the inhabitants saw the cure operated on the

lame man, they at once referred the miracle to their own tutelary god.

JURISDICTION (L. *jus*, 'right' or 'law,' and *dico*, 'I say,' 'pronounce'), signifying the district or (figuratively) the sphere over which an officer of state has authority in the administration of law, is used in Luke xxiii. 7, for a Greek word that is generally translated 'power' (v. 24. John i. 12; x. 18), 'authority' (v. 27); also 'liberty' (1 Cor. viii. 9).

JUSTICE (L. *jus*, 'right'), that which is right (*rectum*, 'ruled'), as being commanded (L. *jubeo*, 'I command') by supreme power, that is, properly, God, the source of all obligation; whose ordinances and laws are the expressions of the highest wisdom and the purest and widest benignity (Deut. xxxii. 4. Ps. lxxxix. 14). That, then, is just which, emanating from the divine ordinances, has for its aim the furtherance of God's will and man's good (Ps. xxiii. 3; xlv. 7). Hence comes a criterion by which we learn that what opposes these great purposes is not just, and that every thing is just and divine in proportion as it promotes the great ends of God's government in the education of his intelligent offspring (Is. xi. 4; lv. 6, *seq.* John iii. 16, *seq.*). Justice, accordingly, is only a modification of benevolence (Ps. lxxxv. 10). Viewed in this light, justice with God is his observance of his own laws of rectitude, goodness, and mercy, in his dealings with man (Gen. xviii. 25. Ps. xix. 7, *seq.*). Justice, as from man to God, is faithful and childlike allegiance to the laws of God, because they are his, and therefore 'holy, just, and true' (Matt. xxii. 36, *seq.*); and justice, as between man and man, is doing unto others as we would be done unto, out of deference to the will of God, and in obedience to the rules he has given for our guidance (Matt. vii. 12).

As confession of guilt, at least when the crime was not glaringly evident, was considered desirable, if not necessary, to condemnation, means were taken to work on the feelings of an accused party (Josh. vii. Numb. v. 15, *seq.*); but among the ancient Hebrews there is found no trace of the use of torture; which, however, was among the foreign customs introduced by Herod (Joseph. Jew. War. i. 30, 3). The parties pleaded their cause themselves (Deut. xxv. 1. 1 Kings iii. 16, *seq.*). Professional advocates are not mentioned, though friends might speak on behalf of an accused person (Is. i. 17. Job xxix. 12—17). Speedy punishment followed conviction (Deut. xxv. 2). If the sentence was 'death,' it was inflicted by stoning, which took place on the outside of the city (Lev. xxiv. 14. Numb. xv. 36. 1 Kings xxi. 10, 13). The witnesses were to cast the first stone; which was followed up by the men of the place (Deut. xvii. 7; xxi. 21. John viii. 7).

In the times of the Hebrew commonwealth there is no mention of executioners, who appear only under the Kings. A murderer was given up to the vengeance of the relatives of his victim. After death, the body of the criminal might be suspended on a tree or post, where it remained not longer than sunset, the reason assigned being, that 'he that is hanged is accursed of God' (Deut. xxi. 22, 23). In some cases, persons who had been stoned were consumed by fire (Josh. vii. 25), or they were buried under a mound of stones, which remained as a memorial of terror (vii. 26). In Acts xxviii. 4, 'vengeance' appears as pursuing the guilty. The common translation, which is nevertheless preserved by 'A Layman' and Bartlett's 'People's Edition,' imperfectly represents the original, which, as given by Sharpe, should be 'justice,' that is, the personification of Justice, the goddess that with the Greeks bore the name (as in the original of the passage in Acts) of Dike, the daughter of Jupiter and Themis, having specially in her hands the avenging of death by violence.

In the genuine Hebraic period, the administration of justice, like the manners of the nation, was simple. The ordinary tribunals had their seat at the chief gate of the city, where a concourse of people was commonly found (Deut. xvi. 18; xxi. 19; xxii. 15), especially in the early part of the day (Jer. xxi. 12); but in later times the Sanhedrim assembled in a hall in the capital, connected with the temple. At the gates of the city the advantages of publicity were readily gained. The taking of salaries or bribes, as well as partiality on the part of the judges, was prohibited (Deut. xvi. 19; xxvii. 25). The procedure, which involved a minute investigation, was summary, and for the most part verbal (xiii. 13, *seq.*; xvii. 2, *seq.*). Criminal causes were determined on the verbal evidence of two sworn, unsuspected witnesses (xvii. 6); in civil cases, one witness was sufficient (Exod. xxii. 10—12).

JUSTIFY (L. *justum facio*, 'I make just') is the translation of a Hebrew word, *tsadak*, which, having for its root the idea of right, bears as a verb several acceptations which are natural modifications of that import. Accordingly, it signifies 'to be righteous' (Genesis xxxviii. 26. Ps. xix. 9) or 'justified' (Job xxv. 4. Ps. cxliii. 2), 'to cleanse' (Dan. viii. 14), 'to clear' (Gen. xlii. 16), 'acquit' (Is. v. 23), and specially that acquitting which is vouchsafed to man by his Creator and Judge (Exod. xxiii. 7. Ja. liii. 11), before whom no mortal can be held guiltless (Job. ix. 2). Hence, to account a thing to any one for righteousness, is in consideration of that thing to 'acquit' (comp. 'rectify'), and so 'to treat him as just,' or with favour (Gen. xv. 6. Ps. cvi. 31).

In the New Testament, the Greek *dikaioo*, from *dikaioo*, 'just,' 'equal,' 'proper' (Matt. xx.

4. Rom. vii. 12), 'good,' or 'kind.' (Matt. i. 19. John xvii. 25. 1 John i. 9), signifies, 'I make a person just,' or 'I account, declare, or prove any one just.' Thus in Luke vii. 29, 'the publicans justified God, being baptised with the baptism of John' (35). In a similar manner we speak of justifying the ways of God to man. Comp. Luke x. 29. Rom. iii. 4. In the passive voice, the word is equivalent 'to be approved' (Luke xviii. 14. Rom. ii. 13. James ii. 21—25. 1 Tim. iii. 16). Accordingly, to 'justify' is 'to pardon' (Matt. xii. 37. Acts xiii. 38, 39), 'to set free from sin' (Rom. vi. 7. 1 Cor. vi. 11. Rom. iii. 20, seq.).

The corresponding noun, *dikaionun*, derives from its root-meaning, namely, 'that which is just and proper,' various significations in which the original import may be traced; for example, 'what is becoming as part of established law or custom' (Matt. iii. 15); 'acceptance with God' (vi. 33); 'benig-

nity' (2 Cor. ix. 9); 'benefaction' (Matt. vi. 1; see Griesbach; and comp. 1 Sam. xii. 7); 'a holy life' (Matt. v. 6); 'regard to the divine laws, and specially to conscience' (10, 20. Acts x. 35); 'justification in Jesus Christ' (Gal. iii. Rom. iv.; comp. James ii. 23); 'the mode or system of justification or pardon' (Rom. vi. 18. Heb. v. 13).

JUTTAH (H.), a priestly city in the territory of Judah (Josh. xxi. 16), mentioned with places whose position makes it likely we are to seek for it in the south of Judah (xv. 55). About four miles south of Hebron, there is a large Mohammedan village called Jutta, near which are still found the names Carmel and Ziph, mentioned in the last passage in connection with Jutta, and in which are remains of ancient buildings. Not improbably this is the place which is meant in Luke i. 39, where by an orthographical error Juda is read.

K.

KADESH (H.), called also Kadesh-barnea (comp. Numb. xx. 14; xxxii. 8. Josh. xiv. 7), a place in the south-east of Palestine (Numb. xx. 16; xxxiv. 4. Josh. xv. 3), with a fountain (Gen. xiv. 7), whence it had another name, En-mishpat, 'fountain of judgment,' on the borders of Edom and in the wilderness of Zin (Numb. xx. 1, 16; xxvii. 14), connected with that of Paran (xiii. 27). At this place the Israelites arrived in their journey towards Canaan. Here Miriam died and was buried; here Moses smote the rock whence water gushed to supply the thirsty and murmuring people ('this is the water of Meribah'); here also that leader treated in vain with the Edomites for a passage into the promised land, which he had caused to be surveyed by special messengers (Numb. xii. 16; xiii. xiv. xx. xxxii. 8. Judg. xi. 17). By the Rev. J. Rowlands (see Williams' Holy City, Appendix), the place has been identified with the modern Kades or Kudes, which lies to the east of the highest part of Jebel Halal, towards its northern extremity, about twelve miles E. S. E. of Moilahhi (the same as Beer-lahairoi, Gen. xvi. 14), near the grand entrance into the promised land, in a plain connected by roads both with Sinai and Hor. 'The nature of the locality,' says Rowlands, 'answers in every respect to the description inferred from Scripture—the mountains to the east and some very grand ones to the south; the rock, the water, and the grand space for encampment which lies to the

south-west, a large rectangular plain about nine by five or ten by six miles, and this opening to the west into the still more extensive plain of Paran.' The same traveller speaks of the lovely stream which still issues from under the base of the rock smitten by Moses, a large single mass, a spar of the mountain to the north of it, the only visible naked rock in the whole district. In proceeding towards this spot, Rowlands passed Khalasa (ancient Chesil, Josh. xv. 30), which must have been a very large city; two hours and a half from which he came to an ancient site called Sepata, which he thought was Hormah, or ancient Zephath (Judg. i. 17), which corresponds well with the great elevated plain of Serr or Seir, where the children of Israel were chased before the Amorites (Deut. i. 44). It lies to the west of the mountains of Rakhmeh. A few hours to the east of Sepata, he was told, lay Kasloodg, which he considered to be Ziklag. About a quarter of an hour beyond Sepata, he came to the remains of what must have been a well-built city, called now Rohebeh, the ancient Rehoboth (Gen. xxvi. 18, 22); outside of the walls is a well. Ten hours beyond Rohebeh is Moilahhi, a grand resting-place of the caravans, there being water here; which lies in one of two or three passages or openings in the very southernmost hills or southern border of the land of promise, which form the great outlet from Palestine into the desert by which the great caravan roads from Akabah, Mount Sinai, and Suez, pass to Hebron and

Gaza. It will add to the reader's acquaintance with this part of the Holy Land if we transcribe the description given by Rowlands of the country which he saw in proceeding southward from Aroer and Rakhmah: 'We turned to the left of our path, and having ascended a ridge, a scene of awful grandeur burst suddenly upon us with such startling effect, as to strike us dumb for some moments. We found ourselves standing on a gigantic natural rampart of lofty mountains, which we could trace distinctly for many miles east and west of the spot on which we stood, whose precipitous promontories of naked rock, forming as it were bastions of Cyclopean architecture, jutted forth in irregular masses from the mountain-barrier into a frightfully terrific wilderness, stretched far before us towards the south, whose horrors language must fail to describe. It was a confused chaos of chalk, and had the appearance of an immense furnace glowing with white heat, illuminated as it now was by the fierce rays of the sun. There did not appear to be the least particle of vegetation in all the dreary waste; all was drought, barrenness, and desolation. We were standing on the mountain-barrier of the promised land.'

KEDAR, a son of Ishmael and founder of a widely-spread Arab tribe of the same name (Gen. xxv. 13), connected in the Bible with another tribe, that of Nebajoth or Nebaioth (Gen. xxv. 13. Isaiah lx. 7). The Kedarenes appear as a rich nomad people (Jer. xlix. 29, 31), who carried their cattle for sale to Tyre (Ezek. xxvii. 21), and were distinguished for power and warlike achievements (Is. xxi. 16, 17). Their exact spot cannot be determined; though, from the passages in which they are spoken of, they must have been near Palestine, and most probably had their head quarters in the Arabian desert, west of the Euphrates, and perhaps at no great distance from Babylon (Ps. cxx. 5; comp. Jer. ii. 10).

KENITES, one of three Canaanitish nations, the Kenites, the Kenizzites, and the Kadmonites (Gen. xv. 19). The Kenites dwelt south of Judah (1 Sam. xxvii. 10), in the neighbourhood of the Amalekites (xv. 6) and Edomites, in a mountainous region (Numb. xxiv. 21). They appear in a friendly relation with the Hebrews (1 Sam. xv. 6; comp. xxx. 20. Judg. i. 16; iv. 11).

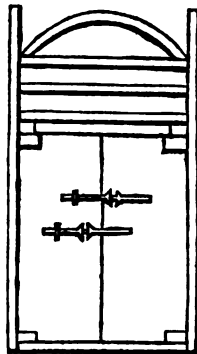
KERCHIEF (F. *couvrir*, 'to cover,' and *chef*, 'the head'), is properly a covering for the head. By prefixing 'neck,' kerchief came to be 'neckkerchief,' a covering for the neck. The apparent incongruity in the same piece of cloth being etymologically a covering for the head and the neck, is diminished in the case of those who have seen the ungraceful custom of Lancashire females in wearing a shawl, or on holiday occasions a silk handkerchief, over the head

and neck, so that it hangs on the top of the back, or protects also the chest. Nothing, however, can excuse the etymological absurdity of the word 'handkerchief' (*hand-cover-head*) and 'neckhandkerchief' (*neck-hand-cover-head*), the first for a convenience carried in the pocket, the second for a piece of cloth worn exclusively round the neck. In Ezek. xiii. 18, 21, the original for 'kerchief' might be appropriately translated 'turban.'

KERIOTH (H. *city*), a town on the southern borders of Judah (Josh. xv. 25), probably the birth-place of Judas, who betrayed Jesus, and was hence surnamed Iscariot. It may perhaps be found in the modern el-Kurietin, a village about twelve miles from Hebron.

Another Kerioth appears to have been in Moab (Jer. xlviii. 24, 41. Amos ii. 2).

KEY is represented in Hebrew, according to the genius of the language, as *the opener*, being from the same root as is the word 'opening' in Prov. viii. 6. Though keys were known among the Israelites (Judg. iii. 25. Is. xxii. 22; comp. 1 Chron. ix. 27), yet, if we may judge from the small number of passages in which they are mentioned, they were not common. As, however, the key gave admission to mansions, palaces, temples, and their treasures, so it became a symbol of power, authority, and distinction, and to have or bear the key was synonymous with possessing uncontrolled sway (Is. xxii. 22. Job xii. 14. Rev. i. 18; iii. 7; ix. 1; comp. Matt. xvi. 19). The key was of a much larger size than those that are commonly in use amongst us, and hence might be carried on the shoulder, where on high occasions it was borne, indicative of rule, like the sword of state in modern courts (Is. xxii. 22; comp. 21). In Egypt the doors, being of either one or two valves, and turning on pins, were secured by bars or bolts, but in many instances by wooden locks, which passed over the centre at the junction of the two folds, as in this figure—



if it is not rather an exemplification of the

bolt. For greater security, the valves of the door were occasionally sealed, as thus,



with a mass of clay, calling to mind the words of Herodotus (ii. 121), 'the seals being entire, and the door locked,' or bolted, which illustrates Matt. xxvii. 66. When iron came into use, keys were made of that metal. Here is a specimen, copied from an Egyptian key in possession of Wilkinson.



In regard to Is. xxii. 22,—

And the key of the house of David will I lay
on his shoulder;
He shall open and none shall shut;
And he shall shut and none shall open,—

it may be further observed, that in general a key was a sign of sacerdotal or civil authority. The priestess of Juno was called her *key-bearer*; and Kallithoe is termed the key-bearer of the queen of heaven. This token of office was among the Greeks, as in the above passage, borne on the shoulders. Callimachus says this expressly of the priestess of Ceres. Divinities and monarchs and high officers are constantly seen on the Egyptian monuments, bearing as ensigns of their authority the flagellum or whip, and what Wilkinson calls the crook, but which may more correctly be termed the key (i. 325).

The ensuing cut represents Osiris with these insignia on his shoulders.



To bear or have the key of a place, or to shut and open it, is, as before remarked, the same as possessing supreme power. Hence Rev. i. 18. On the Egyptian monuments in paintings figurative of the soul's passage from the moment of her departure from earth to her entrance into the abodes of the blessed, Isis is seen with a key in her hand, to represent her authority and power in these momentous scenes. From this her office the goddess was thus described on a pillar which stood at Nysa, in Arabia: 'I, Isis, am queen of Egypt; what I have bound no one can loose.' From the Egyptians, the key, as a power to shut and open, passed to the Hebrews (Is. xxii. 22) and to the Greeks. In the Orphic hymns, the key of the earth is assigned to Pluto, the key of the sea to Proteus, the key of the world to Love. So, in the Aramaic language which our Lord employed, 'to bind and loose' indicated the possession of uncontrolled power. In the Chronicle of Gregory Bar-Hebraeus are these words—'The Jew who yesterday was the highest ruler, and could *bind* and *loose*, wearing royal apparel, is now a beggar, and clothed in sackcloth.' Comp. Matt. xvi. 19.

KINGS (T., from a root with which are connected our 'ken' and 'cunning;' comp. Ps. cxxxvii. 5) were not introduced into the Hebrew constitution till the termination with Samuel of the commonwealth under the Judges. The constitution of Moses, in its earliest and genuine condition, offers the first specimen of a mixed government, combining as it did the monarchical form in Jehovah, who was the sole king (hence called

a theocracy), the aristocratical in the heads of tribes and families, and the democratical in the common councils of the nation, 'the congregation of Israel,' and in the general prevalence of an equality of civil and social privileges (Lev. xxv. 55). If viewed in relation to its Divine Head, the government was strictly a monarchy, inasmuch as Jehovah was the source of law, obligation, and right, on whom depended every officer, and for whom was discharged every function in the state. If, however, we regard the earthly distribution of power, we find the democratical element largely predominant, if democracy was not the original type according to which Moses framed his institutions. The idea of a king seems to have been superinduced at a late period, and only because the legislator had been led to fear that his people could not permanently govern themselves. Moses, in consequence, left the nation a conditional power to elect a king, but took care to limit the monarch's prerogatives. Thus he was to be chosen of God, a native Hebrew, independent of Egypt, and a diligent student of the law; he was also forbidden to keep a standing army, especially of cavalry, which would be dangerous to popular liberty, and a large harem, which would prove corrupting to himself (Deut. xvii. 14, *seq.*; comp. 1 Sam. viii. 19, *seq.*). These limitations illustrate the wisdom of the great legislator, for they touch the very points, failure in which brought disaster on king and people. How different would the history of Israel be, had its monarchs conformed to the Divine behests!

The confusion and dependence that prevailed during the partial and ill-defined authority of the Judges, co-operated with the advantages accruing from Samuel, the last of the number, to make the Israelites desire a monarchical government. That virtuous man, averse though he was to the general wish, on the ground that it was a breach of the fundamental law of the state, which recognized God as its sovereign, and because he feared that such an officer would disturb the balance of the constitution and bring many evils on the people, yet, yielding to the general demand, took measures for electing an hereditary successor to himself, in conformity with the provisions of the law (1 Samuel viii. ix. x.). Accordingly Saul was appointed the first king in Israel, being nominated of God and elected by the people. The venerable judge and prophet, Samuel, drew up a form of government, which was adopted, and a copy of it deposited in the national archives (x. 25). As yet, however, the monarchical power was weak. Saul, in a great measure, depended on Samuel, to whom he owed his elevation; and ere long, a time came when, under the direction of that powerful subject, who held in his hands great religious as well as civil

influence, and who was deeply concerned for the preservation of the Hebrew constitution, the short-lived monarch was superseded in favour of David, a servant in his court. Too great was the difficulty which the newly-elected prince experienced to get possession of his throne, and too troubled with foreign wars and domestic dissensions was his reign, to allow David to give full play to the monarchical principle as represented in his person; and though in the latter part of his reign he had acquired great and various powers, which he used in a manner characteristic of oriental despotisms, it was not till the era of his son and successor, Solomon, that monarchy appeared on the soil of Palestine in its full development and native splendour. How incompatible with the holiness and equality of the Mosaic institutions it then was, sufficiently appears from the darkening close of the reign of that sovereign, who was the root of two series of kings that corrupted religion, divided and disgusted the people, and finally brought on the whole nation seventy years of captivity. With Solomon began and ended the glory of the Hebrew monarchy. Under his successor, Rehoboam, ten tribes revolted and made Jeroboam their king, leaving to the hereditary head of the nation little more than the tribe of Judah, with Jerusalem for its capital, and a few dependencies. The unfriendly relations that thus arose between Israel in the north and Judah in the south, were propagated amid mutual hate and slaughter, till exile and suffering had succeeded in melting down causes of dissension and fusing the two kingdoms into one Jewish nation. Though small in territory and weak in numbers, Judah, in virtue of possessing the religious capital of the race, of certain geographical advantages, and of becoming less corrupt, maintained a general advantage over Israel; while the two, engaged in almost constant and very unnatural conflict, destroyed the sinews of each other's strength, and laid themselves open to attacks from foreign enemies, by whom they were at last reduced into servitude. The details of the history which will be found under the names of the several monarchs, combine to illustrate the great truth exhibited in the whole of the Hebrew history, that 'righteousness exalteth a nation, but sin is a reproach to any people' (Prov. xiv. 34). In Judah the crown remained in David's family, while changes of dynasty, with the evil consequences that ensue, were frequent in Israel. The united kingdom of Judah and Israel had only three kings, for Ishbosheth was not acknowledged by the former (2 Sam. ii. 10). These three were Saul (Acts xiii. 21), David (1 Kings ii. 11), Solomon (ii. 12; xi. 42). Of the divided kingdom, Israel in a period of about 250 years had twenty kings, most of whom were bad. Over Judah ruled,

during about 400 years, also twenty kings, the majority of whom were less guilty than those of Israel.

If we look at the actual working of monarchy amongst the Hebrews, we find that a right to the throne was acquired by the Divine appointment through the channel of a prophet (1 Sam. ix. 17; x. 17—25; xiii. 14), so as not to exclude hereditary succession, though as to the individual some power of selection lay with the reigning sovereign (1 Kings ii. 2), and occasionally the people made their own selection (2 Kings xxi. 24; xxiii. 30). In the appointment, the exterior had an influence (1 Kings x. 23, 24. 2 Sam. xiv. 25. 1 Kings i. 6). Inauguration involved anointing (1 Sam. x. 1; xv. 1), from the practice of which kings were called 'Jehovah's anointed' (2 Sam. xix. 21). They were objects of profound respect. Persons on horseback alighted on meeting them (1 Sam. xxv. 23). On entering their presence, others fell on their faces (2 Sam. ix. 6). The favour of princes was shown by entertaining distinguished subjects at their own table (2 Sam. ix. 7. 1 Kings ii. 7). They showed honour one to another by interchanging presents (1 Kings x. 2. 2 Kings xx. 12). At first the monarchs of Israel were simple in their manners (1 Sam. xi. 5. 2 Sam. vi. 14), and in consequence were easy of access to their subjects (2 Sam. xviii. 4); but treason was severely punished; in case of members of the royal family, by banishment from court (2 Sam. xiv. 24); others were summarily punished with death (1 Kings xxi. 10). Among their prerogatives was the right of making war and peace (1 Sam. xi. 6, *seq.*; xiv. 36), the command of the armies (1 Sam. viii. 20), the administration of justice in the highest instance (2 Sam. xv. 2), the power of pardon (xiv. 21, 33). Limitations to their power ensued from the relations in which the Hebrew monarchs stood to the heads of the tribes, who must have had great influence, as they formed a compact with a new sovereign (v. 3. 1 Kings xii. 1, 4, 7. 2 Kings xi. 17). They were excluded from all share in the priestly office (2 Chron. xxvi. 16—18), though they might take measures for the furtherance of religion (1 Kings viii. 1, *seq.* 2 Kings xii. 4). Their income arose from presents, an acknowledgment of dependency or vassalage (1 Sam. x. 27; xvi. 20. 1 Kings x. 10), from tithes (1 Sam. viii. 15, 17), from royal domains (14. 1 Chron. xxvii. 25—31), from confiscations (2 Sam. xvi. 4. 1 Kings xxi. 15, 16), from spoils in war (2 Sam. iii. 22; viii. 7), from tribute (3 Sam. viii. 2. 1 Kings iv. 21. 2 Chron. xvii. 11); so that Solomon's annual income was very great (1 Kings x. 14, 16), and was augmented by commerce (22, 28) and by services rendered by his subjects (ix. 28; comp. 1 Sam. viii. 11—18, 16, 17). The

amount of income, as well as the court-staff, varied at different epochs. As members of the latter are mentioned the commander-in-chief of the forces and the royal historiographer or recorder of events (2 Sam. viii. 16. 2 Kings xviii. 18), the secretary of state (2 Sam. viii. 17; xx. 25. Jer. xxxvi. 20), the prime minister (2 Sam. xx. 26), the master of the household (1 Kings iv. 6; xviii. 3), the minister of justice, and probably for foreign affairs (2 Sam. xx. 24), the master of the robes (2 Kings x. 22), the chamberlain (1 Kings xxii. 19), the treasurer and store-keeper (1 Chron. xxvii. 25, *seq.*, where other chief officers are mentioned). In later periods of the history, the first men in the state had much power in the royal councils and measures (Jer. xxvi. 10—12, 16). Among the monarch's choicest possessions must be placed a well-stocked harem (2 Sam. v. 13. 1 Kings xi. 1; x. 3. 2 Chron. xi. 18, *seq.*), which formed a part of the succession (2 Sam. xii. 8). A species of posthumous judgment, which may have been borrowed from Egypt, was passed on some wicked kings, who were excluded from the royal sepulchres (2 Kings xxi. 26. 2 Chron. xxi. 20; xxiv. 25).

KINGS, THE FIRST AND SECOND BOOKS OF, derive their name from the Hebrew Kings, respecting whom, from the year 1010 A.C. to 583 A.C., or from the end of David's life to the thirty-seventh year of the Babylonish captivity (2 Kings xxv. 27), they afford information. These two books, as well as those bearing the name of Samuel, originally formed one whole. Being afterwards divided, those of Samuel were denominated the first and second, and the writings now under consideration the third and fourth book of Kings. The account in the first book extends from the termination of David's career to Jehoram and Ahaziah, a period of about 117 years. The second book embraces a period of about 300 years, that is from the reigns of Jehoram and Ahaziah to the time when, after the destruction of Jerusalem, the captive Jehoiachin began to experience better treatment in Babylon. These scriptures follow as to their contents in a line with the books of Samuel, with which they are intimately related in plan, aim, and manner of representation, exhibiting the history in a highly important era. The same remarkable events are set forth according to the sequence of time; with a success, however, which is only partial. The work is a whole. Kings are the points around which the author groups his materials. With pleasure he dwells on those reigns and events which display the hand of Divine Providence, especially as seen in its care for the descendants of David; and the work concludes with the decease of Jehoiachin, the last scion of his house. The more the kings degenerated, the people became

corrupt, and idolatrous superstitions gained the upper hand, the more frequent is the appearance and the greater are the efforts of the prophets, especially in the kingdom of Israel. On this account the operations of the prophets form a chief topic of these books, the rather, perhaps, because history was chiefly in the hands of these men of God (1 Chron. xxix. 29. 2 Chron. xii. 15; xiii. 22). The great aim is to exhibit in details, shewing the perverse and inveterate iniquity of the people, especially in the northern kingdom, the justice of God in their punishment, particularly as inflicted by the captivity in Babylon (2 Kings xvii. 13, *seq.*).

The concluding words of the book, 'all the days of his (Jehoiachin's) life,' place the composition of the work, at least in its present state, posterior to the death of that captive monarch. Hence the termination of the books of Kings cannot have been composed before *cir.* 550 A.C. In the body of the work, the words, 'unto this day,' which occur frequently (1 Kings viii. 8; xii. 19. 2 Kings ii. 22; viii. 22; xiv. 7; xvi. 6; xvii. 23, 34, 41), prove that its substance was put into its present condition long after the narrated events. Different, however, as appears from the application of these words, were the times at which parts of the books were penned. Thus 1 Kings viii. 8, must have been written while the temple of Solomon was yet standing; and the passage in 2 Kings xvii. 23, could not have come into existence till a considerable time after the deportation of Israel. The exact length of time after the death of Jehoiachin when, or the hand by which, these writings were finally completed, we possess no data to enable us to determine. The similarity which they bear to the books of Samuel, encourages the idea that they proceeded from the same authority. In 2 Kings xxiv. 18—xxv. 21, 27—30, is found a passage which is repeated almost word for word in Jeremiah lii.; whence some have inferred that in that prophet the author or the voucher of the books of Kings is to be recognised. The two, however, may have been a transcript from a common document.

It is from authentic sources that the materials were derived. The author or compiler often refers to his authorities, at the same time implying the existence of a considerable body of historical literature, now lost for ever, and thus giving us reason to hold that he possessed sufficient guarantees for the substance of his narratives (1 Kings xi. 41; xiv. 19; xv. 31; xvi. 5, &c. 2 Kings xv. 11, 21; xvi. 19, &c.). The annals to which he had access appear, like those of other oriental nations, to have been records made at the time when the recorded events took place. Accordingly we find the very words employed,—as by Nathan to David and

Bathsheba (1 Kings i. 11—14, 24—27), by Bathsheba to David and Solomon (17—21; ii. 19—24; see also 2 Kings xviii. 19—25; xix. 15—19, &c.). Letters also are given (1 Kings xxi. 8—11. 2 Kings v. 6, 7; x. 2, 8, 6), and long prophetic speeches (1 Kings xi. 31—39; xiv. 6—16). The proceedings of Rehoboam with the ten tribes (1 Kings xii.), of Benhadad with Ahab (xx. 2—12), and other transactions, are reported with a particularity which implies the use of documents of the same age with the events. The general tenor of the work corresponds with the times to which it refers. The implied natural condition of Canaan is the same as that set forth in earlier writings. The social condition differs from what had gone before only in degree, and that so far merely as circumstances must have occasioned. Through David the kingdom had obtained an extent of territory which placed it by the side of the more considerable monarchies, and which, had it been properly governed, it would not have been difficult to maintain. Solomon's reign raised the kingdom to a high pitch of internal prosperity and splendour, and made it an object of admiration among foreign nations. This condition grew naturally out of the state of things recorded in Samuel, and as naturally did it, under bad government, lead to that luxury, dissoluteness, and corruption within, and those constant assaults from without, which terminated in the final captivity of the whole Hebrew people. A train of events at least similar to that recorded in the Kings must, beyond a question, have taken place. Finally, a tone of honesty prevails through the work, conciliating credence. As the writer had means of knowing, so did he possess a desire to narrate the truth. This desire is evidenced by his impartiality. He was not, indeed, without predilections, but he loved truth more than his favourites. Not sparingly does he speak in praise of Solomon, but he also reports his declension and fall. The revolt of the ten tribes is described as a crime against the house of David. Not less is it made to appear as occasioned by the wilfulness of Rehoboam.

The period to which the books of Samuel and Kings refer is one which, though it is of an historical character, and in its great outlines may be considered as historically certain, yet is by no means free from chronological difficulties. Into these our space and plan do not permit us to enter. But a synoptical view, such as ensues, may be of service. The leading dates are taken from Winer; those enclosed in brackets rest on the authority of Fynes Clinton. The dates here given may be compared with those which are placed at the head of the chief biographical articles.

**CHRONOLOGICAL TABLE FROM THE ACCESSION OF SAUL
TO THE CAPTIVITY.**

Date A. C.	Hebrew Monarchs.		Prophets.	Egypt, Assyria, &c.
1095	Saul (1096)			
1055	David (1056)			
1015	Solomon (1016)		.....	Prosperity of Tyre under Hiram.
975	Rehoboam (976) (Revolt of the Ten Tribes)			
	Kings of Judah.	Kings of Israel.		
975	Rehoboam (976)	Jeroboam (976)		
970	.....	.....	.....	Invasion of Shishak, K. of Egypt, into Judah.
957	Abijah (959)			
955	Asa (956)			
954	.....	Nadab (955)		
952	.....	Baasha (953)		
930	.....	Elah (930)		
		Zimri		
		Omri Tibni (1 Kings xvi.)		
924	.....	Omri, sole King		
917	.....	Ahab (919)		
914	Jehoshaphat (915)			
900	.....	.....	Elijah	Homer flourished in Greece?
897	.....	Ahaziah (896)		
896	.....	Joram (895)		
889	Jehoram (891)			
885	Ahaziah (884)	.....	Elisha	
884	Athaliah (883)	Jehu (883)	.....	Lycurgus in Sparta.
878	Joash (877)			
856	.....	Jehoahaz (855)		
840	.....	Jehoash (839)		
838	Amaziah (837)			
830	.....	.....	Joel?	
825	.....	Jeroboam II. (823)		
809	Uzziah (808)			
784	.....	Jeroboam dies Interregnum	Amos Hosea appears	
776	.....	.....	.....	The first year of the Olympiads.
772	.....	Zachariah (771)	.....	Pul reigns in Assyria about this time.
771	.....	Shallom Menahem (770)		
760	.....	Pekaniah (759)		
758	Jotham (756)	Pekah (757)	Isaiah appears	
753	.....	.....	.....	Foundation of Rome.
747	.....	.....	.....	Nabonassar, king of Babylon.
741	Ahaz (741)	.....	.....	Tiglath-Pilezer, king of Assyria.
740	.....	The Assyrians conquer N. Palestine and the country east of Jordan		

Date A. C.	Kings of Judah.	Kings of Israel.	Prophets.	Egypt, Assyria, &c.
738	Judah in dependence on Assyria.	Pekah murdered		
730	.....	Interregnum (?)	.....	Shalmaneser, king of Assyria, makes great conquests in Asia.
729	.....	Hoshea (730), tributary to Assyria		
725	Hezekiah (724)		Micah	
723	.....		.....	Sevechus, or So, king of Egypt.
720	.....	Samaria taken by the Assyrians, the kingdom destroyed, the people led into captivity (720)		
712	The Assyrians besiege Jerusalem, but retire suddenly (713)	.....	.....	Sennacherib, king of Assyria, goes against Egypt, but is repulsed by Tirhaka.
696	Manasseh (697)	.....	.....	Psammetichus, king of Egypt Esarhaddon, king of Assyria.
641	Amos (642)			
639	Josiah (640)			
630	.....	.....	.....	Nabopolassar makes himself independent king of Babylon, and with Cyaxares, king of Media, destroys the Assyrian empire, 625.
627	.....	.....	Jeremiah appears	
609	Josiah slain in a battle with the Egyptians at Megiddo.	.....	Zephaniah	
	Jehoahaz (609)			
608	Jehoiakim placed by the Egyptians on the throne (609)			
605	.....	.....	.....	Pharaoh Necho defeated by the Babylonians at Carchemish.
604	.....	.....	.....	Nebuchadnezzar, king of Babylon.
600	.....	.....	Habbakuk ?	
598	Jehoiachin (598)			
	Jerusalem taken by the Babylonians			
	Zedekiah (598)			
594	.....	.....	Ezekiel appears in Babylon	Pharaoh Hophra, king of Egypt.
588	Jerusalem again taken, and Zedekiah killed	.....	Daniel	Solon in Athens.
584	Final deportation of the Jews to Babylon			

KIRJATH-JEARIM (*H. wood-town*), called also *Baalath* (Josh. xv. 9), *Kirjath-baal* (60), and *Baale of Judah* (2 Sam. vi. 2), a town in Judah, on the borders near Benjamin (Josh. ix. 17; xv. 9; comp. 1 Sam. vii. 1, 2. 2 Sam. vi. 2). Robinson is inclined to identify this place with the modern *Kuryet el-Esah*, 'on the direct way from Jerusalem to Ramleh and Lydda, three hours, or nine Roman miles, from the former city, lying west of Neby Samwil, and therefore not far remote from el-Jib or Gibeon' (ii. 335).

KIRJATH-SANNAH; **KIRJATH-SE-PHER**. See **DABIA**.

KISHON, a stream in Palestine, receiving the waters of the plain of Esdraelon, and conveying them to the Mediterranean, into which, after flowing along the northern base of Carmel, it falls into the bay of Acre, Accho, or Ptolemais (Judg. iv. 7; v. 21. 1 Kings xviii. 40. Ps. lxxxiii. 9). As the plain, so the stream is distinguished for being the scene of slaughter, and on account of its historical reminiscences is designated 'that ancient river.' In a part of its course it seems to have borne the name 'Waters of Megiddo' (19). In the rainy season the Kishon has a considerable volume. During most of the year, there is a stream in the lower parts which the sides of Carmel continuously feed; but in the hot season it is higher up either a shallow brook, a marshy tract, or wholly dry. Its source is in Mount Tabor. Its banks are very fruitful.

KISS, the, was anciently in the East, and in some parts of Europe still is, a token of friendship between persons of the same sex (2 Sam. xx. 9. Matt. xxvi. 48. Luke vii. 45; xv. 20). In the same way it was, in the primitive Christian church, a sign of

brotherly love among its members, and hence it received the distinctive epithet of 'holy' (Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12). It was customary to kiss some part of the face (Gen. xxix. 13; xxxiii. 4. Exod. iv. 37; xviii. 7. Ruth i. 9), or the beard, which was taken by the hand (2 Sam. xx. 9). A kiss was also a mark of homage, made by subjects to their sovereign (1 Sam. x. 1. Ps. ii. 12). In modern times, Eastern potentates receive the honour on their hands, their knees, or their feet; being a part of that extreme outward reverence manifested in all ages by the humble and the vanquished towards the high and the successful (Is. xlix. 23. Micah vii. 17), and which went so far that the former kissed the spot trodden on by the latter (Ps. lxxii. 9). Hence arose a practice of kissing, in sign of adoration, images and pillars (1 Kings xix. 18. Hos. xiii. 2); also of kissing the hand to and in honour of the heavenly bodies (Job xxxi. 27).

KNIVES (T.) of stone (Exod. iv. 25), especially for sacred purposes (Josh. v. 2, 3), were employed at a very early period (Gen. xxii. 6, 10), though knives of gold were found in the temple (Ezra i. 9). In eating, knives were not used by the Hebrews, nor are they in Syria at the present day; since flesh meat was served already cut into bits, and the bread, being thin and like cakes, was easily broken by the fingers.

KNOP (T. German *knopf*, 'a protuberance'), is the same word as 'knob,' denoting a body which swells up into a circular shape, like the blossom of some flowers. In this sense it is used in Scripture (Exod. xxv. 31).

L.

LABAN (*H. white*), son of Bethuel, brother of Rebekah, the uncle, and afterwards the father-in-law, of Jacob (see the article).

LACHISH (*H. she walks*), a royal Canaanite town, in the level country of Judah (Josh. x. 3; xv. 39), which Joshua conquered, and which was assigned to Judah (x. 31; xv. 39). Being fortified by Rehoboam (2 Chron. xi. 9), it became an important stronghold, and was held to the latest days of the kingdom (2 Kings xviii. 13, 17; comp. xiv. 19. Jer. xxxiv. 7. Micah i. 13. Neh. xi. 30). Eusebius fixed its site seven Roman miles south from Eleutheropolis.

LAISH (*H. a lion*), or **LESHEM**. See **DAN**.

LAMB (T.), the young of the sheep, was used in very early ages for sacrifice (Gen. xxii. 7), and ordained by Moses to be slaughtered as a symbol in the rites of the Passover (Exod. xii. 3), as well as on other occasions. Most naturally did the lamb come to be a recognised symbol of unconscious innocence and unmerited suffering (Is. xi. 6; liii. 7. Jer. xi. 19); as such, its name was with peculiar propriety applied to 'the man of sorrows' (John i. 29. 1 Cor. v. 7. 1 Pet. i. 19); and next to the cross, the figure of a lamb came in the primitive church to be a customary symbol of the Redeemer of mankind. The use of the symbol, however, so degenerated into some-

thing of an idolatrous nature, that in the seventh century the emblem was prohibited; yet has it, not without corruption, been in the *Agnus Dei* transmitted to the present hour. See SHEEP.

LAMECH (H. poor), son of Methusael, and a descendant of Cain, who has the honour of being connected with the earliest scrap of poetry extant (Gen iv. 19, *seq.*).

'Adah and Zillah, hear my voice;
Ye wives of Lamech, listen to my speech;
I will slay the man that has wounded me,
The youth that has done me harm.
If Cain was avenged seven-fold,
Lamech seventy-and-seven fold.'

This is obviously a snatch from a war song, in which breathes the revengeful spirit that among semi-barbarous tribes demands blood for blood. It deserves notice that as soon as arms were fabricated by Lamech's son, Tubal-cain, man's blood was shed. Probably the superiority which the possession of arms 'in brass and iron' gave Lamech and his family, caused them to be both sanguinary and revengeful. The existence, however, of the poetical fragment above given in so fierce a clan as that of Cain, shews that its members had better qualities than those whose office it is to destroy human life. And if it is maintained that these lines are the production of a much later day, still the attributing of them to the primeval age of Lamech is an evidence as to the character of that age in regard to song as well as revenge.

Another *Lamech* (Gen. v. 25), son of Methuselah, was a descendant of Seth and the father of Noah. The question arises whether there were two persons bearing the name of Lamech. We place the names one over the other; first, those of Cain's descendants; in the second line, those of Seth: 1. Cain, Enoch, Irad, Mehujael, Methusael. 2. Cainan, Enos, Jared, Mahalaleel, Methuselah.

LAMP (G. *lampas*, 'a torch') is the English of two Hebrew words of kindred meaning: I. *lapeed*, which signifies and is rendered 'a torch' (Nah. ii. 4. Zech. xii. 6; comp. Dan. x. 6. Judg. xv. 4); II. *nehr*, which originally denotes a light, and is rendered 'light' (2 Sam. xxi. 17), 'lamp' (Exod. xxvii. 20), and 'candle' (Job xviii. 6), though the last word, in its modern acceptation, is inappropriate. The lamp was fed with oil (John xviii. 3). Pure olive oil was used for the seven lamps' (see i. 223, 207) of the sanctuary (Exod. xxvii. 20), which were allowed to go out at the dawn of day (1 Sam. iii. 3). The extinction of the lamp or light was a natural metaphor to represent misfortune or sudden death (Prov. xiii. 9), the rather because a lamp in a tent was the sole source of light. On the other hand, to light a lamp, or to have a lamp burning, signified moral guidance (Ps. xviii. 28; cxix. 105. Prov. vi. 23).

According to Wilkinson, it is difficult to

say whether the Egyptians employed glass for the purpose of making lamps: ancient authors give no direct information, and the paintings are as silent, though in funeral processions one person carries what seems to be a candle or torch. Herodotus mentions a festival of burning lamps which took place at Saïs, and indeed throughout the country, at a certain period of the year, and describes the lamps used on this occasion as 'small vases filled with salt and olive oil, on which the wick floated and burnt during the whole night.' Probably these lamps were of glass.

In modern days, lamps in Egypt are employed on bridal occasions. Speaking of one such, the 'Englishwoman in Egypt' remarks, 'The route to the citadel is marked by innumerable new glass lanterns, each containing ten lamps, mostly hung on ropes extending across the streets. When we began to ascend the hill, we found on either side of the new road temporary pillars hung with lamps. The principal features of the architecture of the gateway and other entrances of the palace were hung with lamps. In the court were festoons of lamps; many hung fruit-like from the trees. The garden contained bright lamps hung in festoons wherever they could be so arranged.'

LANCET (G. diminutive of 'lance'), a small instrument for cutting (1 Kings xviii. 28), the Hebrew original of which is rendered 'javelin' in Numb. xxv. 7, and 'spear' in Judg. v. 8. The voluntary infliction of wounds in the case of the servants of Baal, to which our present word refers, was among some ancient nations a religious custom, observed when the intention was to bend the gods to compliance; and may be regarded as only an extreme of that religious error which fancies that the Creator is well-pleased by self-inflicted sufferings on the part of his creatures. The custom passed over to some Christian sects; and the false idea whence it arose is not altogether foreign to some systems of Christian theology (comp. Deut. xiv. 1). The following from the travels of Olearius (1632), when speaking of the Persians, illustrates the subject: 'When the sun has arisen many in the outer court open with lancet veins in the arm; and that to such an extent, that the court at noon-day is as full of blood, as if several oxen had been killed there. The boys also have their arms punctured, and then beat and lash them until they are covered and themselves sprinkled with blood.'

LAND was among the Hebrews distinguished by its qualities in regard to agricultural purposes. These qualities were various. In general, Palestine may, however, be correctly described as a 'good land' (Gen. xxvi. 12. Deut. viii. 8). Even at the present day, after centuries of neglect and oppression, the country may still not unaptly be

spoken of as 'a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive oil and honey; a land wherein thou shalt eat bread without scarceness.' And though the general aspect of the country bears evident marks of the evils to which we have referred, yet, from the unevenness of its surface and its lofty heights, it affords views and scenes of great interest and beauty, especially when taken in unison with the historical recollections with which its surface is thickly covered. In exemplification of these remarks, and in order to make the reader better acquainted with some of its more important and attractive features, we have put together a number of notices.

Schubert, in entering Palestine from the Arabah, after a toilsome journey up to a height of 1434 Parisian feet, was, on descending suddenly down on the south-east of the Holy Land, greeted by natural beauties, the sight of which amply repaid his labours. Proceeding in a westerly direction over a plain, he found 'the country'—we translate his words (ii. 451)—'a real flower-garden; for there blossomed, with several kinds of tulip, the variegated anemone and delicate hyacinth. When we turned our faces towards the north, they were saluted by a refreshing breeze. We passed on to the village Kalaat el-Kurnib, which is rich in brooks and pasture grounds. On the right, in the vale, we beheld several large flocks of sheep and goats. We rode hence for a short time over the field of tulips and anemones, came to luxuriantly green meadows, and took our station for the night in a verdant valley (1525 feet above the sea), begirt with low hills, the like of which we had not seen since we left the valley of the Nile, and only in parts of that did we see so diversified a carpet of meadow-flowers as we here found. The ground of our tent, which had heretofore been but arid sand, was now a high soft grass, intermingled with fragrant herbs. It gave me pain that at every step to or from the tent, a flower or young stalk was trodden under foot, which in my native land would have been an ornament of a scientific collection, or of princely pleasure gardens. Of wild tulips there were three species, two species of the iris, and a multitude of other products of this warm bosom, which formed varieties to ours, or belonged to species unknown to our country. The same is true of the birds, among which one distinguished itself by a very lovely song; a lark sang its vespers; to whose notes another bird answered from a cleft in the rock. My heart was much moved; this was my first evening in the Holy Land, and I breathed the air of a country whose breath was the breath of life.'

The moment a traveller coming from the desert has fairly entered the south of Judah, he beholds corn fields, and finds himself in a country where sowing and reaping are customary. He also breathes a softer and a fragrant air, which expands his bosom and raises his spirits. His eyes are greeted with the iris, orchis, and other kinds of flowers. A few miles onward he has reason to consider Palestine a land of brooks, seven of which, besides cisterns, he beholds at Samna (Josh. xv. 56 ?), with their natural product, gardens full of olives, figs, and pistachios. Of this neighbourhood Schubert (ii. 461) thus speaks: 'It was an incomparably beautiful evening in spring. Alone I ascended a hill, where I took a survey of the olive gardens around the town; and on another side, of a neighbouring hill crowned with ruins like a temple. Thence my eye ran down into the lovely narrow vale between the two elevations. Flocks and herds were quietly passing on to their resting-place in the town. In this district the patriarchs fed their cattle, and Abraham spoke of the name of Jehovah. I laid myself down near a long disused reservoir, and at the break of day was awakened by the joyful song of the lark.'

Having ascended a steep and lofty hill, Schubert (iii. 48), besides the vale of the partially green desert of John the Baptist (Luke i. 80), which lay here beneath his feet; besides the groves of terebinths near which David performed those acts of valour which the women of Israel celebrated with music, song, and dance (1 Sam. xviii. 6); besides the native and the burial-place (Modin, 1 Mac. ii. 1; xiii. 25—30; now Esaba) of the Asmonæans, saw on a distant hill Ramah of Samuel and the town of Emmaus; Calonia, on the road from Jaffa to Jerusalem, and the heights of Olivet. 'Chiefly were we delighted by the grand monastery of St. John, like a regal palace lying before us in a cypress-grove. By the side of it our feet conducted us this day. Light-footed gazelles, in form and colour like the roe, flitted over the hill.' Near the monastery, Schubert found an inhabitant of the land older than any recorded in Biblical history, namely, an ammonite belonging to the limestone of the district.

Independently of its great historical associations, Jerusalem, in the nature of its environs, has peculiar and distinguished qualities. In order to approach it, you have, from whatever side you come, to proceed upwards to the elevated spot on which stands the city, which is nearly 2500 feet above the level of the sea. The ascent, however, is most striking from the east, from the Dead Sea, and the valley of the Jordan. As far as science has yet made known, in what place, it may be asked, is there so remarkable a union of height and depth as here, where, in a line of seven hours' jour-

ney, there is a depression of at least 600 feet below, and more than four times as great an elevation above the sea-level? The difference of height between Jerusalem and the banks of the Jordan at Jericho exceeds 3000 feet. This difference of elevation causes a difference of average temperature, corresponding with a similar difference of latitude. The respective heat of these two cities, lying so near each other, is consequently as diverse as that of Rome and of London. The average temperature of Jerusalem, according to Schubert, is *cir.* 59° Fahrenheit. Thus the date palm here never ripens its fruit, while the dates of the vicinity of Jericho and the Dead Sea were by the ancients held in the highest account. Cotton and the products of warmer climates are not seen there; on the contrary, there is produced at Jerusalem and Bethlehem a wine which, in flavour and strength, is not inferior to that of Lemnos and Lampsacus; while the olive, the fig, the walnut, abundantly repay the cultivator's care. In regard to the diversities of the seasons it may be remarked, that what is true of all the districts bordering on the Mediterranean, is true of Jerusalem, namely, that the cold of winter extends farther into the spring, and the warmth of summer farther into the harvest, than in western countries. The heat in summer often rises above 100° Fahrenheit. When, moreover, as is frequently the case in the middle of summer, the hot and dry east and south-east wind blows, the night brings little coolness; and living in the unshaded environs of Jerusalem is, for those who come from cloudy and moist climates, so intolerable, that the crusaders, when they first assailed the city, burrowed deep in the earth, whose warm dust, however, afforded little mitigation.

The city in its high position is, in the latter part of spring, often visited by so cold a north wind, that, even as late as the beginning of June, the monks of the Greek monastery have been known to resume their furred garments. On the other hand, the heat in the harvest months is mostly very great. And after the early rains, which fall some seven weeks before Christmas, in the interval between the autumnal equinox and the winter solstice, have refreshed the thirsty earth with rich streams, the south-west winds bring days so mild, that the season of Christmas is often the most pleasant of the whole year, though on the hills of Galilee, lying near the snowy heights of Anti-Lebanon, the cold is sometimes severe. Generally about the middle of January continued cold begins; frost sometimes prevails in February; snow, which, however, quickly passes away, is not specially rare. The more lofty points of the land may often, for several days, be seen white with snow. The latter rains come about the time of the vernal equinox, or soon afterwards. Abundant is the dew.

For domestic purposes rain supplies most of the water.

Schubert gives it as the result of his travels through the land, that on the west of Jordan the rocks are generally limestone, on which beyond Cana, on the lofty plain of Hittin, and on the western declivity of Tiberias, is found basalt; 'which on the east of the Jordan appears in masses so huge and extent so wide, as I have never before seen' (iii. 109). The limestone at Jerusalem, between it and Jericho, at Nazareth and Tabor, which covers the top of Olivet, and forms its declivities, belongs to the chalk. Northwards of Jerusalem, towards Jafed, and in other parts, appears a species of rock, which Schubert and Russiger say resembles the Jura formation. Below the Jura limestone is a kind of oolite.

Palestine may, before most other countries, be called a land of salt. It abounds in warm springs. It is also emphatically a land of caverns. The limestone, especially where marl and water are found, is distinguished for a great variety and luxuriance of natural products. The basalt is the mother of fountains. No soil would be more prolific than that of Palestine, did not man destroy at once the cradle and the child. He who has seen the indestructible abundance of vegetation near Carmel, and on the edge of the desert; the verdant plains of Esdraelon, and in the Ghor; the leafy woods of Tabor; the banks of the lakes Tiberias and Merom, which need nothing but the culturing hand of man, is able to say whether any other land of our hemisphere, depopulated by war for centuries long, offers so favourable a prospect of productiveness.

The banks of the Jordan were of old thickly covered with a growth of bushes, plants, flowers, and trees, presenting pasture grounds; poplars, tamarisks, reeds (2 Kings vi. 1—7), beneath which lions found a lair. Here were found the papyrus and the lotus. The hills, valleys, and plains, were rich in the smaller vegetable products; in leguminous plants, flowers of various kinds and the greatest beauty, tulips, anemones, lilies, all growing wild (Cant. ii. 12, 16). Lilies, among the Persians a symbol of purity and freedom, grow in the open fields. Hence the words 'the lily of the valleys' (Cant. ii. 1). Crimson lilies flourish especially in Syria, also in Palestine. Accordingly, a lover's lips are likened to lilies (Cant. v. 13). Very luxuriant are the narcissus and tulip. Palestine is also rich in odoriferous as well as medicinal shrubs and herbs (Cant. iv. 14; v. 13). Especially valued was the balm of Gilead (Gen. xxxvii. 25).

The green plains and flowery meadows of Esdraelon are a spot on which the eye of the traveller cannot satiate itself, whether he regards the luxuriance of the ground or the beauty of the neighbouring hills, or calls to

mind their associated history. 'Besides, the morning' (Schubert, iii. 163) 'was so fine, the air so balmy, such a feeling of buoyancy was there in our limbs, that, passing on foot over those blooming fields, we seemed to be borne along by the soft gentle breeze. Full on our sight fell Mount Gilboa—covered with verdure, and like a billow in form—lighted up by the morning sun, awakening the recollection of David's elegy on Saul and Jonathan (2 Sam. i. 19—27). Another object rose beyond, Hermon, and with it Tabor, reminding us of the words in Psalm lxxxix. Esdraelon is a field of corn, whose seed is sown by no human hand, whose ears are cut by no reaper. For the most part, the corn, whose stalks rise above the horse's belly sows itself from the ripe ears, whose abundance no inhabitant of the land enjoys. Flocks and herds tread down more than they consume. The boar from Tabor and Carmel, hidden beneath the lofty vegetation, roots up the rank soil; and sometimes the leopard, driven by hunger down into the plains, carries off a number of the flock. Below the high stalks are seen flowers the most varied, especially of the lily species, of which we here found new and undescribed species.'

Anciently, the plain of Jericho was regarded as one of the most fertile in the world. The language applied to its productions by several Roman writers, and still more that of Josephus, savours of the marvellous. The latter ascribes this fertility to the warmth of the climate, but more to irrigation, and expresses a belief that the fountain healed by Elisha possessed in this respect special and unequalled virtues. Still does this region retain its ancient reputation. Fine crops of barley and wheat are annually harvested around Jericho. Industry and protection might increase its products to an indefinite extent.

On passing out of Nablous, the traveller enters into gardens and groves of fruit and shady trees, which not only occupy a beautiful ravine on the southern side of the place, but surround it, and fill the widening valley which extends towards Sebaste. 'This,' says Olin, 'is the most delightful and verdant spot I saw in Palestine, nor do I remember to have seen in any part of the world evidence of a more exuberant fertility.' Besides a mountain stream, the valley is watered with a multitude of fountains that gush out of the bases of Gerizim and Ebal, and are conducted off to the gardens, which owe their fertility chiefly to the abundance of water. The co-operation of the extreme heat of the ever-clondless atmosphere with copious irrigation, produces a remarkably deep and vivid green on the exuberant foliage of this lovely tract.

The plain of Esdraelon as an agricultural district, especially adapted to the production

of bread stuffs, was probably the best in the whole country. Being less exposed to changes, it exhibits the best evidence, perhaps, of the general accuracy of Scripture, which ascribes to the promised land the attributes of fertility and abundance.

In a plain east of Tabor the soil is a dark red, an unvarying token of fertility. It is mostly under cultivation, and may be seen either covered with fine wheat or freshly ploughed for a summer crop. This beautiful vale equals, and in fertility perhaps surpasses, many parts of the plain of Esdraelon.

The vicinity of Carmel is one of the most beautiful in the country. Its Flora is most rich and various; containing such a multitude of rare variegated insects, that the collector might there find for a whole year gratifying and well-rewarded occupation. The monastery on Carmel lies only 582 feet above the sea-level, above which the summit of the mountain rises 1200 feet. The prospect towards the south-east and east is limited by eminences; towards the north and north-east are seen the snow-covered tops of Lebanon and Anti-Lebanon; towards the west, you have the blue Mediterranean; in the south, the plain of the sea-coast as far as Cæsarea. Very attractive is the view of the bay of Ptolemais (Acre), and that of the green, fruitful declivities of Lebanon, which far away in the north sink down into the sea. How deep a pleasure to see from this spot the sun sink into the tranquil ocean, and the full moon rise over it! Schubert here had the gratification to witness a total eclipse of the moon. That learned traveller, in relation to his approach to Carmel, says (iii. 203), 'We now entered on that open country whose fruitfulness yet shows what Palestine formerly was, and what, under favourable auspices, it might again become. Fields full of corn and leguminous plants, as well as cotton, proclaimed by their rank growth the richness of the produce. Small brooks and rivulets ran through the verdant plains. A wood of oaks afforded a home to many a bird. There, then, lay the grassy plain of the Kishon, and beyond it Carmel, with its peaks and clefts. The mountain is not so bare as the hills of Judah, but in many parts covered with thick underwood and trees, and also rich in springs. But even in this vesture of the lovely and the abundant, the majestic hill, by its gorges, caverns, and mines, raises in the traveller, at the first view, a feeling of wonder mixed with fear. Below, in the vale of Kishon, were feeding many considerable herds. The ox is here much larger and stronger than in the south. We went on through high grass, and passed the Kishon at a point where it was scarcely forty feet broad, and from three to four feet deep. We kept along the foot

of Carmel. There, where a considerable fountain of pure clear water sprang from the rock, is the place where Elijah slew the prophets of Baal.

One hour from Labah is a small mountain, on which tradition has fixed as that on which Christ delivered his sermon, and which has, in consequence, received from the Latin monks the name of the Mount of Beatitudes. The Arabs call it Keroun Hottein, the Horns of Hottein, in allusion to the two peaks or elevated summits on its top.

Safed, in Galilee, said to be the loftiest town in Palestine, affords a noble prospect. An extensive region of cultivated land, wheat-fields, vineyards, and gardens of fruit-trees, occupy the south and west slopes and valleys of the mountain. Intermingled as they are with many bare mountain summits and wild, rugged cliffs, they form altogether a landscape of rare beauty. The sea of Galilee seems as if only a little below the spectator, while a region farther east stretches out into a vast table-land, in which the wilder mountain features predominate over the graceful forms and deep verdure. Hermon in the north-east, and Tabor and the mountains of Ephraim in the south-west, are conspicuous objects.

The following is from the brilliant author of *Eothen*: 'I ascended the height on which our Lord was standing when he wrought the miracle. The hill was lofty enough to shew me the fairness of the land on all sides; but I have an ancient love for the mere features of a lake, and so, forgetting all else when I reached the summit, I looked away eagerly to the eastward. There she lay, the sea of Galilee. Less stern than *Wastwater*, less fair than gentle *Windermere*, she had still the winning ways of an English lake; she caught from the smiling heavens unceasing light and changeful phases of beauty; and with all this brightness on her face, she yet clung so fondly to the dull he-looking mountain at her side, as though she would

'Soothe him with her finer fancies,
'Touch him with her lighter thought.'

In ascending from the sea of Tiberias to Safed, the traveller, on turning to the east, may enjoy a splendid scene. The sea is almost continually in sight, and the different elevations and ever-shifting points of view give to this lovely expanse of water, reposing in its deep bed, lustrous and glittering in the sunbeams like molten silver, an endless variety of interesting forms and aspects. Sometimes it is visible throughout almost its entire length, but so overshadowed and straitened is it by the high mountain barrier which forms its western shore as to appear only a broad river, flowing on quietly and imperceptibly towards the lower southern region. Again, the interposition of a point

of the mountain, or some slight change in the course, intercepts the view of some portion of the shining tract, leaving visible only the nearer or remoter parts, and sometimes no more than an inconsiderable section across the middle of the lake. The increasing elevation brings the magnificent plain that spreads out beyond its eastern plain more and more under the dominion of the eye, and gives a vast enlargement to its visible extent, as well as greater distinctness and depth to the form and outlines of graceful green hills that rise in such numbers on the broad expanse of its fruitful bosom. The views of this exquisitely beautiful region are made more engaging because it was honoured and hallowed by the ministry of the Saviour of mankind. There, with a deep and sacred gratification, the eye falls on 'the sea of Galilee,' 'the coast of Magdala,' and 'the land of Gennesareth;' on the site of Chorazin, Bethsaida, and Capernaum, 'the cities where most of his mighty works were done.' 'Passing over to the other side,' it may trace in various directions across the shining lake, the probable track of 'the little ships' in which he 'went about doing good;' and that along which he came to his disciples 'walking on the sea,' and where 'he rebuked the winds and the sea, and there was a great calm.' No region on earth but Jerusalem and its environs is so rich in affecting associations.

In speaking of the latter part of his journey across the country from Tiberias to Tyre, Olin (ii. 425) says,—'We were often called upon to admire the beautiful landscape which opened before us as we ascended the successive ridges that lay across our route. It is a lovely and picturesque region, and our ever-changing elevation and direction constantly diversified the view and enhanced our enjoyment. A great number of gracefully-formed hills, clothed with rich pasture to their summits, and sprinkled with low, spreading oaks—deep, fruitful valleys, covered with green fields of wheat, or freshly ploughed, the dark red soil contrasting strikingly with the verdure—filled an extensive region, extending to some lofty ridges that bounded our view.

'At half-past ten o'clock we had imperceptibly attained an elevation, which is, indeed, separated from the sea by intervening mountains and valleys, but which completely overlooked them all, and gave us a delightful view of one of the most romantic and magnificent regions I have ever seen in the East. The Mediterranean opened before us a vast and shining expanse of waters, upon whose sleeping surface two ships and a noble steamer were visible. The little town of Suez, the 'ancient city' of Tyre, appeared as a dot upon the small, sandy plain, which pushes out into the sea beyond the dim outline of the shore. We were still twenty miles

distant; and the whole intermediate tract, full of smiling, fruitful plains, and green, wooded hills, and dotted with villages that glittered in the sun upon their showy sites, was spread out before us like a map. Upon looking back, the eye ranged over a field of mountain scenery at once vast and rich. The snowy tops of Lebanon had often been in view during the day.'

Several of the most striking spots connected with the Holy Land are brought together in these remarks made by Tischendorf, in relation to his position on the hills of Nazareth (ii. 200):—'A few months before, I had stood on the highest pyramid, the Desert, the Nile, and Cairo at my feet. I was on Sinai, the majestic hill of God, and poured my soul forth in prayer towards the heavens as into the heart of a present friend. From the minaret of Mount Olives I surveyed the holy city, the heights of Bethlehem, and the hills of Samaria, with the mysterious sea of Sodom and the high lands of Moab. Yet was I to-day as a child who as yet has seen only the narrow scene of his own home. I was overcome with the prospect afforded from Neby Ismail, which crowns the heights of Nazareth. On the east, my eye first extended to Tabor; from its vicinity rose up the lesser Hermon and Gilboa; they conducted me, southwardly, to the hills of Samaria. Thence, in a westerly direction, I beheld the foreground of Carmel and the deep blue of Carmel itself. Between all these heights lay before me the wide plain of Esdraelon, as if girded by everlasting walls. Beyond Carmel, on its right and its left, reposed, as a holiday in summer, the mirror of the Mediterranean sea. In the north another plain spread forth, with Cana, the nuptial-city, and 'the Horns of Hattin,' where Saladin's victorious troops trod under foot the achievements of the crusaders. In the north-east, finally, there shone, like a sacred eye, behind barren ridges, the summit of the greater Hermon, with a head-dress of perpetual snow. My eye, in coming back, fell on Nazareth, which, like a lovely child, smiled on the hill where I stood.'

LANGUAGE (L. *lingua*, F. *langue*, 'a tongue') stands with speech for, I. *davahr* (Genesis xi. 1), 'word,' from a root which means 'to connect,' 'put in order,' since a word is a series of sounds, and language a well-arranged succession of many such series; II. *saphah*, that is, 'lip' (Gen. xi. 6; comp. Lev. v. 4), because the lips are a chief instrument of speech; III. *lahshon*, 'tongue' (Gen. x. 5; comp. Exodus iv. 10), since the tongue is the chief organ of articulate utterance. According to scripture, Adam was created in full possession, as of other powers, so of the faculty of speech, which, so far as the express statement of the record goes, he first employed in giving a name to

every beast of the field and every fowl of the air (Gen. ii. 19); though in his having been previously addressed of God so as to understand the command given him not to eat of the tree of the knowledge of good and evil (16, 17), it is implied that he, before that naming, possessed an acquaintance with the powers and import of words. The condensed brevity of the narrative gives reason to suppose that there may have passed between Adam's creation and his giving animals their names, such an interval as enabled him to become acquainted with their characteristic peculiarities. Certain, however, it is, that most (perhaps all) of those names were originally descriptive of the qualities of the animals to which they were severally given. But it is the clear implication of the Bible that man, in the morning of his creation, possessed the use of language, which he employed as a means of intercommunication, and which, at an early period, became copious and acquired considerable powers of expression. This primitive tongue, as seems to be implied, prevailed throughout the period that elapsed before the flood. And even some time afterwards, the whole earth is expressly declared to have been of one, though it is not said what, speech (words); but as men journeyed from the East, and, settling in the fertile plains of Mesopotamia, undertook the task of raising, in the tower of Babel, a rallying point to prevent their dispersion, God saw fit to confound their language in order to defeat this design, and to prevent them from carrying their own imaginations into effect. In consequence, they could not understand each other's speech, and were scattered abroad on the face of all the earth (xi. 1—9). Here we are taught that the one universal language was broken into many, and that, in consequence, the migratory impulse which had already begun, and had impelled men from their more Eastern home, was so augmented as to drive the members of the primitive communities asunder, and scatter them over the face of the world (see DIVISION). This dispersion is referred for its cause to diversity of tongues; and nothing has so great an influence to scatter men abroad and keep them asunder, as ignorance of each other's language. If, therefore, it was a part of the scheme of Divine Providence that the globe at large should be peopled, the most effective means for this end was adopted; and there is nothing irrational in the supposition that, in order to give increased activity to the migratory impulse, and prevent the evils that must have arisen from the aggregation of men in one small portion of the world, God should take what step he judged best to confound men's language, and so disperse them in all directions on the face of the earth (comp. x. 5, 20, 31).

The view given in implication or statement of the origin of language itself, and of a great diversity of tongues, bears in its substantial import unquestionable marks of probability, and is entitled to its own intrinsic weight as an historical testimony to facts against which it is impossible for any counter historical statements to be arrayed. We hazard little in adding, that a more likely or a more credible account has not been propounded by science or philosophy. Hence the authority of the Bible, entire and unimpaired, enforces the view on our acceptance. Encouragement, however, has been given to the opinion that the Biblical account of the origin of speech and the multiplication of languages is in disagreement with, if it is not positively contradicted by, the results of modern investigations conducted by scholars independent of theological prepossessions. Entertaining a different conviction, we are called on to lay before the reader an outline of our reasons. In doing so, we shall bear in mind another conviction we entertain, namely, that the human race sprung originally from one pair (see MAN).

In regard to the origin and multiplication of languages, we are in a more favourable condition than if our object was to reproduce the primeval condition of social life or any of the arts; for though, apart from the brief notices supplied by the Book of Genesis, we have no historical information, yet we possess in speech as it now is—in all its multitudinous variety, its broken and mingled character—relics of the past, and monuments from even the earliest periods; since speech in its very nature, while it admits of manifold modifications, permanently retains certain great qualities which it transmits from age to age. In these relics and monuments, which to some extent resemble ruins, are the materials that must be studied by those who would ascend to the earliest manifestations of the faculty of intercommunication by means of intelligible sounds; and in these materials the experienced and skilful inquirer finds grounds for trustworthy conclusions, no less than the geologist, who from the, at first sight, interminable confusion of rocks, mountains, sand, and gravel, succeeds, by means of care and skill, in constructing a science that unfolds the process by which the hills were raised, the valleys sunk, and the rivers set in motion.

According to some, language was given to man by God; according to others, it was a human invention. If the first pair were, as it seems necessary to suppose, created with the faculties of ordinary adults, then it is consistent to hold that they were gifted not merely with the power of speech, but with means and resources for its immediate exercise. Unless, however, we close our eyes to all scientific inquiry, we cannot deny

that what was thus revealed or taught was by no means a perfect whole. It is, indeed, clear that the gift was improved by men, and, as a germ, developed and brought by degrees into a variety of forms. 'Modern philology,' says Bunsen (*Egypten's Stelle Enleit*, 11), 'has proved that the diverse conditions in which language is now found, arose by degrees and by virtue of intrinsic laws.' The sole question, then, at issue is one of degree. Admit a Creator, you admit that the faculty of speech is divine in its source. The exercise of that faculty, which could be perfected only in the lapse of ages, must to some extent have been contemporaneous with the gift of man's powers.

Speech, in the proper sense of the term—considered, that is, as the articulate utterance of thoughts and feelings—is peculiar to human beings. This peculiarity seems to have more forcibly struck the attention of reflecting minds in the earlier ages; and hence Homer, finding in speech the grand external distinction of man in opposition to the brute, repeatedly characterises human beings as those who use articulate sounds. Speech not only distinguishes man from the irrational creation, but it proves the identity of the several portions of the human race. The faculty is universal. How low soever a tribe may be, its members still give articulate utterance to thoughts and feelings, and thus by two marked features of their existence, namely, the faculty of thinking and the faculty of language, claim kindred with the higher orders of mankind. It is the union of these two faculties which forms what is essential in man. Instinct approaching to reason there may be in the elephant, but the elephant is dumb. Sounds resembling articulate words some birds may be taught to utter, but they are mere sounds, representing no corresponding mental states. Man alone both thinks and speaks. Hence all are men who think and speak—the Bushman no less than the European. And this distinctive peculiarity is one of the greatest consequence, for it involves the elements out of which have been developed all that ennoble our race and lays open before us an endless career. It is a peculiarity not of degree, but kind; for though within its own limits it admits of manifold variations, it is divided by a broad sharp line from mere animal qualities. The bleat of the sheep and the roar of the lion, significative as they may be of certain rude and vague sensations, want both articulation and intelligence. In comparison with these united powers of reason and language, of small importance as establishing diversities between different races of men, are varieties of bodily conformation. What, comparatively, does it matter whether the forehead be perpendicular or receding, or the occiput be more or

less broad, if in any two cases they are tenanted by a mind of similar generic capabilities? Let the skin in one case be black and in another fair—the heart beneath has the same affections, and those affections are guided by the same intellect. The red Indian mother loves her child with a passion as warm, and perhaps nearly as wise, as that which is felt towards her babe by an English peeress.

The faculty of speech has, however, manifested itself under various modifications, giving rise to what are termed languages, dialects, and *patois*. These terms have reference to artificial diversities of two kinds: I. diversities of origin or blood; II. diversities of numbers. Nations dissimilar in origin speak different tongues. These tongues are themselves spoken, with some diversity, by portions of a particular nation, so giving rise to dialects; and of these portious smaller divisions, varying one from another and from the mother tongue, are found to use what are called *patois*, or provincial dialects. The diversities which arise in the tongue of the same nation are known to be mainly owing to peculiar local influences—lowlanders or highlanders? agricultural or maritime people? manufacturing or commercial? poor or wealthy? near to or remote from great centres of civilisation? sundered from or exposed to foreign influences? actual culture, climate, soil. From diversities of this kind, the common language of a country undergoes such modifications as often prove unintelligible to an untrained ear, and, even when put into print, defy any but an experienced linguist to interpret their meaning. 'The Lancashire dialect' as found in 'Tim Bobbin,' especially as spoken by an unrefined native, would bear, even to a professional teacher of the English tongue, but few distinct resemblances to the elocution of Kemble and the style of Johnson. It has been affirmed and denied that all the languages in the world hold one to another, and to a common unknown primitive language, the relations that the dialects and *patois* of, for instance, England have in common, and in regard to the pure mother tongue. In other words, what are termed different languages may also be denominated varieties of one common language, arising from the very diverse influences through which human beings have been led. What was this assumed primitive language there are no means of determining. It is obvious that speech, as it exactly corresponds with ideas, must from the earliest ages have been subject to variations. In the first family, individuals would have a different nomenclature in proportion as they gained a wider experience and found necessity for new forms of utterance. Consequently, diversities must have begun to arise as soon as ever varieties of

culture appeared. When Cain was sent forth a wanderer on the earth, he could not fail to acquire thoughts and employ terms that were peculiar to himself and his associates. It will easily be seen that the causes of diversity were both diverse and innumerable. Hence diverse languages must have arisen; and in the multitude now in existence there is nothing to discredit the supposition that they all sprung from a common stock. It is equally clear that the common stock could not have been large, and that the number and diversity of the causes which have combined to produce dissimilarity are so great, and have been so long in operation, that it must be difficult to trace, with full and satisfactory evidence, these ramifications to the one original trunk. Yet something of the kind may be done, so as to illustrate, from scientific grounds, the statements and implications of the Bible that human beings are one, not only in nature, but also in parentage. If, indeed, languages are found so dissimilar in character that they cannot be classed together nor referred to a common source, then some support arises to the doctrine that several pairs of human beings were originally created, and became the progenitors of different races of human kind. But if languages, in the midst of very great and numerous diversities, are found to run into certain groups, and these groups exhibit traces of a common origin, then they at least offer no contradiction to the lesson of the Bible regarding the derivation of all men from Adam and Eve: nay, rather, they afford an evidence of the clearly-asserted fact.

In order to employ languages in the explanation of great historical problems, and specifically for illustrating facts stated in the Bible, an accurate, minute, and full acquaintance with the vocabularies and genius of all that have been and are still spoken, is indispensable. Such a knowledge is not yet attainable, and therefore any undertaking of the kind can be attended with only partial success. Still, much progress in the study of comparative philology has already been made, and results have been acquired which have a direct and favourable bearing on the point. When the invention of the compass, and the naval enterprises that ensued, first laid open to Europeans the different parts of the globe, there was in the course of a few ages disclosed a multitude of tongues, whose variety seemed to bid defiance to the utmost skill of classification, and in time concurred with other causes to produce a confirmed scepticism in regard to much of the Biblical history. Time and reflection brought a calmer state of mind and a less incorrect decision. The lists of words in foreign and dissimilar modern languages which travellers had collected, were carefully

studied, especially by learned Germans, and it was ere long found that most of the known tongues formed themselves into groups, the members of which were severally related one to another. After a few attempts of less consequence, the Spanish Jesuit, Lorenzo Hervás, in the fifth volume of his *Encyclopædia* (1778—87), published a comparative Lexicon, wherein he compared together 68 words, denoting objects of prime necessity, as found in 154 languages; made known 56 yet unmentioned American tongues, and gave the Lord's Prayer in 307 different dialects, adding valuable information respecting what may be termed the geography of languages. Adelung, both in fulness and judgment, surpassed his predecessors in a work that he named *Mithridates* (1806—17), which exhibited the Lord's Prayer, in nearly 500 languages and dialects. Much, however, remained to be accomplished, especially in learning first the essential character of each tongue, and then in reducing on sound principles diverse tongues into classes and families. In this important task good service has been rendered by Bopp in his great work, *Vergleichende Grammatik* (1833—1843; see, translated from this, 'A Comparative Grammar,' &c., by Eastwick, 1845); Balbi (*Atlas Ethnographique*); W. von Humboldt (*die Kawi-Sprache*, 1830), and others. As a result of their inquiries, it is found that languages may be arranged under the following heads: I. The Shemitic (from Shem), comprising the ancient Hebrew, Chaldee, Syriac, Arabic, and even the Abyssinian in Ethiopia. The grammatical peculiarity of this class consists in its roots being dissyllables, the absence of compounds, and of modifications in meaning effected by prefixes and affixes. Pronouns placed before or after the root form the tenses of the verb, and prepositions hold the place of cases in substantives, except that the genitive is indicated by the union of the governing with the governed word. II. The Indo-Germanic class comprises a far greater number of members; the chief of which are the Sanscrit, or the ancient sacred language of Hindostan, the Persian, the German, and kindred tongues, including the English; the Slavonian, the Greek, and the Latin, together with the Romance languages, or rather dialects, such as the Spanish and Portuguese. Its right to be entered in this class has by Bopp and others been successfully asserted on behalf of the Celtic. Thus, with the exception of the small stem, the Finnish in the north (between which, however, and the Indo-European points of contact have recently been found) and the Hungarian in the south, all the languages of Europe, as well as several in Asia, as far as India, are shown to belong to one great family. This class is distinguished from

others in the abundance of its grammatical forms and its power of making compounds; by means of which it excels in well-constructed sentences composed of several members. Opposed to this is, III., a class of monosyllabic languages, destitute of all grammatical forms and connections, found in Eastern Asia. In its normal condition, this class has only words of one syllable, determining by position the mutual relation and import of its terms, and seeking to make up for its poverty in words by manifold accents. The Chinese tongue is the purest and most complete type of this family; to which belong also the languages spoken beyond the Ganges, as well the language of Thibet, and probably the languages of Corea and Japan. IV. The languages of the peoples scattered over the Southern Ocean, if we except the unknown tongues of New Holland and those spoken in the interior of the Malay Archipelago, belong to one and the same family. V. The languages spoken in the north of Upper Asia are very little known; but Schott, after Abel-Remusat had directed attention to the logical relationship of the Mandshoo (the most cultivated dialect of the Tonguese), Mongolisch, and East Turkish, exhibited in a number of common words, and especially in their grammatical character, the intimate relationship of these languages of Upper Asia, namely, the Turkish-Tartar, Mongolisch, Tonguese, and Finnish; and the time may not be far distant when there may be found here a wide extent of the world occupied by many nations speaking one mother tongue, though the varieties of it may be less closely allied than are the Indo-Germanic languages. VI. An immense district of very many different tongues is presented by America. Though as yet we do not possess an accurate acquaintance with each and every one of them, yet William von Humboldt, who possessed on this point a greater amount of information than any other European, has found in them a common character, which he terms 'incorporation,' or the blending together in one word of several parts of a proposition. Even in Africa, among the Negroes, where the languages as well as the people are known only by fragments, it has been ascertained that the languages of the Eastern coast, from Mozambique to Caffraria, coincide in many roots with the languages of the nations on the Western coast in Congo, Loango, and Angola. Also among the tribes of Northern Africa, from the Canary isles to the oasis of Siwa, has one family of tongues been discovered.

Languages, regarded in their fundamental peculiarities, thus arrange themselves into certain large groups. They at the same time afford evidence that a confusion of

tongues once took place. As in geology, so in our present subject, we see a primary formation leading to certain classifications, and a secondary, which exhibits these as broken, intermingled, and thrown together in the dispersion of men over the face of the world. Amidst these confused materials are also found a number of the same or similar roots, which appear to belong to the united human family before the ages when the separate grammatical peculiarities of languages were developed. The French traveller of the last century, De la Condamine, remarked, 'The words Abba, Baba or Papa, and Mama, which with slight variations seem to have come from the ancient Eastern tongues into the European, are common to a great number of American tribes, whose languages are otherwise very dissimilar.' He meets the objection that these are the first natural words of a child, and so establish no historical relationship of languages, by the question, why then these words are not in different languages exchanged one with another, so that the father is called Mama and the mother Papa? Indeed, these two words, which must have been among the first that were used, are found in nearly all tongues. Besides 'father' and 'mother,' 'God' represents a universal conception, and accordingly, under slight variations, derivable from a common form, our English word 'God' may be found in many and most distantly-seated nations and tribes. Not to adduce other single words, we find a very strong argument for the original relatedness of languages in the similarity of pronouns and numerals, which express the most simple and the earliest ideas. In the roots of the personal pronouns as found in the American, Indo-Germanic, Shemitic, and other languages, there is the greatest resemblance (comp. Bopp's *Verwandschaft der Malayisch-Polynesischen Sprachen mit d. Indo-Germanischen*; Berlin, 1840). Moreover, in their internal structure, languages do not stand so broadly opposed to each other as at first may appear. What they have in common is greater and more important than that in which they differ. In their very essence, all written languages are expressive of either sounds or ideas, and all the sounds employed are articulate. These fundamental qualities are universal, while it is only an accident that some languages have a more or less complex or perfect system of grammatical structure, or vary in the number of syllables of which their words are composed. These varieties probably represent diverse ages and diverse states of culture and linguistic developments, rather than original and irreconcilable principles of diversity arising from organic peculiarities or specific differences in origin. In confirmation of this view, it may be added, that

W. von Humboldt has shown (*die Kawi-Sprache*) that all languages may be traced back to monosyllabic roots, and also that the languages with their present fulness of grammatical forms,—as the Sanscrit with its abundance of inflections, the Shemitic with its dissyllabic roots, the Chinese with its monosyllables and entire absence of inflections,—were originally not so foreign to each other, but that they appeared without the clothing now peculiar to them, in the same nakedness, like the Chinese. Indeed, what Lepsius, in regard to the Hebrew writing, and particularly the Devanagari alphabet of the Sanscrit, has established, namely, that originally words were consonantal sounds to which vowels adhered, and that through the different formation of the vowel sounds, aided by accents, the various forms of words in different languages arose, is interesting and important in its bearing on the opinions here set forth.

The mutual relationship of the great families of tongues has received acknowledgment from modern linguists. Many of them agree that the Shemitic and the Indo-Germanic are very nearly related to each other. This Gesenius has laboured to establish. Bopp (*die Verwandtschaft d. Malayisch-Polyn. Sprachen mit, &c.*, 1841), following the steps of W. von Humboldt, has shown the original connection of the Malay-Polynesian family of tongues, or those of the South-Sea islands, with the Sanscrit, not only in individual words, but especially in the agreement of the pronouns and numerals. He says, 'As the Romance idioms arose, so, I think, the Malay-Polynesian languages were formed out of the ruins of the Sanscrit.' In regard to the Tartar languages, or those of Upper Asia, Klaproth, in his *Asia Polyglotta*, discovered many Indo-Germanic roots in the Turkish, Mongolian, and especially in the Mandshoo. Schott also finds in the Tartar tongues roots resembling such as are Indo-Germanic. On the other side, these languages, in their vocabularies and their internal character, appear connected with the monosyllabic family of Eastern Asiatic tongues. These last, moreover, while related in words to the languages of Upper Asia, are in the same way also related to the Indo-Germanic. In regard to the tongues of Africa, Lepsius and Bunsen have shown the connection of the Coptic, or old Egyptian, with the Shemitic and even the Indo-Germanic. 'The Indo-Germanic and Shemitic numerals, even in minute particulars, agree,' says Lepsius, 'with the Egyptian system. The numeral figures appear to me to have gone from Egypt to India, whence they were got by the Arabians, among whom they are called Indian, as we call them Arabic because we obtained them from the natives of Arabia.' Bunsen, in summing

up results (*Ægypten's Stelle*, i. 515), remarks, 'We have no hesitation in saying that the inquiries hitherto made, as well as the division of languages, lead to the decision that the religion and the speech of the Egyptians have their roots in primæval Asia, in the Armenio-Caucasian country. This district, more nearly defined, is an old Aramaic, and connected with the primæval kingdom of Babylon. The hieroglyphics of Egypt also are a fixed point, at which the primæval Aramaean race came to a stand.' Benfey (*Das Verhältniss der Ägyptischen Sprache zum Semit.* S. 1844), has also lately established, in a grammatical point of view, the near relationship of the Coptic with the Shemitic. Moreover, Prichard is of opinion that the Negro tongues of Southern Africa stand in organic connection with the Coptic.

The American languages, as we have above seen, have their peculiar character in their internal structure. Our knowledge of them is too limited to afford means for a full comparison of them with other tongues. Yet it is known that the roots of their pronouns agree with the same parts of speech in other countries. Barton and Vater found in 83 American languages investigated by them, 137 roots which appear in Asiatic and European tongues, and in those of the Mandahoos, Mongolians, Celts, and Basques. By these linguistic traces Malte-Brun endeavoured to prove that colonies from the old world had settled in different districts of America.

We have thus shown how the languages of the earth, so far as they are yet known, by no means disprove, but go some way to establish, an original connection of races, or of those who were the progenitors and founders of the earliest families of men. This original unity has been supported by scholars of eminence. The learned Alexander von Humboldt, to whom we owe so much valuable information regarding the languages and the monuments of America, has these words—'However insulated certain languages may at first appear, how extraordinary soever their caprices and their dialects, all have an analogy one with another, and their numerous relations will be perceived the more, in proportion as the philosophic history of nations and the study of languages shall approach perfection.' On this subject an important testimony has been borne by the Academy of Petersburg in the fifth volume of its Memoirs. This learned body, probably in part influenced by the Count Goullanoff, who is an enthusiast for the unity of languages, declared that all languages ought to be considered as dialects of one now lost. Of the same school is Klaproth, who in his great work, *Asia Polyglotta*, while he does not conceal his disbelief of the Mosaic accounts of the dispersion

of the human race, maintains that the universal affinity of languages is surrounded with so striking a light, that all ought to regard it as completely established. This affinity, he adds, appears explicable only on the hypothesis which admits that the fragments of a primitive speech still exist in all the tongues of the ancient and modern world. Frederick Schlegel, in his *Sprache und Weisheit der Indier*, declares himself in favour of the original unity of all languages. In his latest work he retains the same opinion. The eloquent and learned Herder asserts, 'The alphabets of nations present a striking relationship; which is of such a nature, that on a thorough investigation they appear properly only one alphabet.' The same writer, after characterising the Biblical account of the confusion of tongues as a poetic fragment in the oriental style, states, 'As the human race is a progressive whole, whose parts are intimately bound together, so languages form a whole, marked by unity and proceeding from a common origin. It is extremely probable that the human race and its language go back to a common stock—to a first man, and not to several progenitors dispersed in different parts of the world.' Wiseman thus reviews the effects of the modern study of languages on the Biblical narrative as to their origin: 'The first movement of this science was more fit to occasion alarm than confidence, so much the more because the chain seemed broken by which all languages were of old held to be united together. With further progress, inquirers began to discover affinities where they were least expected. Then by degrees several languages were found to form themselves into groups and pass into families acknowledged to have a common origin. New researches then gradually reduced the number of independent languages, and consequently extended the domain of the great masses. At last a new kind of investigations succeeded in establishing extraordinary affinities between these families. These affinities are found in the character and essence of each tongue, in such a manner that no one of them could ever have existed without those elements that constitute the resemblance. Now this excludes a mutual interchange of borrowed materials between these languages. Moreover, these characters could not have been produced in any one by an independent process, and the radical differences which divide these tongues forbid us to consider them as offshoots one of another. We are then brought to these conclusions: on one side these languages must originally have been united in a single one, from which they drew the common elements essential to them all; and, on the other, the separation which has destroyed in them other elements of resemblance not less important,

cannot have been caused by a gradual estrangement; an active, violent, extraordinary force alone suffices to bring into harmony these opposite phenomena, and to explain at once the points of resemblance and those of diversity. It would, it seems to me, be difficult to say what more could be demanded by the most obstinate and unreasonable scepticism, in order to reconcile the results of this science with the Scriptural narrative.' (*The Comparative Study of Languages, &c.*) Of a not dissimilar bearing are the following remarks by Bunsen (*Egypten's S. Vorrede*, xi.):—'German philology must, to every one that has followed its course since the time of F. Schlegel, have proved the great truth that a method has been found of ascertaining the genealogical table of the human race by means of its speech; not in virtue of hardy and insulated etymologies, but through the comprehension and exhibition of the organic, indestructible constitution of individual languages according to their families. When, regarding the matter from this point of view, I had, by comparing the Coptic with already known old Egyptian roots and forms, become satisfied of the Asiatic origin of the Egyptians and their connection with the Shemitic or Aramaean peoples, I also, by a general investigation of speech, came to the conviction that the education of the human race was especially the work of those two great families, as unmistakably related as they were early sundered. What we call the history of the world is the history of two races which under different names appeared on the great theatre where the human mind has displayed its powers: the Indo-Germanic is the element which conducts the great stream of the world's history; the Aramaic intersects it, forming the episodes of that divine drama. The speech of the two great families appears to me fitted, and indeed in our age called, to become the foundation of all inquiry respecting the origin of the human race and the laws of its development.'

Both Wiseman and Bunsen here raise the question as to the manner in which these varieties of dialect came into existence. We see at the present day a minute division of languages, especially in those countries where the culture and the social relations of the inhabitants are in the lowest condition. This, for instance, is the case in America, particularly among the wild tribes on the Orinoco, where W. von Humboldt found at least from eight to ten chief tongues among 200 tribes containing 80,000 persons. The Papuans, or rude inhabitants of the woods of the Southern Ocean and Australia, are divided into very small communities only remotely connected together. Accordingly, their speech is divided into a number of dialects, which in the lapse of time, by se-

paration, accidents, and corruption, have lost nearly all resemblance. Other instances might be given. If now we may argue from a part to the whole, we are led to ascribe the breaking up of the original tongue into so many portions, to changes and deteriorations in the social and individual life of very early ages. If, as far as our view extends, we go back into the remote history of different languages, we find therein great changes, not seldom depravations, and the transformation of languages into new idioms. But these alterations do not destroy the organic characteristics of tongues. Each newly-formed idiom retains the features of the family out of which it sprang. Thus the Romance languages, no less than their mother, the Latin, exhibit a resemblance to the Indo-Germanic, their common progenitrix. The English language offers a somewhat similar phenomenon. In the Norman-French it received into its Anglo Saxon body a foreign element. A large number of its words are also derived from the Latin. From other quarters has it received contributions. The result is a whole made up of very diverse elements—a compound which is neither Saxon, German, French, nor Latin, but contains a portion of all. Yet enter into the structure and essential elements of the English, and in its auxiliary verbs, terminations, articles, and conjunctions, you find evidences of its Teutonic origin and relationship.

Of the languages mentioned in the Bible, the two most important are the Hebrew and the Greek. The Hebrew is a branch of the Shemitic (so called from Shem) family, widely diffused over the south-west of Asia. With the peninsula of Arabia for its chief seat in ancient and modern times, the Shemitic spread towards the north over the lands between the Mediterranean and the eastern parts of Asia Minor, Armenia, and Persia; and southwardly it made its way to Ethiopia. According to the position and the fate of these countries in which this family of tongues prevailed, did it in ancient times develop itself in diverse forms. In the north or in Aram (Syria, Mesopotamia, Babylonia), where those who spoke Shemitic bordered on very different nations and tongues, and often received foreign words into their speech, the great branch was less pure and less highly cultivated. In the south, among the never-subdued Arabs, it retained its native qualities, unfolded its powers freely and fully, and was richer alike in words and grammatical forms. Some of these excellencies are said to be found in its extreme southern offshoot, the Ethiopic. In the middle, between Aram and Arabia—in Palestine, where, besides the Phœnicians, of whose speech we have only few remains, which Gesenius has shown to resemble the

Hebrew, and other small nations, whose dialects have left no trace behind, dwell the children of Israel, the language, originally at least, inclined more to the Arabic, in accordance with historical notices, which unite the progenitors of Israel with Arab chiefs. But since the Hebrew underwent its chief developments in the vicinity of powerful Aramean countries, it has much in common with the Aramean; while by its own independent growth, it formed a character which distinguishes it as well from the Aramean as the Arabic. Whatever may have been the original tongue, the Hebrew is the oldest branch of the Shemitic in which we possess literary treasures. Its northern relative has two branches, the Eastern Aramaic or Chaldee, the Western Aramaic or Syriac. The Hebrew (in Josephus, 'tongue of the Hebrews') may be considered as the language of the descendants of Shem through Eber, Abraham, and Isaac (Genesis x. 21; xi. 11—20; comp. xiv. 13). In Is. xix. 18, the Hebrew is termed 'the language of Canaan,' since that country is there spoken of in contradistinction to Egypt. The designation 'Jew's language' (Is. xxxvi. 11, 18), denotes, according to Ewald (*Ausführliches Lehrbuch der Heb. Sprache*, 5th edit., 19), the modified form of Hebrew current in the kingdom of Judah, which after the destruction of Samaria alone prevailed. In the first pages of the Bible, we find the Hebrew employed throughout a wide extent of country. The patriarchs and their dependents speak in their journeyings with dwellers in Mesopotamia, Syria, Canaan, and Arabia, without interpreters; also Joseph's brethren with the Ishmaelite merchants; Moses with the daughters of Jethro, a Midianite offspring of Abraham through Keturah; the Israelites, after the conquest of Canaan, with the previous inhabitants that remained (Josh. ix. 6, *seq.*); persons of cultivation from Assyria with those of Judah (2 Kings v. 6, *seq.*; viii. 7, *seq.*), without any intimation being given of a diversity of tongue. Yet when an interpreter was needful, the fact is mentioned (Gen. xlii. 23), and foreign words can yet be recognized—as in the Egyptian, for instance, *Abrech*, 'bow the knee' (Genesis xli. 43), *Pharaoh* (44), *Zaphnath-paaneah* (45). At a later period also it is expressly said that the Israelites did not know the language of the Chaldeans and other northern peoples (Jer. v. 15), which was more allied to the Zend. Difference of speech is also alluded to in cases where peculiarities of dialect were concerned, as the Hebrew and the Aramaic (Gen. xxxi. 47. 2 Kings xviii. 26). The author of the book of Genesis seems to have regarded the Hebrew as the earliest spoken language. This appears from certain etymologies. Eve's name, for instance, in the

original, is the feminine of that denoting man. This may be made clear to the reader by supposing that instead of woman (which, in truth, is a feminine; comp. *L. femina*; Sanscrit, *vamina*: man is of the common gender), we used the form *man-ess*. And certainly in the simplicity of its construction, and the number of its words that are obvious imitations of natural sounds, as well as in the pure Hebrew of names which go back to the very dawn of history, we have good reason to believe that the Hebrew is a primitive form of speech. In the earliest state, however, in which we find it in the Bible, it is already a fully-formed tongue, a literary language. From this, its first historical condition, it changes little in the lapse of a thousand years. From these facts we may not unreasonably conclude, that it was in use long before it appears on the page of history; and though ages may have been required to bring it to its historical condition, yet probably the changes it underwent were less considerable than such as mere modern tongues have passed through in their transition from a low to a high state of development. During its historical period, however, the Hebrew did not remain free from modifications. Our knowledge of the language is supplied by the books of the Old Testament, which comprise the whole of its genuine productions. Rabbinical Hebrew is so impure as scarcely to deserve the name. An attentive consideration of such remains of Hebrew literature as we have in the Bible, leads to some distinctions in the language. From the vernacular tongue the prose style during the flourishing period of the Hebrew literature was little different, only that the former here and there appears to have had impure expressions, and to have borne more resemblance to the Aramaic. In its essence, the Hebrew prose is throughout simple and inartificial, but animated and capable of rising to beauty, and easily, when the occasion requires, passes into the dignity of verse. Peculiar in its kind and in its culture, however, is the true poetic diction. Its essence is an overflowing fullness, with inexhaustible variety of thought and figure. We have little clear evidence of the existence of such varieties in the language as are called dialects. Once, in Judg. xii. 6, some trace of the kind occurs; where we find the Ephraimites pronounce Shibboleth Sibboleth. Among other instances, mention has been made of the song of Deborah (Judg. v.), the Canticles, Hosea, and Isaiah xv.—'all which pieces,' says Ewald (*Lehrb.* 20), 'fall in northern Palestine, and have much that is peculiar, and in parts strongly incline to the colour of the Aramaic. Also within the narrow borders of the kingdom of Judah, a writer from the ranks of the people, as Amos or Micah, exhibits departures from the more

formed and polished style of such authors as Joel and Isaiah, who lived in the capital.' At a later period, owing to foreign admixtures, impure forms of the Hebrew tongue arose; after the exile, a dialect was formed at Ashdod by mixture with Philistine words (Nehem. xiii. 23, 24); and in Galilee the spoken language was corrupted by intercourse with foreigners (Matt. xxvi. 73). While the Hebrew, in its earliest historical condition, appears fully formed, and gives clear indications of having long been used, thus showing that writing must have been practised ages before the days of Moses; while during the earlier period of its classical existence it underwent scarcely any change, in consequence partly of its own character, and partly of its being kept free from contact with foreign tongues; and while it is difficult to trace any broad lines of distinction in its several ages, especially since critics are not agreed as to the time when some of its masterpieces saw the light or assumed their present form; yet from the days of the Kings some have detected traces of a marked but gradual change. This change came from two quarters—the influence of a general culture of the arts, to which Solomon gave an efficient patronage, and which could not fail to refine the literary taste; and the growing influence of the popular element in the state, by which the national mind, in loosening the hold of the priesthood on it, and partaking of the general impulse given by peace, commerce, and luxury, acquired an increase of activity, strength, and vigour, which would lead to the production of works interesting to the many, such as the Canticles, Proverbs, and histories. As a consequence, the diction not only of poets and prophets, but also of historical writers, becomes more concise as well as ornamental. From the seventh, still more the sixth century before Christ, the Hebrew language begins to sink, together with the national character. At the time of the overthrow of the empire of the Chaldees, 550—530 A. C., it, in union with the spirit of the people, raises itself to purity and force; but under the Persian and Grecian dominion, sinks again irrecoverably. And since, in this period of decline, foreign despotism proceeded mostly from those who spoke Aramæan, and since so early as the days of Hezekiah courtiers learnt the Aramæan (Is. xxxvi. 11), so the Hebrew approached more and more to that sister tongue. In the time of Daniel, the Aramæan was preferred, and the Hebrew had become a kind of learned tongue.

The influence of the Aramæan may, indeed, be traced from an early date. Those who spoke it had commercial relations with the Israelites (Amos iii. 12). In the time of the Judges, they were for a short time

masters in Palestine (Judg. iii. 8—10). From the days of David they were during a long period more or less intimately connected with Israel (2 Sam. x. 10. 1 Kings v. 1. 2 Kings xiv. 25). After the division of the kingdom, they brought the eastern tribes under their yoke (2 Kings ix. 14; x. 32, 33), and threatened or vanquished the western (2 Kings xii. 18; xiii. 3, *seq.*). More decided was the intercourse after the Assyrian dominion had extended itself over South-Western Asia. These relations could not fail to introduce, even in early times, Aramaic words and forms into the Hebrew, and such are said to be found in the oldest of the Biblical writings. These of course increased, together with the prevalence of foreign ascendancy, and received much augmentation when the nation was transplanted into Assyria, and those who spoke Aramæan were placed in the lands of Judah and Israel. That language, as being the language of the conqueror, while it differed only as a dialect from the purer Hebrew, became the ordinary speech of the people, and in common life was used in writing. Some specimens of it obtained admission into the collection of sacred writings (Dan. ii. 4—7; vii. 28. Ezra iv. 7—vi. 18; vii.—xii. 26). They are the earliest documents which give us a knowledge of the Aramaic; others, as the books of Judith, Tobit, and Baruch, have come down only in translations. Even in Palestine, whither the Jews, after the permission given by Cyrus, gradually returned, it remained the language of common life, the rather because they held communion with Syrians and Samaritans (Ezra ix. 10. Neh. vi. 17, *seq.*). The Hebrew, however, was not entirely driven out of use. The book of Jesus, the son of Sirach, the first of the Maccabees, the Asmonæan coins, which bear the old long Samaritan characters, shew that in the three last centuries before Christ, as well as in the two preceding, it was employed in actual life. This, without doubt, is to be ascribed to the operation of the schools, which, together with synagogues, were formed wherever there was a considerable Jewish population. As in the latter the Pentateuch, the Prophets, and the Hagiographa, were read, so in the former were they expounded in the original tongue. The centre of this literary and religious activity was Jerusalem till the time of its overthrow, when, under the eyes of the ecclesiastical and civil authorities, the Sanhedrim, distinguished teachers gave lectures which were attended by the future heads of other schools. Thus the Hebrew maintained itself in the mouths of the learned; but the Aramæan held its place among the people. Of this tongue there were, at a later period, three separate forms: the Aramæan, as spoken in Edessa, Haran, and Mesopotamia; the Sy-

riac, the language of Damascus, Lebanon, and Syria, properly so called; and the Chaldee-Nabathean, spoken in the Assyrian high lands and in the villages of Arach. In the Western-Aramæan, or Syro-Chaldee, were, from the first century before Christ, written all the acts of civil life; proverbs, of which many are found in the Talmud; certain formularies of instruction for the unlearned, for women and children; popular books and official documents, as well as translations of the Scriptures, as the Targumim; so that, as indeed may be learnt from several words found in the Greek of the New Testament (Matt. v. 22; xxiii. 7; xxvii. 46. John i. 88, 49; xx. 16. Mark iii. 17; v. 41; vii. 34. Acts i. 19), the Aramæan became the language of common life. It continued its existence after the destruction of Jerusalem; for distinguished teachers founded schools at Zippora, Lydda, Cæsarea, and especially Tiberias, where they cultivated this language and put forth writings, as the Mishna, which, with the Syriac translation of the New Testament, have done much to transmit the essential qualities of the Aramæan to the present day. Meanwhile, the Hebrew had disappeared from ordinary life. On the Euphrates and the Tigris the Israelites had lost its purity, so that when paragraphs were read from the old Scripture, expositions were given in the vulgar or Aramaic tongue (Neb. viii. 1—8); and in the ordinary services on the sabbath and holy days, an interpreter (methurgeman), at first from his own resources, afterwards from written Targums, 'gave the sense, and caused them to understand the reading.'

While these great changes in the Shemitic dialects were proceeding, another language, one of a different family (the Indo-Germanic), we mean the Greek, was acquiring predominance in the countries of Western Asia. The diffusion of this tongue over the East, as it had already been long prevalent in the West, was a wise arrangement of Providence, by which the civilisation of these two great divisions of the world might be blended together, and a new state of society, together with a new religion—benign in its genius, and universal in its tendency and scope—might be brought into existence. The conquests of Alexander prepared the way for this diffusion of the Greek tongue. Being the language of the conqueror, and the repository of the best knowledge and highest culture of the day, it became first the language of the courts in Egypt and Syria, then of the learned generally, and at last was spoken by great numbers in every part where the influence of the Macedonian hero retained predominance.

In the times of the New Testament there were, as we learn from Seneca (Consol. vi. 8), 'Greek cities even in the midst of bar-

barous regions,' and 'the Macedonian speech among the Indians and Persians.' What, with all their conquests, Alexander and his successors failed to achieve, the Romans fully accomplished, and in founding a universal monarchy gave currency and permanence to one language. Accordingly, wherever, in most parts of the ancient world, the learned antiquary casts his eye, he finds, amid ruins of once splendid cities, inscriptions in the Greek tongue on coins and monuments—alike in Alexandria, the centres of trade and culture in Asia Minor, Jerusalem, Antioch, Baalbec. If, indeed, we may take the words of Jerome in their full meaning, 'all the East spoke Greek' (*Prol. in Epist. ad Galat.*). There can, however, be no doubt that, conjointly with the vernacular, the Greek was very widely known and employed in eastern parts of the world. Among the Jews of Egypt, its prevalence gave occasion to the Greek translation of the Hebrew Scriptures, called the Septuagint. The books which emanated from these Israelites were written in Greek, and at the public worship in their temple at Leontopolis, the lectures and prayers in the synagogues, and the instructions in the schools, the same language was employed. The same was the case in Antioch and in other cities of Syria founded by the Macedonians. In consequence, so early as the Maccabees we find the Greek, together with the Aramæan, understood by the Jews (2 Maccab. vii. 2, 8, 21, 27). During the age of the apostles, in the Greek cities of south-western Asia, in Asia Minor, in the east of Europe, and in Italy, while the Aramæan was used in common conversation among the Jews, Greek was the language of the synagogue. In the latter were read portions of the Septuagint translation of the law and the prophets, at the festival of Purim the book of Esther, and in part also the prayers; in it, moreover, instructions were given to the young. Even in Palestine, at the time of our Lord, Greek was understood by the people and spoken conjointly with the Aramæan (Acts xxi. 40; xxii. 2). We find the Roman Procurator discoursing obviously in Greek, not only with learned Jews, but with Jesus himself and the populace of Jerusalem; listening to the clamours of the latter against the former, proposing to them Jesus or Barabbas, declaring himself innocent of the blood he was about to shed, and in all so well understood by the people, that they give him instant and appropriate answers, and convey to his ears intimations and threats that compel him to yield to their unjust demands. With the patriotic and national party who identified the Greek tongue with a foreign yoke, that language was indeed unpopular; but the necessities of actual life in the transactions of commerce, the intercourse of

society, and the hopes of advancement, were found valid reasons why even bigots should not deny themselves the advantages that accrued from familiarity with the language patronised by power, opulence, culture, and fashion. Among at least large numbers of the Jews, the Hellenists, the Greek maintained its prevalence till the middle of the second century of our era, when on their behalf Akilas (Aquila) of Pontus made a new translation of the Bible into Greek, since the Septuagint was not found sufficiently literal. Misfortune in the course of time brought these Jews back to their national tongue, when a fast was appointed to be held on the eighth of December to deplore the formation of the Alexandrine translation of the sacred books.

Of no little consequence is the much-debated question as to what the language was in which our Lord and his apostles gave their instructions. Between the two extremes, that Jesus taught only in Aramæan and only in Greek, a third view sets him forth as discoursing in Aramæan with his disciples and with the people in Galilee, Peræa, Judea, and Samaria, but in Greek on certain occasions, as before Pilate and with the Syro-Phœnician woman. That while our Lord employed the native Aramæan with the people, he possessed a knowledge of Greek which he could use when needful, is a proposition which is not without foundation. In Galilee, where he passed his early days, foreign influences abounded more than in any other part of Palestine. The correct use, in the body of a discourse held with his disciples, of a Greek word, *euergetai*, 'benefactors,' found on Syro-Macedonian coins current in Palestine in his day (see *LOANSHIP* and *LUKE* xxii. 25), shows that he not only knew, but employed the Greek. Paul having been educated in Tarsus, though he may not have received a thorough Greek training, was undoubtedly familiar with the Greek language and some of its literature, for he has quoted lines from its poets (*ACTS* xvii. 28. *1 COR.* xv. 33. *TIT.* i. 12). Luke's skill in the Greek tongue, which, especially in the last chapters of the *ACTS*, approaches to the style of Greek history, is not surprising, if he received at Antioch, the cradle of Gentile Christianity, a Greek education for the medical profession (*COL.* iv. 11, 14). Nor is it improbable that the Galilean apostles may have possessed a knowledge of Greek, for in that district, especially by means of commerce, of settlers, of theatres, &c., Greek was spread among the people. Matthew, if on one side fitted by his native Hebrew for collecting taxes among the people, required on the other a knowledge of Greek in order to communicate with his heathen employers. Peter and John, as sons of tradesmen who supported their families by

catching and vending fish, may have found some Greek indispensable to the successful transaction of their business. And both could not fail to improve their acquaintance with the language, and their command over its resources as a means of intercourse by speech and writing, in their travels and teachings among persons and in parts of the world where Greek was constantly, if not exclusively, in use. At any rate, enough has been said to show the reason why the New Testament, though the work of Jewish writers, was published to the world in the Greek tongue; and also to prove that its writers, even if they, or any of them, employed translators, had a sufficient acquaintance with the Greek to qualify them for exerting such a supervision as would make the writings severally put forth on their authority, accurate transcripts of their minds and fit representatives of their wishes and aims.

The Greek of the New Testament, however, is not the Greek of Xenophon or Thucydides. Its inferiority, which by some has been made a reproach and by others as unwisely denied, proves on due inquiry to be in itself an attestation to the apostolic writings. Had these compositions been written in Attic purity, they would thereby have impeached, if not contradicted, their alleged origin on the banks of the Jordan and in the first century of the Roman empire. Had they been in the common Greek of literature, they might have arisen in that age, but would in their style have no necessary connection with Palestine. In their actual condition, they by unmistakable tokens declare that their birth-place is Judea, and their age that of the earliest Cæsars. In the rear of the Macedonian conquests there gradually formed itself a kind of Greek which, being derived from that of the classic authors, and retaining a portion of what was peculiar to Macedon, the inhabitants of which were not of pure Hellenic blood, acquired peculiarities in each locality in which it became established, and being spoken variously in different parts, was by cultivated writers modelled into a general form, which, from its being the universal language of good writing, was denominated common Greek. This, the language of books, was employed, only in a deteriorated condition and under diverse modifications, as a spoken language in all parts of the civilised world. Those modifications, as to extent and impression, depended on the force and vigour of local and national influences. In Palestine, where there smouldered in the hearts of the people an intense Hebrew feeling, the native tongue strongly and deeply impressed itself on the Greek. The Jews had a literature of their own, venerated historical associations, and fondly cherished hopes, all of which, bearing

a deep tinge of Hebrew, could not fail to impart a strong colouring to any new language they might be led to employ. The chief type of the Palestinian Greek was the Septuagint, which, as a translation of the Hebrew Scriptures, retained and communicated no little of the impress of the Hebraic style of thought and utterance. Conjointly with this influential work, various apocryphal writings in a kind of Jewish or Alexandrine Greek, combined to form the general characters of the Greek of the New Testament. Greatest, however, and most durable, was the impress received in the mould formed by the writers of the New Testament themselves, who as having from their youth up been trained in and imbued with Hebrew ideas, associations, and phraseology, could not fail to impart to the expression of their thoughts a decided and lasting tinge of Hebraism, whatever modifications their educational opinions might have undergone, and whatever was the outward dress in which they clothed their thoughts and feelings. Hence the New Testament in general has a Hebrew or Aramaic colouring, in parts of a deeper, in parts of a fainter shade.

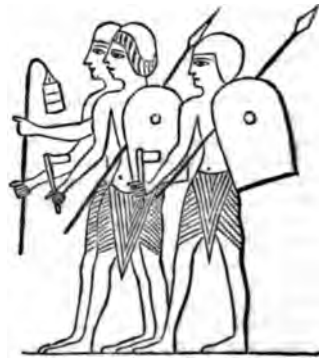
It is thus seen that the Greek of the New Testament differs from the pure model in two essential characters;—first, it is taken from a foreign and corrupt dialect of Greek, and chiefly from that dialect as used in conversation; secondly, it is pervaded by a broad and deep Hebrew element derived from several quarters. This last is in some instances so predominant, that we have Hebrew, or Aramaic, thoughts and forms of expression in Greek characters. Mary's hymn of triumph, for instance, in Luke i. 46—79, is so thoroughly Hebraic, that it might almost, term for term, be turned into Hebrew words. Not only in general effect does the style of the New Testament, especially Matthew's Gospel, betray marks of its Aramaic origin, but in words also, constructions, and modes of expression, for the right and full comprehension of which, familiarity with the elder Scriptures in the original is indispensable. The union of the several peculiarities of style to which we have now referred, forms what critics, with no great precision, have denominated Hellenistic Greek, on the ground that the Jews who spoke Greek bore the name of Hellenistai.

It might have been expected that, as the Romans were, in the age of Jesus and his apostles, masters of Palestine, the Latin tongue would have left a general impression on the language of the New Testament. But the Greek was the recognised language of literature and social intercourse, and prevalent in all parts of the civilised world, while as yet Latin was merely the language of civil and military despotism. Holding for many years

military possession of Palestine, the Romans, however, could not fail to set in circulation words and modes of expression, while even their Greek wore a somewhat Latinised form. A few instances of Latin terms and idioms present themselves in the New Testament, but they bear a very small proportion to the Hebraisms of word, thought, expression, and construction, which there abound.

These qualities, characterising the language of the later Scriptures, afford a strong, if not decisive, evidence that these writings first appeared within the first century of the Christian era. An earlier age no one has ventured to claim for them; a later age can hardly be assigned; for in the second century the Romans had no longer personal intercourse with the inhabitants of Palestine and the authorities of the Jewish metropolis; and the ever-augmenting corruption of the Western-Aramaean would have carried the style of the New Testament farther from that of the Septuagint and the Greek Apocrypha, and nearer to rabbinical Hebrew. In the first century and then only, and in that century during the time when the Jewish temple and polity were still erect, but under the yoke of Rome, were the influences in active and combined operation that gave birth to the altogether peculiar style of language in which are found the earliest written records and memorials of the Christian religion.

LANTERNS (*L. laterna*) is the rendering, in John xviii. 3, of the Greek *phanos*, which Lücke interprets as meaning 'torches,' taking the next word, *lampades*, 'torches,' for lanterns. Instruments of the kind appear to have formed a part of the equipments of soldiers in marches and attacks by night. The Egyptian ruins fail here to supply certain illustration, though this cut seems to present a lantern which is held by one of a military guard.



The view has special interest when considered in relation to John xviii. 3. The ne-

cessity for the employment of lights by the soldiers who apprehended Jesus arose, first, from its being night-time (Mark xiv. 27. John xiii. 30); and secondly, though the full moon then (at the Passover) shone, yet its light, specially in the deep shadows in the ravine on the western side of Olivet, would be insufficient to enable the guard to distinguish features and be sure they had seized the right person. Besides, for aught they knew, Jesus might have hidden himself in some house, or behind the trees of the garden.

LANGUISH (L. *linguesco*, 'I grow weak') is the appropriate rendering, in Is. xxiv. 4, of a word which signifies, and is elsewhere (Ezek. xvi. 30) rendered by, 'weak,' or 'feeble' (1 Samuel ii. 5). It is applied also to things to denote their fading and wasting away (Is. xvi. 8. Joel i. 10, 12. Nah. i. 4).

LASCIVIOUSNESS (L. *lascivus*—*laxus*, 'looseness,' 'licentiousness') is, in Ephes. iv. 9, used of a person who gives the reins to his passions; hence the word is sometimes equivalent to 'lust;' so in Rom. xiii. 13, where the common version gives 'wantonness.' The view taken by the gospel of this disgraceful vice may be found in Gal. v. 19, *seq.*

LAODICEA (G.) is a name borne by several ancient cities, of which that mentioned in the New Testament lay near the borders of Phrygia and Lydia, on the river Lycus, about sixty miles east of Ephesus, eighteen west of Colossæ, and nearly the same distance south of Hierapolis. The place, named at an earlier period Diospolis, then Rhœas, was called Laodicea, in honour of Laodice, wife of the Syrian king, Antiochus II., who impiously bore the name of *deus*, 'god.' Laodicea was for a long time a place of small importance; but at the commencement of the Christian era, it held a high position both in commerce and riches. In the year 66 A. D., it, together with Colossæ and Hierapolis, suffered from an earthquake. It was rebuilt under Marcus Aurelius, but never regained its lost greatness.

Connected with the name of this city an epistle is mentioned, in Coloss. iv. 16, as 'the (letter) from Laodicea;' that is, 'sent from Laodicea;'—by Paul? But was Paul ever in the place? (ii. 1). Compare i. 387. It may be held that the letter in question was one which Paul had sent to the Laodicean church, and which the Colossians were to receive from Laodicea; it being, it may be supposed, a circular letter designed to pass from church to church in Asia Minor, where were several Christian communities.

LASEA, a place on the eastern side of the island of Crete, to which, on his voyage to Rome, Paul came after having passed the promontory of Salmone and the Fair Havens, and which, therefore, could not have lain far from Gortyna, the ancient name for which, namely Larissa, may be made out from the

various readings in the manuscripts. Hence, possibly, Larissa may have been the word written by the historian. If so, the difficulty arising from the fact that Lasea is not mentioned in any other ancient writing, disappears.

LAST DAY. See JUDGMENT.

LATIN. See LANGUAGE.

LATTICE. See CASEMENT.

LAVER (L. *lavo*, 'I wash'), a round, large brass bowl, standing on a leg and base also brazen, made of the women's brazen mirrors (Exod. xxxviii. 8), which was placed on the left of the altar of burnt-offering, in the fore-court of the sanctuary, in order to afford the priests means for washing their hands and feet before they proceeded to perform their sacred office (Exod. xxx. 18, *seq.*; xl. 7, 11).



In Solomon's temple, instead of this laver, was a sea of molten brass, with ten bases of brass, adorned with figures of lions, oxen, and cherubim (1 Kings vii. 23, *seq.*; comp. 2 Chron. iv. 6). Ahaz removed the laver itself from the supporting oxen, and placed it on a pavement of stones (2 Kings xvi. 17). It is possible that a restoration was effected by Hezekiah; for among the sacred utensils carried to Babylon, 'one sea and the bases which Solomon had made,' are mentioned (2 Kings xxv. 16). The second temple had one laver of brass, to which a certain person, named Ben Katin, caused to be applied not only twelve, instead of two cocks, which there had been before, but also a special contrivance for supplying and letting off the water. In his description of the Herodian temple, Josephus (Jew. War, v. 5) does not mention this reservoir. The

figures of the molten sea given by archæologists vary one from the other, since, in the

absence of minute information, aid has been drawn from the imagination.



LAW (*T. lagen*, 'I lay'), according to the etymological meaning of the term, denotes that which is laid down or appointed, that is by a competent authority, and so is the expression of the will of a superior, who as being a superior must be presumed to be distinguished either by power, or by that wisdom and goodness which are the only sources of true and lasting power. Law is, therefore, the ordinances of supreme intelligence. As being such, it is a system not of arbitrary appointments, but of those regulations and behests which, in regard to

the agencies concerned and the aims pursued, are, in view of final as well as immediate consequences, the fittest and most effectual in the judgment of the lawgiver. The laws of God are therefore his ordinances for the furtherance of his wise and benevolent purposes. Consequently, obedience on the part of man is enforced no less by an enlightened self-interest than by the most solemn and impressive obligations. And the laws of God, as the emanations of his own infallible intelligence, are the ministers of his good pleasure, not bonds imposed by

some unknown power of destiny. They also comprehend what is sometimes called 'the laws of nature,' for nature is nothing else than that which is ever being born (*nascor—natus natus*—'I come into being') or produced of the great Producer or Creator, that is, God. Hence appears the radical absurdity of the phrase, 'laws of nature,' when employed as a producing or creating power. Law produces nothing, but is produced; and 'laws of nature' is a form of speech which has no meaning, unless it signify the modes of the Divine agency, the measures of Creative power, the ordinances of Providence; or, in regard to created beings, the course of conduct which it is God's will that they should observe.

Law is an abstraction, to which it is clear men could not rise in the earlier periods of the world. Society must have existed some time before the elements came into being out of which the idea was formed. Hence we gain a measure of the degree of civilization possessed by ancient peoples. And hence we are justified in inferring that the Bible in its earliest pages is, if not a consequence of a divine revelation, yet a product of a relatively high degree of culture; for the essence of what constitutes law is found in its opening narratives. Superficial thinkers have, indeed, stumbled at particulars there recorded, as if to abstain from eating forbidden fruit might not be a test of obedience equally as well as the refusal of a crown. In the account, however, we find a divine command given to man, accompanied with a penalty to be inflicted on its being broken. The prohibition is disregarded, and punishment ensues; yet not without a promise of better things to come. In these simple facts is an epitome of the Bible, which is in truth a sacred book, for this, if for no other reason, that its great aim from first to last is to make God's laws universally obeyed, and so to bring peace on earth and prepare the way for pure and eternal spiritual good.

In the promotion of his own wise and benevolent designs, the Creator of the universe has furnished his intelligent creatures with sufficient light in all ages and in all nations (*Acts* xiv. 17; xvii. 23, *seq.* *Rom.* i. 20, *seq.*; ii. 12—15), while to the lineal and spiritual descendants of faithful Abraham he communicated special instructions, in order that the light thus given might be spread throughout the world (*Genesis* xii. 3). This publication of law was at the first made to individuals—for instance, the patriarchs—yet with a view to its communication to others; but in due time, when a people had been made fit to be its depositary, God's will was through Moses made known to the children of Israel, that they might embody it in their national institutions and national life. The declaration

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of that will was denominated 'law,' or 'the law,' *thorah*. The term, signifying 'instruction,' serves of itself to show the nature of the communication, as being addressed to human intelligence. The remark is the more necessary, because with our higher conception of law in general, and the nobler principle of Christianity, whose tendency it is to make every man a law to himself, we are, in looking back on the law of Moses, too much inclined to see in it only a mass of arbitrary and unmeaning requirements imposed by sovereign power. In truth, the legislation of Moses was for its time the expression of the highest social and political wisdom, and we speak not unadvisedly when we add, that it contains features in the application of the spirit of which advantage might even yet be found.

The terms 'law,' 'law of Moses,' 'law of Jehovah,' denote in the Old Testament the Mosaic economy in general, as well as particular portions or enactments of it; without, however, involving any systematic division into parts, according to the nature of the requirements and observances; for the whole Mosaic legislation was, according to the manner of a primitive age, of too simple a character, and was given too much as circumstances arose—too much, so to say, by piecemeal and unpremeditatedly—to admit of any exact arrangement. It is only, therefore, as a matter of convenience that we can give entire acquiescence to divisions made in later days. Such a division is that which finds in the general system bearing the name of law, I. the moral law; II. the ceremonial law; III. the civil law. Of these collectively the foundation is the great spiritual doctrine which sets forth in Jehovah the absolute, self-existent, almighty and eternal Being, Creator of heaven and earth, the God of Abraham, Isaac, and Jacob, as the God of Israel (*Exod.* vi. 2; xiii. 5; xix. 3, *seq.*; xx. 2, *seq.*). Here the universal Lord enters into a peculiarly close relation with the Hebrew race, involving special communications of light from himself, and peculiar duties on the part of that people. Hence also it appears that Mosaism was not a new religion, but a development of the patriarchal. Its founder built his church on pre-existent materials—such as established and recognised truths, prescriptive usages, and venerable recollections, making this great truth the corner-stone of the edifice, namely, 'Hear, O Israel, Jehovah is our God, Jehovah is one' (*Deut.* vi. 4). Doctrine leads to morals. If Jehovah is the God of Israel, Israel belongs to Jehovah. Hence, in the fullest sense of the term, every Hebrew was God's. Obedience was an obvious duty. Jehovah, moreover, was the sole Lawgiver and King. His will was emphatically expressed in the Ten Commandments, which formed the germ of the whole polity. As Jehovah was

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the sole possessor and master of the nation, so did its members all belong to him—their bodies as well as their minds. If, therefore, he thought fit to allow those bodies to be redeemed, still were the Israelites liable to pay such services as he might require. Thus the civil and the ceremonial law ensued from the great fundamental doctrine so pointedly set forth in the words just cited (Deut. v.). Hence also arose the general equality of all Israelites; and as, under God, they stood on a level, minor distinctions disappearing before the great relation borne to the one Sovereign, Ruler, and Judge,—and as this great Being saw fit to give the Israelites a land of their own, in which wealth and power were to be gained by agriculture, so did a division of the land of necessity ensue, tribal and family distinctions were sanctioned and perpetuated, while history was encouraged in the rudiments of genealogical registers, and still more in the records required in the transmission, if not given in the enactment of ceremonial observances. These outward acts were more or less of a symbolical nature. They thus acquired a moral import and value, and rose into importance. It is an error to limit the morality of Mosaicism to the Ten Commandments, though that digest of law will not suffer in comparison with the laws of the Twelve Tables and similar compilations; but to the well-instructed eye of a pious Israelite, every part, every act, every dress, if not every ornament, appears to have conveyed a moral signification, while the whole combined to carry his mind to God, and make him, as a Hebrew, feel himself one of a great spiritual corporation which embodied high spiritual truth, had a high spiritual mission, and was working a great religious and providential work. Viewed in this light, the complexity and minuteness of the ceremonial law acquire importance, and the polity, seen as a whole having great moral aims and tendencies, appears in a favourable light, and reflects high and lasting honour on him from whom it emanated. We are thus led to find a reason and a justification of the veneration in which the law of Jehovah was held by pious Israelites, and can understand how with propriety they could ascribe to it qualities such as those mentioned in Ps. xix. 7, *seq.*

We have spoken of the law as it was in its ideal state. The actual observance of the people fell far below the aim of the legislator. For many centuries the Hebrew nation manifested idolatrous propensities, and so struck a blow at its vital part. Kings, priests, and people, forgot God, and would for ever have disowned his sovereignty but for the faithful rebukes of prophets. And at a later period, when they were at length converted to monotheism, they, in their carnal minds, too easily lost from sight the spi-

ritual import of the law, which they caused to degenerate into an unmeaning and profitless system of outward observances, loaded with learned errors, grave, trifling, and human traditions. This degeneracy prepared the way for its own dissolution. Yet, like the fabled phoenix, even in its death it gave birth to Christianity. In comparison with the religion of Jesus, the Mosaic law must in the nature of things suffer greatly (Heb. ix. 10). But while such a comparison was, with Paul and other writers of the New Testament, indispensable, it is no less proper, if we would form a just estimate of the older revelation, to contemplate it in relation to the day when, and the immediate purposes for which, it was given; and in doing this, competent judges must be struck with admiration, and will be ready to admit that, as a code of laws, the Mosaic system far surpasses any ancient legislation.

Among the purposes which the law was designed to answer, was so to educate the conscience as eventually to call forth in each one's mind the knowledge of sin (Rom. iii. 20; vii. 7), without which there can be no true turning to God, and no vital change of the heart; in other words, the law is a pre-requisite to the great work effected in the soul by the gospel.

From this as well as from other considerations, we learn the intimate connection in which the law stands with the gospel. This connection, dimly foreseen by Moses (Deut. xviii. 15), is explicitly declared in the New Testament (John i. 45; v. 14. Acts iii. 22; vii. 37. Gal. iii. 24). The connection, of necessity, involved both what was durable and what was transitory in the earlier religion; what was durable, because, as coming from God to man, it was founded on everlasting relations and conveyed undecaying truth; what was transitory, because, as designed for an early age, it in part lost its fitness when that age was gone; and, as being preparatory, it ceased to be valid when it had produced its result in something higher than itself. Thus the religion of Moses and that of Jesus are seen to be parts of God's universal providence, which, by that process of transition that is an essential condition of human progress, incessantly causes old things to pass away, and all things to become new (2 Cor. v. 17). And, as constituting an essential link in the chain of Eternal Providence, as having a realised aim in the promotion of God's will on earth, as executing a great work in the process of man's education, as one grand step in the onward progress of our race, the law remains for ever, and can no more pass away than any other divine ordinance till all be fulfilled, when it will still survive in its benign effects (Matt. v. 18).

In the New Testament, the word law, from a Greek term, *nomos* (hence *name*, a portion

of the land of Egypt), signifying a division, a province, means, I. dominion, or power (Rom. vii. 2; comp. 1 Corinthians vii. 30); II. precept, or principle (Gal. vi. 2); III. command, as giving a rule of life (Rom. iv. 15; vii. 8, 9); IV. generally an order or manner of conduct (Phil. iii. 5. Acts xxii. 3); V. civil statutes or institutions (John vii. 51. Acts xxiii. 3); VI. the Mosaic polity, the 'law of works,' in contradistinction to Christianity, the 'law of faith' (Rom. iii. 27; comp. ix. 31); VII. the law of Moses considered in relation to certain requirements (Luke ii. 22. John vii. 23); VIII. the laws of Moses in general (Matt. xxiii. 23. Acts vi. 13; xv. 24). 'Those under the law' are Jews (1 Cor. ix. 20; comp. Rom. ii. 12; iv. 14). The passage in Gal. ii. 19 seems to mean that Paul, in virtue of the divine ordination ('law') respecting the salvation of the Gentiles, had bidden farewell to the law (of Moses). Compare Rom. vii. 6, where read with the margin, Griesbach and Tischendorf, 'being dead to that' (vi. 2). In the epistle to the Romans, as well as in that to the Galatians, care must be taken to discriminate the exact meaning of law, which signifies the entire Mosaic economy (Rom. iii. 28. Gal. ii. 16)—or some part of that system, its promises, its threatenings—or God's natural laws considered as promulgated in the law of Moses (Rom. ii. 14, 15, 25—27; iii. 31; xiii. 8, 10. Galatians v. 4); whence 'the law' means, the law viewed as published by Moses, and in its moral relations (Rom. iii. 19; v. 13. Gal. iii. 2—24). 'The law,' by the figure which puts the contained for the container, also signifies the book of the law, the Scriptures of the Old Testament, or the Pentateuch (Matt. xii. 5. Luke x. 26. John viii. 17. 1 Cor. xiv. 21. Gal. iii. 10). Reference is probably made to tradition in 1 Cor. xiv. 34.

The law was in the days of the apostles read in the synagogues (Acts xiii. 15). The custom arose 150 years before the birth of Christ. It was read in portions, or divisions, ascribed to Ezra. The five books of Moses, termed the Law, were divided into 54 chapters; so that on each sabbath of the (lunar) year one portion might be read. When the year contained less than 54 weeks, two or more portions were read together. When Antiochus Epiphanes burnt 'the law' and forbade its being read, the Jews chose portions from the prophets, which in sense corresponded with those of the Pentateuch, and these they read in the synagogues. When they were again allowed to read the law, they continued to read also the prophetic portions. A portion or chapter of the kind was termed *kaphare*, or dismissal, because when the reading was terminated the congregation was dismissed, unless any member of the synagogue arose and delivered an address. This exception explains the question of the rulers of the

synagogue made in the verse referred to above.

The Roman law, as being that of the military superiors of Judea, was more or less introduced into the usages and language of the people and the practice of the courts. In Matt. v. 25, the words refer to a legal usage among the Romans. Parties among them suing each other at law might, on their way to the tribunal, come to a good understanding. If this was not effected, the accuser required the accused to go with him before the Prætor. Should the latter refuse, the former, calling in a witness, might enforce compliance (comp. Matthew xviii. 28). Still, should the accused, while on the way, effect an accommodation, the matter was terminated. Comp. Luke xii. 58.

LAZARUS, an abridged and Grecised form of the Hebrew Eleazar, is the name under which Jesus spoke of the beggar (hence *lazaretto*) whom, in his parable, he set in contrast with the rich man that fared sumptuously every day (Luke xvi. 19, *seq.*). The latter denotes the Jews, the former the despised and hated Gentiles. There is no reason to suppose, with some, that a real person, by name Lazarus, formed the subject of our Lord's brief discourse. Probably, the heathen form of the name Lazarus may have suggested it as the denomination of the representative of the Gentile world, while there is much skill and delicate feeling manifested in Christ's avoiding to mention his fellow-countrymen by name as those intended under the general description of the 'rich man.'

Of course, as this parable was intended to operate immediately on the minds of Jews, its imagery and forms of thought are such as they were familiar with. It is characteristic of the universal spirit of the gospel of Luke, that he alone of the evangelists has recorded this parable.

LAZARUS was also the name of the friend of Jesus (John xi. 3), the brother of Mary and her sister Martha, of Bethany, in whose abode the Saviour appears to have found a home, whom he raised to life after he had been dead four days, and whom, as being by his very existence a visible and resistless proof of the divine power of Jesus, the Jewish authorities, in their insane and inveterate hatred, contemplated putting to death. In the defectiveness of our narratives we are unable to say whether those enemies of the gospel were deterred by a fear of thereby giving a fresh impulse to the already too prosperous cause of Christ; and are equally deprived of the means for determining how Lazarus acted in the woful tragedy through which his friend and benefactor passed, partly as a consequence of the benefit conferred on himself. According to an ancient tradition, Lazarus lived thirty years after his restoration, being then thirty years of age. With this stands in opposition the Western legend,

that Lazarus, with Martha, proceeded into France, and preached the gospel at Marseilles.

The tomb of Lazarus is shewn on the edge of the village of Bethany. It is not easy to determine whether this is a natural cave, remodelled by human labour, or wholly an artificial excavation; most probably, the former. The entrance is about three and a half feet high, and two feet wide, immediately after which a descent is made, by twenty-seven stone steps, into a dark room about nine feet square. In its sides are four niches for the reception of bodies, and there is one fractured sarcophagus. Three more steps lead through an excavated passage into an arched chamber eight feet square by nine in height. This might readily be taken for an ancient Jewish tomb, which it sufficiently resembles in its form and construction. If this is indeed the sepulchre of Lazarus, which there seems good reason for doubting, his body probably rested in the particular apartment just described; the first room, with its niches, serving the double purpose of a family sepulchre and of an ante-chamber to the second, after the style which prevails in several apartments of the tombs of the kings north of Jerusalem. The possession of such a sepulchre supposes the possession of considerable wealth by Lazarus and his family. That they were rich we should naturally infer from several facts mentioned by the evangelists. They extended a liberal, and what, upon the whole, must have been an expensive, hospitality to Christ and his numerous retinue of disciples, who seem often to have retired to the bosom of this friendly family for repose and social enjoyment. The box of very precious ointment which was poured upon our Saviour's head in Simon's house, and which called forth the rebuke of Judas, was an offering from Mary, the sister of Lazarus. The large concourse of Jews who, upon the death of Lazarus, resorted to Bethany to sympathise with the bereaved, is a sufficient proof that it was a family of note and substance.

We may mention as an illustration of the tomb of Lazarus, one still found on the base of the mountain on the western side of the sea of Tiberias. It is approached through a cut in the rock leading to a semicircular recess, in the rear of which a square entrance opens into an arched chamber. Here are three sarcophagi on the right, with as many on the left, hewn in the rock on a level with the floor, and entered by small square doors.

We have entered into these particulars rather because, while illustrating the general subject of Jewish sepulchres, they serve to show how utterly improbable is the supposition which, in order to escape from the fact of a miracle having been performed in the raising of Lazarus, makes him to have been revived from a swoon or a sickness,

mistaken for death (comp. xii. 1), under the effects of aromatics employed at his burial, and the repose and fresh air of the grotto in which he was laid. To say nothing of the obvious unlikelihood that his loving sisters should, through mistake, have interred their brother alive; to say nothing of the cramping and benumbing effects on a sick person of the swathing bands of death; omitting to urge that the *taled*, or head-cloth, in which it was customary to envelop the head and face (xi. 44; see also i. 215), could not have failed to cause suffocation, if life were not already extinct,—we find in the account above given of the structure of the tomb, reason sufficient to deny that any reviving virtue could be found in that abode of death, the narrowness of whose space and the dampness of whose air would combine with the overpowering odour of the strong perfumes, rather to extinguish any remaining spark of life than give to its tenant the power requisite of himself to burst the bars of his prison, and 'come forth' up into the eye of day. It is needless to add, that when he did appear, Lazarus was still enveloped in his 'grave-clothes' (44); because the hypothesis is constructed with an entire disregard of the recorded facts. We think it both more easy and more ingenuous to reject the whole narrative at once, than thus to attempt an explanation, on what are called purely natural grounds, of what the narrator obviously regarded, and intended to set forth, as a wonderful instance of the exercise of God's power in and on behalf of his Son.

This prodigy was wrought by our Lord with a view to create in its spectators a belief in him as the special Messenger of God (42). With this view our Lord, by an express act of prayer, connected the performance of the miracle with the exertion of his heavenly Father's power (42). Take the appeal thus made in conjunction with the character and mission of Christ, and the argument was unexceptionable and convincing. Stated in general terms, the argument was this—the God of Abraham, Isaac, and Jacob, attests the divine mission of Jesus, who goes about doing good, by empowering him to raise his friend from the dead. For those to whom the appeal was made we can see no ground of objection. They held that God had of old wrought miracles for his own good purposes; they held that he would enable the Messiah to work miracles; they had strong presumptions in his life and doctrine that Jesus was the Christ; and therefore, when they saw him at a word restore Lazarus to life, with the supplicated and avowed aid of God, they had every reason for believing that God had sent him. Many did so believe. That others were only made active in their hostility to Jesus, is only one among many painful evidences of the blinding efficacy of a wicked heart. The fact that

did believe rests not merely on the word of the historian (45), but is traceable in minor incidents found in his narrative (53, seq.; xii. 1—19). Indeed, the point is the point of transition to the great recorded after it in John's Gospel, all which more or less immediately depend on a cardinal transaction.

The faith of the spectators of the miracle was a source, and a valid source, of comfort to men of later times; for we are thus furnished with a sufficient cause of the real events which, without this miracle otherwise, would appear sometimes unaccounted for and at others impossible. And while thus of necessity carried back to the words of the first disciples as the inspiring of their indomitable and all-conquering faith, we see also that their convictions founded on grounds which, at least to the Jews, were perfectly valid and satisfactory. The evidence of miracle in the abstract, still it be time enough to discuss the question, when an abstract miracle shall have been performed, but not say performed, but intelligible. With such mere notions, however, the Scripture has nothing to do.

The necropolis in the valley of Hinnom, investigated tombs which throw light on the subject. In the rock is one which is entered by an ornamented opening, the upper part of which is still covered by a stone door. The door is on the upper part fixed by hinges in corresponding holes in the rock, and below is fastened on the jambs. The grave was opened by rolling the stone from below. Another method of securing the tomb, was by a bar of iron which ran across a stone rolled up to the mouth of the cave, and was fixed in the wall. This explains the form and the position of our Lord's tomb (Matt. xxvii. 66). The seal was applied at the point where the stone was fastened into the rock. The interior of the half-closed tomb mentioned above is adorned, and still presents a good specimen of the formation of a Jewish sepulchre hewn out in the rock (60). Through the opening you enter a vaulted chamber of about four feet square, with half-columns cut out of the side walls, the capitals of which are of the Ionic order. On the right and the left of the entrance are small chambers, or niches, each with a sarcophagus cut out of the rock. Opposite the entrance is a second door, which leads to inner chambers, each with a sarcophagi, or niches in the wall into which corpses were put. These correspond with those given in the Jewish idiosyncrasy of Jewish rock-tombs.

LEVEN (L. *levo*, 'I raise'), so called because 'raising' the dough and so making bread 'light,' the original of which is correctly translated by Wickliff, 'sour' (so in German, *sauerteig*), represents words which signify to be 'sour' and

'sharp' as a natural consequence of fermentation. That the Egyptians were acquainted with the operation and effects of yeast, seems probable in itself, and from the high loaves that are seen on the monuments. The Hebrews were at an early period familiar with leaven, which they commonly prepared from the dregs of wine or from must, or from dough allowed to remain in water some days. When in haste, they baked their bread without yeast (Gen. xix. 3. Judg. vi. 19), as is at present done among the Bedouins. In this fact lies the reason of the law which commanded the Passover to be celebrated with unleavened bread; which thus became a perpetual symbol of the haste with which the nation had quitted Egypt (comp. Exod. xii. 9, 11, 14). According to the law, for seven days unleavened bread was to be eaten (15. Deut. xvi. 15; comp. 1 Cor. v. 7); and, in obedience to later authorities, in the night before the 14th Nisan, great care was taken in every house to remove from it every portion of leaven, which, when found, was commonly burnt. No meat-offering was to be made with leaven, which was not to be burnt in any offering (Lev. ii. 11). This disallowance may have been derived from the idea that fermentation is a process involving destruction. On the contrary, at Pentecost the loaves, which represented ordinary human food, were to be made with leaven, as being probably conducive to digestion and health (Lev. xxiii. 17). The bread which was offered with thank-offerings was also leavened (Lev. vii. 13).

LEBANON (H. *white*), a much celebrated mountain in Syria, which, springing from the Taurus, runs southward, and having in its more imposing masses formed the northern boundary of Palestine, sinks down into the lower hills which, dividing, constitute the valley of the Jordan and the ridges of Judea, and then rise as they go until they reach the elevation of the mountains at the southern extremity of the peninsula of Sinai. Lebanon, viewed in itself, consists of two parallel ranges, divided by a wide vale, called *Cœle-Syria*, or *Bekaa*. Of these two, the western was specially denominated Lebanon by the Greeks, while its opposite received the name of *Anti-Lebanon*. This distinction was unknown to the Hebrews, with whom Lebanon stands for the mountain in general, or rather the southern extremity of *Anti-Lebanon*, which runs down to Tyre, and with which, as forming a part of their country, the Hebrews were acquainted. The mountain throws out also an eastern arm, which forms Hermon and gives rise to the Jordan. Lebanon consists chiefly of limestone, to whose white summits, as much as to the highest of them being covered with perpetual snow, it owes its appellation, *Lebanon*, or the *white mountain*.

Varying in elevation, it reaches to the

height of 10,200 feet. The entire district is steep and full of cliffs and precipices:



LEBANON IN THE DISTANCE.

the eastern border is unfruitful; the western admits of culture. On the contrary, in the Anti-Lebanon range, the eastern is fertile, the western barren. The ranges present their bare sides to each other, so that the valley which they form is bordered by desert uplands. The only considerable rivers are the Jordan and the Orontes. In general, Lebanon, compared with other high lands, is poor in water, for from eight to nine months in the year no rain falls. This fact may in part be ascribed to the general absence of trees. The ancient wealth which Lebanon possessed in cedar and other trees has long disappeared. All that remain form a wood of about a mile in circuit (see CEDAR). The chief products of the district now are silk, tobacco, oil, cotton, and wine (Hos. xiv. 7). One species, namely, its so-called gold wine, is highly valued among the Christians of Syria. The present population of the district amounts to 1,400,000.

In ancient times, Lebanon, being well covered with trees, of which some were odoriferous, was famed for its grateful perfumes, as well as its vegetable riches, and the streams of water which it sent from its western sides into the sea (Cant. iv. 11, 14, 15. Hos. xiv. 7, 8).

By 'the valley of Lebanon' (Josh. xi. 17), Cœle-Syria is hardly meant, but some vale running from the mountain southwards into Palestine, perhaps that in which Banias (Dan) lay. 'The wood of Lebanon' (Cant. iii. 9) has been said to be cedar; but Lebanon produced trees of various kinds, and it is not easy now to determine to which of these this distinctive appellation was applied.

By 'the tower of Lebanon' (Cant. vii. 4) is meant, either an elevation or some elegant edifice on the mountain which commanded a view of the paradise in which lay Damascus. 'The house of the forest of Lebanon,' built by Solomon, was a palace constructed of wood from Lebanon, or placed in some lovely spot within its limits. To Palestine, which was poorly supplied with wood, the trees of Lebanon were of great value, and became objects of high regard and pleasurable associations (comp. 1 Kings v. 14. 2 Kings xiv. 9. Ps. lxxii. 66; xcii. 12. Cant. iv. 8). The mountain itself, from its huge masses and imposing aspect, came to be a symbol of grandeur (Is. xxxv. 2; lx. 13).



LEBANON.

LEECH, or HORSELEECH, mentioned only once in the Bible (Prov. xxx. 15), is a small water serpent, noted for its thirst for blood (whence, probably, the name, from a root denoting earnest desire; comp. *lecherous*, *lickerish*, *L. ligurius*). Its Hebrew original, *galoukah*, whose root-form has the two essential letters *l* and *k*, of the words above given, has passed through the Arabic into the word 'ghoule, a fabulous female monster delighting in destroying men, disinterring dead bodies, and dealing in tragical rites;—a blood-sucker, a vampire. Appropriately is the leech, whose two daughters show how insatiable they are by always crying 'Give, give!' set at the head of the four things that are never satisfied (15). In the *galoukah* of Proverbs, Herder saw the Destiny of oriental fable, which, like 'hell and destruction' (xxvii. 20), is 'never full.'

In Syria, brooks and basins of fountains abound with leeches, which often cause men and horses great annoyance by getting into their mouths. When a horse is the sufferer, the leech fixes itself in the soft parts of the

inner mouth, and remains there some days before it becomes swelled to a size sufficient for its detection and retraction. The accident is sometimes very injurious to human beings. Many of Bonaparte's soldiers in Egypt were bled into a consumption by leeches taken into the mouth with their drink. The Arabs, when they have a doubt, strain the water.

LEES (G. *liegen*, F. *lie*), that which *lies* or is at the bottom, *sediment* (L. *sedeo*, 'I sit'), stands for the Hebrew *shmareem*, which, from a root having the idea of thickness, is translated also 'dregs' (Ps. lxxv. 8). 'Wine on the lees,' in Is. xxv. 6, signifies clarified wine, having the rich flavour and odour (Jer. xlviii. 11) of the fruit extracted by a slow process, in remaining in contact with the sediment deposited during fermentation. In order to promote clarification, wine was passed from vessel to vessel. The omission of this process caused the liquor to be thick and heavy. Hence 'to be settled (thickened or curdled) on the lees,' means to be stupid and indolent (Jer. xlviii. 11. Zeph. i. 12).

LEGION (L.), a body of Roman soldiers consisting of from three to six thousand and more men (see CENTURION); hence a large, indefinite number (Mark v. 9. Luke viii. 30; comp. Matt. xxvi. 58). This is one of those Latin words which, agreeably to the written history of the times, show that Judea was in the days of our Lord under the foreign yoke of the Romans. How deeply imprinted on the popular mind that galling burden was, appears from the fact, that (and in the text cited above) the Gadarene maniac employed this military Roman term. His doing so also aids us to see that his notions on demoniacal possession were of an impure, earthly origin.

LENDING (T., connected with *loan*, G. *darlehen*) was enjoined on the Israelites as a duty which they owed to their needy brethren, from whom they were not allowed to take interest, though they might take interest from foreigners (Deut. xv. 7, 8. Exod. xxii. 25. Ps. xxxvii. 20). In degenerate times, usury was taken (Ps. xv. 5) and severely condemned (Prov. xxviii. 8. Ezek. xviii. 8. Jer. xv. 10). In its condemnation we see reason to think that the laws of Moses on this point were not totally neglected, since their influence is traceable in the moral sense of the nation. Pledges might be taken, but were to be restored (Ezek. xviii. 7), and should not consist of the widow's ox (Job xxiv. 3) or the hand-mill (Deut. xxiv. 6); and if the large cloak that enveloped the body, and sometimes was the only article of dress, were taken, it was to be returned before night, when it would be specially needed (Exod. xxii. 26, 27. Deut. xxiv. 12, 13). In the latter passage, rudeness and force in obtaining the restoration of the

loan are strictly forbidden. In the sabbath year, hence called 'the year of release,' debts and mortgages were to be universally given up (Lev. xxv. 25, *seq.* Deut. xv. 1, *seq.*), when an Israelite who had sold himself to a brother was to be set at liberty (Exod. xxi. 2. Lev. xxv. 2, *seq.*). It was, however, expressly forbidden to compel a creditor to serve as a bond-servant (Lev. xxv. 39). Yet the law appears to have been broken (2 Kings iv. 1), and in later periods oppression on the part of the creditor was not uncommon (Is. l. 1. Neh. v. 8. Matt. xviii. 25); and under the Romans, the rigour which marked their own code, and which more than once brought their state to the brink of ruin, seems to have intruded itself into the usages of the Jews (Matt. v. 26; xviii. 30). In relation both to this severity and to the Mosaic requirement that an Israelite should lend to a brother without interest, our Lord, as a part of his general code of benevolence by which he completed the law, commanded his disciples to lend to the indigent, whatever their country, 'hoping for nothing again' (Luke vi. 34, 35).

The ordinances of Moses in regard to loans must be viewed in their connection with his agrarian laws, which, making God the sole owner of the land, imposed as of right such burdens on its possessors as seemed good to him for the promotion of the general welfare, the support of an approach to equality of social condition, and the particular benefit of the ordinarily neglected class, the poor and indigent. Loans might the more readily and safely be made where in general they were sure to come back in a few years. The system was in accordance with the general tenor and aims of the Mosaic polity. It manifested special care towards those who were most in need of care. It tended to restrain the Hebrews from trade with foreigners and keep them an agricultural people. It prevented gorgeous wealth and abject poverty—the two great evils of our present social condition—evils which are full of danger. The particular requirements of the Mosaic law are not binding on Christians, but they may learn from them a lesson of benevolence. The present disposition of landed property, founded solely on the right of conquest, needs mitigation by virtue of the influence of high moral considerations, which political economy cannot, and popular systems of religion will not, furnish. Money is indeed property, and for its use those who own it may legitimately claim a fair return. But the wealth, not the labour, of a country, should be made to bear its burdens. Were this the case, the indigence which leads to borrowing would, under a good system of education, disappear. Meanwhile, most needful is it that the iron rigidity of our present

system should be softened by the genial spirit of Christian love.

The passage in Matt. xviii. 25, in which the creditor sells not only the property, but the wife and children, of his debtor in order to procure payment, points to a too general practice in the ancient world, by which children were held responsible for their fathers' debts. Among the Athenians, if a father could not pay his debts, his son was obliged to perform the duty, or lie in prison till he died. From the danger of such a fate was Cimon rescued, when suffering imprisonment on account of a fine to the state incurred by his father, Miltiades, who gained the battle of Marathon and died in prison because unable to pay the same penalty. Indeed, in Athens, Rome, and Asia, children were sold into slavery for the liquidation of their parents' debts. The compulsion used by the creditor in verse 28, was allowed by the Roman law. The 'tormentors' mentioned in verse 34, were a species of inquisitors, who were even enjoined to employ force in order to extort from imprisoned debtors a knowledge of their resources and compel them to make payment. Those who could neither by themselves nor their friends satisfy their creditors, were left in the power of the latter. See *Rosenmüller Morgenland*, v. 70.

LENTILES (*L. lens*, 'a small bean') are a species of vegetable, of the leguminous kind, comprising beans, peas, and other eatable pulse, which grew abundantly in Egypt, the actual preparation of food from which, in Wilkinson's opinion, may be seen in painting on the monuments, and which is still used in Western Asia for making 'a pottage'—to use the words of Shaw—'of a chocolate colour;' hence the term 'red' applied to this palatable dish in the narrative of Jacob and Esau (Gen. xxv. 30; compare 2 Samuel xvii. 28; xxiii. 11. Ezekiel iv. 9). Lentiles formed a staple article of food among the people of Egypt, the parts of which nearest Palestine, the neighbourhood of Pelusium, produced the best. Not remote is the only district of the Holy Land, namely Philistia, where Scripture presents it as actually growing (2 Sam. xxiii. 11). If the lentil was common in the country, it is curious that we find so little said of it in the Bible. Hence we incline to the opinion that, as the produce of another though neighbouring land, it was comparatively rare with the patriarchs, and so was regarded by them as a dainty—a view which seems to afford aid in the explanation of Esau's surrendering even his birthright for a mess of pottage.

LEOPARD is the English rendering (Cant. iv. 8. Isaiah xi. 6. Jer. v. 6; xiii. 23. Hos. xiii. 7. Habb. i. 8) of a word, *namehr*, which, according to the passages just referred to, denotes a swift, spotted animal,

living in mountain districts, yet lurking in the haunts of men. We are safe in adding that it was one of the greater spotted cats; but whether the *felis leopardus* (leopard), or *felis pardus*, is not so clear. Nor, indeed, do these two animals appear to have been quite satisfactorily distinguished. Winer, however, and Smith decide in favour of the panther, which is found in Syria, and appears anciently to have abounded in Palestine. In Dan. vii. 6, the third kingdom is denoted by Panther, in allusion to the celerity with which Alexander carried his conquering arms from west to east.

LEPROSY (G.), a disease indigenous in Egypt and Asia (comp. 2 Kings v.), was one of the most destructive plagues incident to the Israelites (Deut. xxiv. 8; comp. 2 Sam. iii. 29. 2 Kings v. 27); which is, therefore, mentioned as among the severest of God's punishments (Numbers xii. 9, 10. 2 Chron. xxvi. 19), and on account of being under the influence of which, ancient historians have fabled that the Hebrews were driven from Egypt. The leprosy, which first appears in the skin, and then, entering the cellular texture, slowly spreads over the body, even to the bones, marrow, and joints, is easily propagated, so as to extend to children of the fourth generation (2 Sam. iii. 29), in such a manner that the disorder gradually loses its virulence, and at last appears for the most part only in foul teeth, offensive breath, and sickly looks. The development of it is promoted by damp, marshy air, want of cleanliness, and eating fat, oily food.

Two kinds of leprosy may be specified: I. *the white leprosy*, which prevailed among the Hebrews (2 Kings v. 27. Exod. iv. 6. Numb. xii. 10), and was hence called *lepra Mosaica*. Descriptions of it may be found in Lev. xiii. (comp. 2 Chron. xxvi. 19). In decided cases, the entire skin assumes a glassy white, swollen, and strained appearance; on the forehead, nose, &c., it is dry as leather, yet soft; it sometimes bursts so as to form ulcers. The extremities swell, the nails fall off, the eyelids turn up, the hair comes away (Lev. xiii. 42), or is covered with an ill-smelling scab. The senses lose their susceptibility; the eyes part with their brightness, are very tender, and gutter always; from the nose runs a filthy liquid. At last the sick person dies of wasting, tormented with thirst. Sometimes the leprosy breaks out of itself, and the leper becomes white from the crown of his head to the sole of his foot (Lev. xiii. 12, seq.; comp. 2 Kings v. 27).

The second kind is termed *elephantiasis*, 'the botch of Egypt' (Deut. xxviii. 27), in which country it is indigenous. It is characterised by blotches and buttons on the face and on the limbs, which have the size at first of a pea, and then of a walnut or

hen's egg. Severe pain is not connected with the disorder, and eruptions appear to only a small extent. Towards the end arise ulcers which are not very painful, but give out a bloody and offensive matter. The extremities gradually die, and as the ulcers destroy the bones and sinews, separate themselves from the body. The countenance swells and shines; the look is fixed and wild; the eye is globular, and runs continually; all the senses are dull (Job xvi. 16); the voice becomes weak; the speech can scarcely be understood; even entire dumbness sometimes ensues. Then also arise an insatiable voracity and sexual impulse. The disorder of the mind sometimes reaches the highest degree of melancholy. Night is troubled by want of sleep and by frightful dreams. The elephantiasis often falls into the feet, which then swell terribly, becoming hard and tight, so as to resist impressions from the fingers, and acquire a chapped, scaly kind of skin. The patient in other respects feels well, and may live twenty or more years. A remedy has not yet been found. Death often ensues suddenly after a fever, sometimes in consequence of suffocation. Most have accounted Job's disease to be the elephantiasis (Job ii. 7; comp. Deut. xxviii. 27, 35), with peculiarities of which several of his symptoms accord (xvi. 8; xix. 20; xxx. 14), while others (vii. 5; xvi. 8; xix. 17) are thought to correspond better with the black leprosy, to which Jahn gives the preference and Wiener inclines. The two may be mingled; in poetry a strictly pathological description is not to be expected.

As leprosy was common in Palestine, its great lawgiver directed special attention to this frightful disorder. With wonderful accuracy did he (Lev. xiii.) set forth the means of knowing (*diagnosis*) its commencements. He consigned the care and treatment of sick or suspected persons to the priests. When they declared a person to be afflicted with leprosy, he was held to be unclean, and as such cut off from intercourse with others, his unhappy condition being made known by clear outward signs (Lev. xiii. 45). Generally, lepers were obliged to keep without the city (40. Numb. v. 2, *seq.*; xii. 10, 14, *seq.* 2 Kings vii. 3; xv. 5. Joseph. Apion, i. 31. Antiq. iii. 11, 8. Jew. War. v. 5, 6). They do not appear to have been confined, but, as now, wandered about (Matt. viii. 3. Luke v. 12; xvii. 12), yet keeping at a distance from others (xvii. 12). According to Lightfoot, they were not even excluded from the synagogue. He who had been cured of the leprosy was, under the direction of the priests, to go through certain ceremonies and acts of purification (Lev. xiv.; comp. Matt. viii. 4).

LET (T. Saxon *laetan*, 'to hinder;' comp. *late* is, in Rom. i. 13 (comp. Numbers xxii. 6, *marg.*), an old word signifying to delay, impede, and prevent. It is found and ex-

plained in the legal phrase, 'without let or hindrance.' Shakspeare (Hen. V. 6, 2) says,

'And my speech entreats
That I may know the *let*, why gentle Peace
Should not expel these inconveniences,
And bless us with her former qualities.'

LETTER (F. *lettre*, 'a letter of the alphabet,' from the L. *littera*, and that probably from *lino*, 'I smear,' as letters were among the Romans formed by marks made on wax spread on tablets, and obliterated to obtain a smooth surface on which to form others, by the inverted or broad end of the *stylus* or pen), which in Luke xxiii. 38, refers to the signs of the alphabet, generally in Scripture denotes an epistle, being used in both the singular and the plural form (Ezra iv. 7. 2 Kings xx. 12); though 'letters' in John vii. 15, is equivalent to Jewish learning, the intimation being that our Lord was not, as Strauss represents him, a rabbi, or doctor 'learned in the law.' It can scarcely be doubted that the enemies who had personal knowledge of Jesus, were more likely than a modern speculatist to know what were his real character and resources in regard to human learning and social position. But if the Saviour's wisdom and power were not from below, they must have been from above. His own claims and the tenor of his history correspond with the probabilities of the case (John iii. 31, *seq.*).

'Letter' is used by Paul as denoting the Mosaic polity, more especially in its ceremonial relations (Rom. ii. 27, 29; vii. 6. 2 Cor. iii. 6), the very minuteness of which required the requisite ordinances to be put in writing; so that the world, which has at length gone far in freeing itself from the fetters of the outward observances enjoined by Moses, is indebted to that great man for the promotion and perpetuation, and perhaps to his race for the invention, of letters. See Book.

Letters, that is epistles, are frequently mentioned in the Old Testament as well as the New (2 Kings v. 5. Acts xxii. 5). The earliest letter on record is that which David sent to Joab, commanding the destruction of Uriah (2 Sam. xi. 14); so true is it that the best instruments can be turned to the vilest purposes. Somewhat less discreditable was the letter which Saul desired and obtained of the high-priest, urging on the Jews of Damascus the persecution of the infant church in that seat of bigotry (Acts ix. 1, *seq.*). In favour of mental liberty were the tone and tendency of the letter which was put forth by the apostolic council (Acts xv. 23), and which formed the nucleus of the priceless literature that, in the short space of some forty years, the genius of the new religion caused to appear, and of which its vital power has preserved so much down to the present hour; now, God be praised! never to perish.

In the East, however, letters were, and still

are, by no means so common as with us. Skill in writing not being widely diffused, messages were sent and answers received by word of mouth (Numb. xxiv. 12. Judges xi. 13. 1 Sam. xi. 9. 2 Sam. xi. 23, 25. 1 Kings xx. 5. Job i. 14). When writing was employed (2 Kings v. 5; x. 1), letters were sent by special messengers (2 Kings xix. 14), or were entrusted to travellers (Jer. xxix. 1). The Hebrew princes despatched theirs by couriers (2 Chron. xxx. 6; see *CHERTHITS*). The Persian transmitted their will over the wide extent of their empire by posts, who, in travelling onward, received and gave relief (Eash. viii. 10). Commendatory letters were given in the early Christian church (2 Cor. iii. 1). Royal epistles, if not others, were commonly sealed (1 Kings xxi. 8); a seal to give and clay to receive the impression, are spoken of in Job xxxviii. 14. 'An open letter' is mentioned as a remarkable thing (Neh. vi. 5), probably in this passage intended to intimate contempt.

'Letters of commendation' (2 Cor. iii. 1), which attested the good character of travellers, and bespoke for them the kind attentions of others, were customary of old and among the earliest Christians. This was a natural expression of friendly feeling and good-will. The Jews gave similar letters of recommendation. The Latins also had something similar in their *tessera hospitalitatis*.

Paul received from the high-priest letters to the synagogues at Damascus, with a view to the suppression of the cause of Christ in that city. Wherever the Jews were permitted to live according to their own laws, that is throughout the Roman empire, the synagogue had authority over its members, that is over Hebrews, but not to the infliction of death. The authorities of the synagogues were associated together and communicated one with another for the exertion of general authority over their fellow-believers.

Letters and other documents, instead of being folded for transmission, are in Persia, at the present day, closely rolled, and are sealed by means of a narrow strip of strong paper, like a piece of ribbon or tape, wound tightly around the middle of the roll, and attached by a species of wax or gum. A seal, bearing the name or titles of the writer, is sometimes enstamped with ink upon the roll, where it is fastened. The superscription is written with the pen near one end. The seal, with ink, is used within, instead of the written signature of the author, though sometimes both are inserted. The extensive use and high importance of the seal in the East, forcibly illustrates the figures of Scripture which attach to it such sacred solemnity and authority.

LEVI (H. joined; Gen. xxix. 34; comp. Numb. xviii. 2, 4), the third son of Jacob by Leah, received his name from the assurance felt by his mother that his birth would rivet

her husband's heart to her own, since she had now borne him three sons. When, with his father, Levi had passed into Canaan, and while yet the position of the family in the midst of strangers, if not enemies, was unstable, he took a sanguinary revenge on the Hivites, the son of whose king had abused Dinah, Levi's full sister, at a time when the seniors of the two tribes were coming to satisfactory terms of accommodation (Gen. xxxiv.), and thus, together with Simeon, his fellow-worker in the retribution, brought on himself his father's permanent displeasure, which strongly expressed itself even in the patriarch's last moments, especially by the threat that his descendants should not have a portion of land in the common inheritance (xlix. 5-7; comp. Numb. xxvi. 62).

I will divide them in Jacob,
And scatter them in Israel.

When Levi went down into Egypt, he had three sons, Gershon, Kohath, and Merari (xlvii. 11), through whom he became the founder of a tribe on which Moses conferred special distinction (Deut. xxxii. 8-11; comp. Exod. vi. 18, seq.). Levi reached the age of 137 years.

LEVI, one of the twelve tribes, deriving its origin from the third son of Jacob by Leah, was in the first numbering of the people by Moses found to comprise 22,000 males (Numb. iii. 15, 43), who on the second numbering, shortly before the invasion of Canaan, had not grown to more than 23,000 (Numb. xxvi. 57, 62), an increase so slight that, with so prolific a people as Israel, can be explained only on the supposition that the tribe in the intervening generation had been in the wilderness, or some other situation similarly adverse to well-being and augmentation. While yet in the desert, and while the affairs of Israel were vibrating on a slender point, this tribe came forward of their own accord to punish the senseless idolatry and impious treason into which the people fell with the golden calf (Exod. xxxii. 25). For this service in so delicate a juncture, Moses, who belonged to the tribe, rewarded its members with the best favours he had to bestow, in selecting it for the high service of the sanctuary. In order to render their consecration more binding and impressive, the members of the tribe were solemnly taken instead and in redemption of the first-born, who, in virtue of their being spared when the Egyptians were smitten, belonged as of right to Jehovah (Numb. iii. 5, seq.; comp. Exod. xiii. 12). Since the number of the Levites, 22,000, fell short of the number of the first-born of Israel, 22,273, the surplus of the latter was redeemed by the payment to the sanctuary 'of five shekels apiece by the poll' (45-51).

LEVITES, the descendants of Levi, whose origin as an official body has been described

in the previous article, were divided into two classes, of whom one consisted of simple Levites, the other of *Cohanim*, or priests. Of the three children of Levi mentioned above, Kohath had four sons, the eldest of whom, Amram, was father of Aaron and Moses (Exod. vi. 16—20). The latter, with a rare instance of self-denial, sought nothing for himself in the high honours and holy functions he had to assign, but, in an equally rare freedom from jealousy, made Aaron his brother the root of the sacerdotal order among the Israelites. In the line of Aaron's immediate offspring the priesthood was confined. All the other descendants of Levi formed the Levites, among whom were the descendants of Moses himself. The Levites, divided into families, of which each had a head or *nasi*, were, under the priests, the servants and guardians of the sanctuary, around which they, as its keepers, had their station (see CAMP), and certain offices in connection with which they had to discharge. In the desert, for instance, they bore the tabernacle and its utensils when the camp was broken up (Numb. i. 50, *seq.*). At a later period they guarded the temple, which they opened, closed, and kept clean. Its furniture and sacred things were in their keeping, and by their hands the shew-bread and other requisites for worship were prepared. The revenues of the temple, and its supplies of meal, oil, incense, were under their charge (1 Chron. ix.). Under David, the grand harmonies of the temple-worship were sustained by them. Then, indeed, was it that the Levitical institute began to receive its full development. That monarch, finding the number of Levites to be 38,000 from the age of thirty years, made of them 24,000 assistants to the priests, 1000 in succession every week to each of the twenty-four sacerdotal classes; 4000 were keepers or watchmen of the holy place; 4000 were instrumental musicians employed in public worship; and 6000 administered justice (1 Chron. xxiii. 8, *seq.*).

The installation of the Levites took place once for all with great solemnity, under the direction of Moses himself. The ceremonies consisted of lustrations and sacrifices, and the Hebrews, by their representatives, the heads of the tribes, set them apart by imposition of hands (Numb. viii. 6, 22). At first, the duties of their office began at twenty-five and terminated at fifty years of age (22—26, but comp. iv. 3, 23, 30, 47). At a later time, Levites, when twenty years old, were admitted to their public duties (2 Chron. xxxi. 17. Ezra iii. 8).

The tribe of Levi did not partake in the landed inheritance of Israel, except so far that they had the right of occupying forty-eight towns chosen in the possessions of their brethren, each of which had a suburb of 2000 cubits in every direction. Of these

cities thirteen were assigned to the priests, and the remaining thirty-five to the simple Levites (Josh. xxi. 8, *seq.*). The revenues of the latter arose from tithes of the products of the lands, including fruit trees, and vineyards, as well as cattle, such as oxen, sheep, and goats. In their turn, the Levites paid a tenth of their tithe for the support of the priests. The Levites shared in a second tithe, expended by the Hebrews in peace-offerings and solemn repasts at their periodical visits to the central sanctuary. To these repasts the Levites were invited. Every third year the second tithe was to be entirely divided in every locality among the poor, whether Hebrews or strangers; on which occasions the Levites were not forgotten (Lev. xxvii. 30—32. Numb. xviii. 21. Deut. xiv. 22—29). They had also a part in the spoils of war, though, according to Josephus, they were not required to take part in battle (Numb. xxxi. 47. Joseph. Antiq. iii. 12, 4). The law did not prescribe for them, as it did for the priests, a peculiar costume, though in 2 Chron. v. 12, they appear, when singing, 'arrayed in white linen.' If this were a custom, it must have fallen into disuse; for just before the end of the Jewish kingdom the Levites obtained leave 'to wear linen garments as well as the priests' (Joseph. Antiq. xx. 9, 6), unless the change lay in bringing the garments of the former into a nearer resemblance to those of the latter.

LEVIATHAN is the Hebrew original in English letters, our translators not having been able to determine what animal was meant. A review of the passages in which the word occurs, will make it probable that 'leviathan' is the crocodile.



The term 'leviathan' occurs first in Job iii. 8, where the translator seems to have found a reference to the custom of hiring professional mourners. The passage appears to speak of persons who, in the exercise of fancied occult resources, were thought to possess a power for evil over certain days, and to be able to call monsters from their watery lairs (see ii. 190). The words may be translated—

'Let them who curse the day curse it,
Them who are expert to rouse leviathan'

In Job xli. 1 is another passage containing the word, which Wallbeloved thus translates:

'Canst thou draw out the crocodile with a hook?
Or fasten a cord about his tongue?
Canst thou put a reed into his nose?
Or pierce his jaw with an iron ring?
Will he make many supplications to thee?
Will he speak soothing words to thee?
Will he make a covenant with thee?
Canst thou take him as a servant for ever?
Canst thou play with him as with a bird?
Canst thou bind him for thy maidens?
Will the companies (of merchants) purchase him?
Will they divide him among the traders?
Canst thou fill his skin with harpoons?
And with fish-spears his head?
Fix thy hand firmly upon him;
Be mindful of the battle; thou wilt not repeat
(the blow).
Lo, the expectation of him will prove deceitful;
(At the very sight of him, will not a man fall?
No one is so fierce as to rouse him up.'

On which the same learned authority remarks, 'The description can be applied to no other animal than the crocodile (*Lacerta Crocodilus Africanus*, Linn.); and with every thing we know respecting that animal, it accurately corresponds.' This is the opinion of Bochart, whom most writers follow. It is confirmed by these considerations. The crocodile is a natural inhabitant of the Nile and other Asiatic and African rivers; and it is reasonable to suppose that an animal is referred to that was well known to one living in the country of Job, the rather because the appeal is to what he knows of the works of God. The general description agrees with this animal. The crocodile is ordinarily about eighteen or twenty feet long, though sometimes it reaches the length of thirty feet. The armour with which the upper part of the body is covered may be numbered among the most elaborate pieces of Nature's workmanship. In the full-grown animal it is so strong and thick as easily to repel a musket-ball. The mouth is of vast width, and both jaws are furnished with numerous sharp-pointed teeth. The legs are short but strong. Except when pressed by hunger, or for the purpose of depositing its eggs, it seldom leaves the water. It usually floats along the surface, to seize whatever animal comes within its reach. If this method fails, it approaches the bank, and waits in the sedges for its prey. Even the tiger is thus caught and destroyed. A third reason for holding that the crocodile is here meant, is, that a description has just been given (xl. 15, *seq.*) of the hippopotamus (see ВЕНЕМОЯ), and these two were the great river-monsters of the district with which Job was likely to be acquainted. They also appear together in ancient paintings.

In Ps. lxxiv. 14, the leviathan, if the crocodile, the Egyptian prodigy, may be put by metaphor for Pharaoh. In Ps. civ. 26, the

leviathan is represented as being in the sea. If by sea the ocean is meant, then the crocodile is not here intended, except the term leviathan may be taken in the general sense of a monster of the waters. But the Nile itself is sometimes termed sea (Ezekiel xxxii. 2); which word was used by the Hebrews for any large collection of waters, as for the lake of Galilee (Matt. iv. 18; viii. 32). Other great rivers bore the name of sea (Is. xxi. 1. Jer. li. 36).

Isaiah (xxvii. 1) brings before us leviathan as 'the piercing serpent, that crooked serpent, the dragon that is in the sea.' This passage seems connected with the fable of the Jews, who mention a serpent so large that it encompassed the whole earth (see i. 417). A belief of the existence of such a marine serpent is said to prevail still among the Nestorians. Others have here found a reference to Satan. Milton has, not in vain, borrowed from his own imagination when he describes

'— that sea-beast
Leviathan, which God of all his works
Created hugest, that swim the ocean-stream;
Him haply slumbering on the Norway foam,
The pilot of some small night-foundered skiff
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind,
Moors by his side under the lee, while night
Invests the sea and wished morn delays.'

Milton's poetic freedoms may remind us that we are not to expect in Hebrew, more than in any other poetry, especially of ancient times, a strictly scientific enumeration of qualities, or a rigid adherence to verbal congruity. In Ezekiel xxix. 3 (comp. xxxii. 2), reference, however, appears clearly to be made to the crocodile, under the name of 'dragon' (see the article, i. 525); and Winer finds here and in Is. xxvii. 1, the crocodile, adding, 'that in symbolical language the crocodile is the image of Egypt,' (referring in illustration to Ps. lxxviii. 31; comp. Ezek. xxix. 4; xxxii. 2, *seq.*). Knobel (*Der Prophet Isaiah*), however, holds that Isaiah speaks of Babylon, and asserts that the prophet likens the Assyrian power to a serpent in xiv. 29; comp. Jer. li. 84. May not the term here rendered 'serpent,' be loosely applied to the crocodile, or taken in general terms for a monster of the water? Comp. Job xxvi. 13. It is the opinion of Gesenius that the term leviathan, as meaning a twisted animal ('crooked serpent'), may be used of any huge marine creature. The crocodile is, indeed, said by Wilkinson to be a timid animal; but in early history, before he had been so much subject to human influence, he may have been fierce; and the wonder of old excited by those who more or less partially tamed crocodiles, shows that they were then regarded as dangerous to man. The same causes which have long confined them to Upper Egypt, have doubtless modified their nature.

The words of Herodotus are true, that 'some of the Egyptians consider the crocodile sacred, while others make war upon it; and those who live about Thebes and the lake Mæris hold it in great veneration.' In some places it was kept at a considerable expense, being fed and attended with the most scrupulous care; geese, fish, and various meats, were dressed purposely for it; they ornamented its head with ear-rings, and its feet with bracelets and necklaces of gold and artificial stones; it was rendered tame by kind treatment. After death, the body was embalmed in a most sumptuous manner. While these honours were paid in the Theban, Ombite, and Arsinoïte nomes, the people of Apollinopolis, Tentyris, Heracleopolis, and other places, held the crocodile in abhorrence, as being an emblem of Typhon, the evil genius. Hence, probably, arose the notion which makes leviathan the same as the devil—a notion which finds appropriate terms in the epithets 'dragon' and 'serpent.'

LEVITICUS, the third canonical book of the Old Testament. See ΔΕΥΤΕΡΩΝΟΜΥ.

LIBERTINES (*L. liber, free*), according to the derivation of the term, denotes persons who belong to the class of freed-men, which consisted of two divisions: I. those who had themselves been set free; II. the descendants of such. In Acts vi. 9, mention is made of a 'synagogue of the Libertines.' That these were of the Jewish religion is the only thing that is obvious and certain; whether they were Hebrews who had gained their liberty, or Pagan slaves who had both gained their liberty and adopted Judaism, cannot be determined. Another opinion makes these 'Libertines' Jewish natives of Libertia, a city in Africa, in which, among other places, Ptolemy I. settled Hebrews whom he took from Palestine (Joseph. Antiq. xii. 1, 1; Apion, ii. 4). If this is correct, then it would appear that the Libertines, Cyrenians, and Alexandrians, had a common synagogue in Jerusalem.

'LICKING THE DUST,' in Ps. lxxii. 9—an instance of the servile and fawning homage paid in the East to conquerors and monarchs—finds an illustration in these words of Hugh Boyd in his account of an embassy to the king of Candy, in Ceylon:—'The removal of the curtain was the sign for our salutations to be offered. The way in which my companions manifested their reverence was the most humiliating. In nearly a literal sense they licked the dust, while they threw themselves flat on the face on the pavement, stretching out their arms and legs. After this they raised themselves on their knees, and in the most extravagant forms uttered with a loud voice, 'May the head of the King of kings reach above the sun! May he live a thousand years!'

LIFE (*T. Germanu leben*), the state of

conscious existence in contradistinction to death, comes immediately in itself, and in all that supports, continues, and elevates it, from the power, wisdom, and goodness of the Universal Creator; and as being the gift of his bounty, is the source to man of all his happiness as well as his accountability. Life, considered as the vigorous condition of all man's faculties, whether corporal or spiritual, has been gradually improving and becoming a deeper and fuller source of good, in proportion as God's merciful designs have been accomplished in the development of man's higher nature, the subjugation of the earth, and the increase of our acquaintance with the laws on the observance of which our well-being is made dependent. With the spread of civilisation a respect for human life has gained prevalence, which has prevented that blood-thirstiness and waste of human life which disgraced and brutalised earlier stages of society. The tendency of penal legislation has long been of a mild character, so as to give reason for the hope that we are on the eve of a period when the true value of human life will be recognised, and the words of the prophet receive a satisfactory fulfilment (Is. xiii. 12):

'I will make a man more precious than fine gold,
Even than the gold of Ophir.'

This desirable result is a necessary consequence of the true and lofty view of life as the condition, and in its remotest effects the realisation, of the highest moral, spiritual, and eternal happiness, which Jesus introduced into the world, and which he exemplified in his career of sublime benevolence and painful death. Rising above the mere animal life which man shares with the brutes, the Great Teacher proclaimed that our true life consists in moral and spiritual health and vigour, which are so paramount in importance as to throw our mere earthly being into the shade, and in certain junctures to make even death both a duty and a gain (Matt. vi. 25, seq.; x. 39; xvi. 25. John x. 10. Philipp. i. 20—22). In this view, the life to come is the continuation and perfection of our present life. Hence Christians are properly exhorted to 'lay hold on eternal life' (1 Tim. vi. 12; comp. 19), and represented by John as never properly dying (John vi. 50, 51, 58). Death in this view appears what it really is, namely, change, transition, passing from one state and mode of existence into another (1 Cor. xv. 51). As the life to come, understood in this high sense, is the completion and consummation of our earthly existence, so is eternal life emphatically declared to be 'the gift of God through Jesus Christ our Lord' (Rom. vi. 23), who, as God's instrument in the redemption of the world, is 'the way, the truth, and the life' (John vi. 83; xi. 25); 'the author of life' (Acts iii. 15; comp. Heb. v.

9; xii. 2); the benefits of whose work are enjoyed in 'life eternal' by a vital and practical knowledge of the Father and the Son (John xvii. 2, 3).

The passage in 2 Cor. iv. 10—12, seems to mean, that Paul, in bearing sufferings leading to death, in a spirit of fortitude, gave a clear proof that Jesus, as alive, ministered to him strength and grace.

'The words of this life,' in Acts iii. 20, is the doctrine announced respecting God's mercy unto eternal salvation (John vi. 68).

'Life for life' was a part of that law of retribution, *lex talionis*, which Moses allowed and Jesus abrogated (Matt. v. 38, *seq.*). Its general principle, 'like for like,' is exemplified in these passages (Exod. xxi. 23, *seq.* Lev. xxiv. 19, *seq.* Deut. xix. 21), which in practice may have been somewhat mitigated.

The life of man was conceived of as immediately derived from the breath, which itself was imparted by the direct act of the Creator (Gen. ii. 7); whence life was spoken of as in the nostrils (vii. 22). It was also held to be specially connected with the blood (ix. 4), and accordingly blood had a sacred and atoning character (Lev. xvii. 11), and the term became synonymous with 'life' (Deut. xvii. 8), and blood was forbidden to be eaten (Lev. vii. 26), a prohibition which would check men in devouring animals immediately after being slain and while yet warm, and so offer an obstacle to their being brutalised. Comp. 1 Sam. xiv. 32. Genesis xviii. 8.

LIFE, THE TREE OF, was, with the tree of knowledge of good and evil, made to grow in the midst of Eden (Gen. ii. 9), which had the power of causing those who ate thereof to live for ever (iii. 22), to prevent which, in his case, Adam, after he had transgressed, was expelled from Paradise (23). The jealousy here implied on the part of the Creator, as if he would prevent his creatures from knowing good and evil and becoming immortal, is conceived in a spirit which is not accordant with his spontaneous goodness and abounding grace as set forth in the Scriptures, and repeatedly exemplified in the natural world; though such a view of the feeling of the gods, who often appear as subverting schemes of human advancement, and converting prosperity and joy into sorrow, is in no few instances found in heathen writers. Accordingly, we find a 'tree of life' in the sacred books of the Persians. Its name is Hom. Whoever drinks of the sap of this tree becomes immortal (Zendavesta, iii. 105).

LIGHT (T.) in the East has a brilliancy and a depth, and is attended by an intensity of heat and a luxuriance of vegetation, which in these climes can only in a faint degree be conceived. Hence the force of the distich (Ecol. xi. 7),

'Truly the light is sweet,
And pleasant it is to behold the sun.'

'The heavens,' says Russiger (iii. 6), speaking, in relation to Jerusalem, of an early hour on a spring morning, 'were so clear and transparent, that it seemed to the inner eye as if it could look through and behold that glory which in times of yore descended to man in Jerusalem and Bethlehem.' Accordingly, light furnishes to the Biblical writers a source of imagery, to appreciate which we must strain the imagination, or, what is better, familiarise our minds with oriental scenes. With peculiar effect, however, was light used to describe glad emotions—the sunny peace of the righteous mind, the favour of God, and the illuminating power of divine truth (Ps. xcvii. 11; xcvi. 1; cxix. 105. Prov. iv. 18); and its absence, or darkness, with corresponding emphasis, set forth the punishment and wretchedness of the guilty (Is. xiii. 10. Jer. iv. 23); metaphors which have their force enhanced, denoting sudden calamity and the downfall of established religious and civil powers, when even the 'light-bearers' are represented as falling from heaven (Joel iii. 15; comp. ii. 10, 31. Acts ii. 20). Sublime is the figure by which the Almighty is spoken of as clothing himself with light as with a garment (Ps. civ. 2); and with peculiar emphasis is his omniscience described as being that to which light can add, and from which darkness can take, nothing (Ps. cxxxix. 12). God not only dwells in unapproachable light (1 Tim. vi. 16), but is also 'the Father of lights' (James i. 17), and light itself (1 John i. 5), in agreement with which his son and image, Jesus, described himself as 'the light of the world' (John viii. 12; comp. John i. 4), and his gospel is 'marvellous light' (1 Pet. ii. 9).

The sight of the sun when it shone thus gloriously, and the moon walking in brightness, could not fail to attract and enchant the human heart. The fascination with uninformed men engendered idolatry—an 'iniquity' (Job xxxi. 26—28) from which the Israelites were in the main preserved by the strong monotheistic tendencies of their religious polity, and the blessing and favour of Almighty God.

As the rain made for itself a way through the clouds (Job xxxviii. 25), so did light (24), which in Gen. i. 3—5 is represented as independent of the sun and moon, which were created not before the fourth day (14—19). The darkening of the skies was thought to be occasioned by leviathan, or a huge serpent, that stretched himself over its disk, and whose operation was called into activity by day-conjurers, as implied in Job iii. 8, a passage which receives illustration from the Indian fable of Rahu, according to which the darkening of the sun and moon comes from a dragon which has spread himself over them,

and which magicians can call forth or drive away (*V. Bohlen, altes Indien*, ii. 290; comp. Job xxvi. 13).

In Philipp. ii. 15, Christians are exhorted to 'shine as lights in the world'—the reference apparently being to watch-towers or lighthouses. Of these the most celebrated in the ancient world was that which was built by Ptolemy Philadelphus on the island of Pharos, just off Alexandria, in Egypt. On the top of a tower a light was kept burning the night through, as a guide to seafarers and a means by which they might avoid shipwreck. Some of these beacons were of the human shape; the Colossus at Rhodes held in one hand an immense torch. In travelling on land, which in the East takes place to a great extent by night, torches are carried ahead of the caravan (comp. Matt. v. 14. John v. 35. 2 Pet. i. 19).

The 'light shining in a dark place,' in 2 Pet. i. 19, may refer to the small light afforded by the seven-branched candlestick, by which only the darkness of the holy of holies was abated. Other terms employed find their correspondence in fact; for every morning, as soon as the priest, from an elevated part of the temple, saw and announced the dawn, another entered the sanctuary and extinguished four out of the seven lamps, leaving only three to burn during the day (Joseph. Antiq. vii. 8, 3). Other temples and sacred places were dark inside, being originally not places for worship, but abodes of the Deity; in which light was not needed, and darkness was congenial.

John the Baptist is described as a burning and shining light (John v. 35). This is in agreement with a usage of the Jews, who called a wise man a light. Hence, according to the rabbins, Shua (light), Judah's father-in-law, received his name (Gen. xxxviii. 2). A learned rabbi was termed a 'light of the law' (comp. 2 Sam. xxi. 17. 1 Kings xi. 36; xv. 4).

The *fata morgana*, to which there seems to be an allusion in these words of Isaiah (xxxv. 7),

'And the flowing sand shall become a pool,
And the thirsty land springs of water,

is an optical deception caused by the rarefaction of the heated atmosphere, which mocks the traveller, on wide sandy plains, with the prospect of water. We quote the following description of the *mirage* from *Rothen* (271):—'About this part of my journey, I saw the likeness of a freshwater lake. I saw, as it seemed, a broad sheet of calm water, that stretched far and fair towards the south—stretching deep into winding creeks, and hemmed in by jutting promontories, and shelving smooth off towards the shallow side; on its bosom the reflected fire of the sun lay playing, and seeming to float upon waters deep and still. Though

I knew of the cheat, it was not till the spongy foot of my camel had almost trodden in the seeming waters that I could undeceive my eyes, for the shore-line was quite true and natural. I soon saw the cause of the phantasm. A sheet of water, heavily impregnated with salts, had filled this great hollow; and when dried up by evaporation, had left a white saline deposit, that exactly marked the space which the waters had covered, and thus sketched a true shore-line. The minute crystals of the salt sparkled in the sun, and so looked like the face of a lake that is calm and smooth.'

LIGN-ALOES, standing in Numb. xxiv. 6 for the same Hebrew term as in Ps. xlv. 8, Prov. vii. 17, and Cant. iv. 14, is rendered 'aloes,' represents a comprehensive genus of succulent plants, which greatly differ in form, colour, and size. The plant intended in Scripture appears, from the passages above referred to, to have been of great beauty; also to have yielded a strong fragrance. On the latter account it was highly valued by the ancients. It must not be confounded with the common aloe, which, though the best qualities yield some agreeable odour, has an offensive smell and a bitter taste. The odoriferous aloe, named in Hebrew *ahaloth* (whence the English name *aloe*), was used for a perfume of the person, as well as for embalming the dead (Ps. xlv. 8. Prov. vii. 17. Cant. iv. 14. John xix. 39). There are two, if not more, trees which yield this fragrant wood: I. *Aquilaria Agallocha*, a native of the mountainous tracts east and south-east from Silket, in Hindostan; II. *Aquilaria Malaccensis*, a native of Malacca. The wood appears to have been first known in commerce under the name *agila*, which is another form of its Hebrew appellation. It was obtained on the island of Ceylon, or the peninsula of India, by Phœnician traders, who brought the spices and precious stones of the further east towards the western parts of the world. Both the name *aloe* and the plant are of Indian origin.

In John's Gospel (xix. 39), Nicodemus is said to have brought one hundred pounds weight of myrrh and aloes to embalm the body of our Lord. Objection has been taken to this statement as extravagant; but profusion of odoriferous substances and of such as resist the process of corruption, was a sign of munificence and a tribute of respect and affection. Nicodemus was a man of wealth.

The plants more strictly called *aloe* are very similar to the *agave* (called by the gardeners American *aloe*), being of a succulent nature, and having spiny leaves. They are most commonly herbaceous, but are in some cases shrubs and even trees. Like the *agave*, they are used, in those countries where they abound, as hedges for enclosures. The drug called *aloes* is the thickened juice of

the aloe, and is procured by cutting the leaves in pieces, and pressing and boiling them.

The Mahometans, especially those who reside in Egypt, regard the aloe as a religious symbol. He who has performed the pilgrimage to Mecca, and so has become a saint, hangs the aloe over his doorway as a token of his dignity and as a protection against evil. Among the trees and flowers planted by Mussulmans on tombs is a low, shrubby species of aloe, whose Arabic name signifies *patience*, in allusion to the interval between death and the resurrection. The plant is suitable for the purpose, being an evergreen and requiring very little water.

The different kinds of agave and aloe, destined as they are to inhabit countries where the sun has great power and the soil much aridity, and where the rainy seasons have long intermissions, are admirably provided, by their succulent leaves and stems, for the conditions under which they exist.

LILY (*L. lilium*, 'a lily') stands in the New Testament for some kind of liliaceous plant growing wild in the neighbourhood of the lake of Galilee, whose appearance was striking and splendid. These things may be inferred from Matt. vi. 28; comp. Luke xii. 27. But when we attempt to determine the exact flower that our Saviour contemplated, we find difficulty and great divergence of opinions, the rather since several species of lily are indigenous in Palestine. Some understand the tulip, which, equally with lilies, abound even as early as the middle of January. Pococke shows himself inclined to this opinion in these words:—'I saw (March) many tulips growing wild in the fields, and any one who considers how beautiful these flowers are to the eye, would be apt to conjecture that these are the lilies to which Solomon in all his glory was not to be compared.' The majority of suffrages is in favour of the white lily, but it remains uncertain whether it is a native of the Holy Land. Smith gave preference to the *Amaryllis lutea*, 'whose golden, liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature; the fields of the Levant are overrun with them.' Dr. Bowring speaks of it under the name of the Syrian lily, adding that its colour is a brilliant red; its size about half that of the common tiger lily. He saw it in April and May growing in great abundance in Galilee, where it and the rhododendron most strongly excited his attention. This flower, according to Lindley, is the Chalcedonian lily, which, with its scarlet, turban-like flowers, is a stately object.

LIME, in Hebrew *seed*,—this product of oxygen and calcium could easily be obtained from the limestone which forms most of the surface of Palestine,—was obtained among the Israelites, as now, by burning (Is. xxxiii. 12), and employed for purposes similar to

those for which it is used at present (Deut. xxvii. 2, 4). Amos ii. 1, offers something like an anticipation of scientific truth, for bones are a phosphate of lime. The words are, 'because he burned the bones of the king of Edom into lime;' for which Henderson translates, 'because they calcined the bones of the king of Edom' (comp. 2 Kings iii. 27), explaining the act as having consisted in a wanton violation of the sanctity of the tomb by the disinterment and burning of the royal remains. Comp. i. 96.

LINEN (*G. linon*, 'flax'). See CLOTHES and SILK.

LINTEL (*F. linteau*, mediæval Latin, *lintellus* (limen?), 'the upper threshold'), a piece of wood, stone, or iron, which goes across the opening of a doorway or window, joining together the two erect posts, and supporting the masonry above (1 Kings vi. 31). The Hebrew original, *ahyil*, signifies a ram (Gen. xv. 9). 'Lintel,' in Amos ix. 1, and 'upper lintels,' in Zeph. ii. 14, should be rendered 'capitals.' See CHAPTERX.

The exact architectural member denoted by *ahyil* (used sometimes in the plural, as in Ezek. xl. 14), in our version translated also 'post,' or, in the plural, 'posts' (xl. 14), it is impossible to determine; 'lintel,' 'threshold,' and 'columns,' have each had its advocates. It was a part that was distinguished for strength, as we may infer from its being termed a ram. It may also have been wrought into some resemblance to a ram's head or horns.

LINUS (*G.*), a Christian acquainted with Paul and Timothy (2 Tim. iv. 21). Ecclesiastical writers make him first Bishop (Roman Catholic authorities, first Pope) of Rome, differing only in this, that some place him in the office while Peter was yet alive, and others after his death.

LIONS (*G.*) were numerous in ancient Palestine, as may be safely inferred from there being in the Hebrew six separate terms denoting the animal under various modifications (comp. Judg. xiv. 8. 1 Kings xiii. 24; xx. 86). They had their lairs in forests (Jer. v. 6), on mountains (Cant. iv. 8), and in the thick brushwood of the Ghor (xlix. 19. Zech. xi. 3), but have now disappeared from the country. From Prov. xxii. 13, we cannot infer that lions in Judea frequented the ordinary haunts of men, for the words are the extravagant excuse of the sluggard (xxvi. 13). Great as was his strength and fierceness, yet shepherds in defence of their flocks assailed and overcame the lion (Amos iii. 12. Judg. xiv. 5. 1 Sam. xvii. 34), sometimes by the aid of pitfalls (2 Sam. xxiii. 20). Oriental rulers were accustomed to keep menageries of lions in caves constructed for the purpose, into which criminals were thrown. Comp. Dan. vi. 16, seq.

A lion was the standard of the tribe of Judah (Gen. xlix. 19; comp. Rev. v. 6).

LIZARD (*L. lacerta*), a general name for all cold-blooded animals which, in the form of a serpent, have four feet, is the rendering of a word in Lev. xi. 30, *letahah*, which Wellbeloved translates by chameleon (see the article), and Colonel Hamilton Smith takes to be the gecko. Species of lizards are more numerous in the East than with us; and though our translators have rendered by lizard only the word above given, other authorities have given several Hebrew words as signifying lizards of some kind. Modern Arabs use many sorts of lizards as food, but in the Mosaic law they are pronounced unclean (Lev. xi. 29, 30). Of the animals mentioned in these verses, the following are accounted species of the lizard tribe, namely, that represented in our version by 'tortoise,' a kind now known to the Arabs of an arm's length, found in the desert, and not poisonous; that represented by 'ferret,' the noisy and venomous *abu-burs* of the Arabs; that represented by 'chameleon,' it may be the *lacerta stellio*, of an olive brown colour, with black and white spots, and a tail a span long, while even the body does not reach that size; that represented by the word 'lizard,' which Winer describes as a small delicate animal, a span long, found in Egypt near houses; that represented by the 'small,' probably the sand-lizard; and that represented by 'the mole,' which Winer thinks is probably the *lacerta gecko*, but Bochart takes to be the chameleon.

LO-AMMI (*H. not my people*), the name of Hosea's second son by Gomer, given as an indication that God had cast off the idolatrous Israelites. A daughter of the same mother and father received the name of *Lo-ruhamah* ('not having obtained mercy'), 'for I will no more have mercy upon the house of Israel' (Hos. i. 6, 9). A son, the first offspring of the marriage, took the name of Jexreel ('seed of God'). The whole transaction deserves to be studied as illustrative of the prophetic manner of warning and teaching by acts and signs. Comp. Is. vii. 14; viii. 1.

LOD (*H.*), called also Lydda, Diospolis, and in modern times Ludd, a considerable city. Lod, with the towns thereof, built by the sons of Elpaal, lay in the territory of Dan, in the plain of Sharon, not far from the road which leads from Jerusalem to Joppa. It once belonged to Samaria, but was united to Judah by Jonathan (1 Chron. viii. 12. Ezra ii. 33. Neh. xi. 35. 1 Mac. x. 30; xi. 34). Its inhabitants were sold for slaves by Cassius after the death of Julius Cæsar, but were restored to their homes by a decree of Antony. Here Peter restored to soundness Æneas, who had through palsy kept his bed eight years (Acts ix. 32, *seq.*). The place was laid in ashes by Cestius Gallus, the Roman proconsul under Nero. It soon revived, for not long after it was at the head of one of the toparchies of the later Judea,

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and as such surrendered to Vespasian. It was celebrated by the rabbins as a seat of Jewish learning. Under the Roman dominion, a general change of names took place, when Lod, or Lydda, became Diospolis, by which name it is mentioned on coins struck under Septimius Severus and Caracalla. It was early a bishopric of the First Palestine. Lydda is celebrated as the birth-place of the legendary St. George, the patron saint of England, not less renowned in the East than, at a later period, in the West. Here was erected in his honour a church, which is said to have been either built or reconstructed by Richard of England, the renowned crusader. Noble ruins of this edifice still remain, which Robinson saw 'in the bright yet mellow light of the full moon;—the lofty remaining arch towered in imposing majesty, and the effect of the whole, though mournful, was indescribably impressive. It transported me back to the similar but far more perfect moonlight grandeur of the Coliseum' (iii. 49). See LYDDA.

LOIS, the grandmother of Timothy, whose faith, transmitted through his mother, that disciple inherited, and for which he is addressed in terms of praise by his spiritual father, the apostle Paul (2 Tim. i. 5). The inestimable advantage of pious parents is here well exemplified. The faith of Timothy, which was so unfeigned, deep, and operative, as to call forth the apostle's eulogy, owed much of its excellence to Lois and Eunice. Faith, indeed, cannot, like goods and chattels, be handed from mother to child. It is before all things personal in its origin, growth, and effects. Yet may there be in a family a perpetuation of sanctity, which, originating in the soul of a grandmother, passes through the loving heart of a mother, and so unconsciously forms and blesses the mind of a child, acting on it like the air, the light, and the sun, so as to foster, develop, strengthen, and make fruitful all the better capabilities of his soul. Happy the lot of him whose inheritance is found in ancestral piety and an honourable name! Mark also how Christianity recognises the worth of female influence in education, and associates itself with what is purest and loftiest in the character and position of woman!

LOOKING-GLASS. See GLASS.

LORD (*T.*), which in the English seems to have borne an import similar to that of proprietor, and which now denotes a nobleman or master, stands (with other words) for two Hebrew terms, *Jehovah* and *Adonai*, the first being the incommunicable appellation of the Creator, the second being applied to God, but more frequently to human beings in virtue of some office or dignity held by them. In Deut. x. 17, we thus read: 'The Lord (*Jehovah*) your God is God of gods and Lord of lords, a great God,'—where (and generally)

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King James's translators have printed the word which represents 'Jehovah' with a capital, Lord, and that which represents human beings, with a small letter, thus, 'lords.' In the epithet 'Lord of lords,' the same word is applied to God and to man; but in order to mark that the first refers to the Almighty, it also appears with a capital. These facts not being commonly known, the meaning of Scripture is often misapprehended. By the mode of translating pursued in the English Bible, the force of passages is often imperfectly brought out. The passage just cited should be rendered thus—'Jehovah your God is the God of gods and the Lord of lords.' The following are instances in which Adonai is applied to human or created beings, and is equivalent to our 'Master,' 'Mister,' 'Sir' or 'Sire' (Gen. xviii. 12; xix. 2; xxiv. 10, 12, 42; xxxii. 18. 1 Sam. xxvi. 17, 19. 2 Sam. xi. 11; xiv. 9).

In the Greek of the New Testament there is only one word to represent these two. This word is *Kurios*, which is rendered 'master' in Matt. vi. 24; 'sir' in xxi. 30; 'lord' (applied to a man) in xviii. 25; 'Lord' (applied to God) in i. 20; 'Lord'

(applied to Jesus) in vii. 21. Numerous other instances of a similar kind present themselves; in determining the exact import of each of which regard must be had to usage and the context. In process of time the epithet 'the Lord' came to be descriptive of Jesus (John xx. 2, 18, 20. Acts ix. 11); hence arose this compound, 'the Lord Jesus' (xv. 11, in Tischendorf), and 'the Lord Jesus Christ' (Rom. xv. 6). To be 'in the Lord,' is to be Christians (Rom. xvi. 11); those 'who die in the Lord' are probably martyrs (Rev. xiv. 13). 'Stand fast in the Lord,' means, 'be firm in your Christian profession' (Philipp. iv. 1). To be 'married in the Lord,' is to be married to a Christian (1 Cor. vii. 39).

LORDSHIP, dominion, either supreme or subordinate. The passage in Luke xxii. 25, may refer to the latter. The epithet 'benefactors' there ascribed by our Lord to Gentile rulers, is a title of honour given to princes and others by states which they ruled or had served. On an inscription found at Pergamus, the consul Julius Quadratus is designated 'the benefactor (*euergetes*) of the Pergamenoii.'

On the coins of Syrian monarchs which



were circulating in Judea in our Lord's day, the title was found, and from them he may have taken the term. The tetradrachm here engraved is of the Syrian king, Antiochus *Euergetes*. The obverse bears the royal portrait; the reverse, Pallas holding a figure of Victory; legend (money) of king *Antiochus Euergetes*; and the date, 175 year of the era of the Seleucids, that is 137 A. C.

Our Lord's object in the passage was to discourage not only the assumption of dominion among his disciples, but also the interchange of flattering titles.

LOT (T., German *loos*) represents a Hebrew word signifying a small stone employed in casting lots or deciding things by casting stones or pieces of wood into some receptacle, as the bosom formed by throwing one end of the large cloak over the left arm, the determination being held to depend on the will of Jehovah (Prov. xvi. 33; comp. Lev. xvi. 8). From signifying the means of deciding or apportioning, lot came to denote the thing assigned, the portion, the condition

(Jer. xiii. 25. Ps. xvi. 5. Prov. i. 14). Comp. Esther iii. 7; ix. 24.

LOVE (T). See CHARITY.

LUCIFER (L. *lux*, 'light' and *fero*, 'I bear') stands in Is. xiv. 12 for a Hebrew word which, from a root signifying 'to be bright,' denotes the morning star, and, figuratively, the king of Babylon. Tertullian and others have here found evidence of the fall of the angels. Comp. Luke x. 18.

LUCIUS of Cyrene, a teacher in the church at Antioch (Acts xiii. 1), who afterwards became a companion in labour of the apostle Paul (Rom. xvi. 21). He is said to have been ordained by Paul bishop of Cenchræ. Other authorities make him bishop of his native country and of Laodicea.

LUCRE (L. *lucrum*, 'gain'), connected with *lucrative*, signifies 'gain,' and is so used in Philipp. i. 21; iii. 7. The character of what is acquired depends on its qualities, as well as the motives and purposes of him who makes the acquisition. Gain therefore may be good or bad. 'Lucre,'

in its earliest use in our language, did not of necessity involve any thing blameworthy, but it soon came to be employed with this implication; thus Wielif,

'Joie ghe in Crist, and eschewe ghe man defoulid with lucre.'

In Titus i. 11, 'filthy lucre,' the inculpatory epithet is due to one in the original which means base. The passage, 1 Tim. iii. 3, declaring that a bishop should 'not be greedy of filthy lucre,' would be more correctly rendered, 'free from the love of money.' In Heb. xiii. 5, the same compound Greek word is Englished by 'without covetousness.' It is 'the love of money' (in the Greek, one word, *philarguria*, 'love-of-money'), not money itself, that Paul describes, and correctly, as 'the root of all evil.' The adjective form of the same word, found in Luke xvi. 14, 2 Tim. iii. 2, is rendered 'covetous.' From the passages cited it appears that the 'love-of-money' was a source of corruption even in the infancy of the Christian church.

LUD (H.), a descendant of Shem (Gen. x. 22), is in Is. lvi. 19 connected with Tarshish and other Western parts; in Ezek. xxvii. 10, with Persia; and in Ezek. xxx. 5, with Cush, or what is translated 'Ethiopia.'

Another ancestral stem is found in the *Ludim* descendants of Ham through Mizraim (Gen. x. 6, 13), termed in Jer. xli. 9, Lydians, and mentioned together with Cush.

The former has been found in the Lydians of Asia Minor; the latter, in the Libyians (taken in a restricted sense) of Africa, also in the Abyssinians. See i. 514.

LUKE (probably from the Latin *lux*, 'light'; the Greek *lukos*, 'a wolf,' has been preferred) is the name—'Luke, the beloved physician'—given to a fellow-believer and companion by Paul, who was with him when the latter wrote his letter to the Colossians, to whom Luke was obviously known (Col. iv. 14). A person of the same name is mentioned in 2 Tim. iv. 11, 'Luke is with me,' as being with Paul and known to Timothy at the time that he wrote the second epistle to his 'son in the faith.' Again is Luke spoken of by Paul in his letter to Philemon (24), as one of his fellow-labourers. That these three passages refer to the same person is very probable; and from them we learn that Luke was by profession a physician, in faith a Christian, and in pursuit a fellow-labourer with the apostle to the Gentiles; also, that he was well known in the Christian church. The probably Latin (*Lucanus*) origin of the name, and the fact of Luke's being found with Paul in Rome, afford very slight reasons for thinking him of Roman blood.

We have stated all that can be clearly deduced from the Scriptures respecting Luke. This person, however, is generally regarded as the author of the Gospel bearing his

name, and of the Acts of the Apostles, and he is believed to have accompanied Paul in his missionary travels, because the writer of the Acts of the Apostles speaks of himself as being with Paul on certain other occasions (Acts x. 18, *seq.*; xx. 5, *seq.*), and on his last visit to Jerusalem (xxi. 1, *seq.*) and his voyage to Rome (xxvii. xxviii.). Before, however, we can use these passages in a sketch of Luke's life, it must be proved that Luke wrote the Acts of the Apostles (see the article). Holding that this Luke was the author of the Gospel called by his name, Eusebius and others make the author a native of Antioch, in Syria, though this opinion may have arisen from confounding Luke with Lucius of Cyrene, mentioned in Acts xiii. 1. From Col. iv. 14, comp. 11, Winer thinks it likely Luke was not of Hebrew origin—a conclusion for which he finds support in the purer Greek in which his writings are penned, and the more general ideas with which they are pervaded; though that critic is of opinion that a sufficient cause of the facts is assigned by supposing Luke to have been an Hellenistic Jew. Ecclesiastical history represents him to have been one of the Seventy. If so, he could not have written the Gospel; for in the introduction he speaks of himself as not an eye-witness of the recorded events. Jerome says he died in the eighty-fourth year of his life. Others make him to have suffered martyrdom in Greece. According to Epiphanius, he preached chiefly in France.

The little that is with certainty known of Luke may give a lesson of caution to those who make the credibility of the Gospel narratives dependent on names and persons. The real character and true claims of the Scriptures may be best learnt from their own contents.

LUKE, THE GOSPEL OF, which holds the third place in the evangelical narratives of the New Testament, was probably written not long after that of Matthew. At the very opening of the subject, the writer, in a few pregnant words, lets us know why he undertook the task of writing a Gospel, and what he proposed to accomplish. From his remarks it appears that, before he wrote, many had undertaken to draw up a narrative of the events that had taken place in the Christian church, and that these writers had derived their materials from eye-witnesses and ministers of the Lord Jesus. Hence it is evident that the task of composing these narratives was entered on by persons who were not eye-witnesses, though we are not justified in pushing the conclusion so far as to declare that no eye-witnesses wrote narratives of the kind. It is, however, in general obvious that a spoken preceded a written Gospel, and that the pen was not assumed till after the lapse of years. The existence of the narratives which these many writers had

put forth would have rendered it unnecessary for Luke to write, had he not for some reason been dissatisfied with what had been done. Where his dissatisfaction lay, he has not informed us. But it seemed good to him also to write. His competency for the task he quietly intimates in saying that he had accurately investigated every thing from the first, relying on the testimony of those who had seen the Lord. And he intended to compose an orderly narrative, giving a general outline of the events, in order that Theophilus, a private friend, might have satisfactory evidence of things in which as a Christian he had already been carefully instructed. Whence it is clear that the third Gospel was written by a Christian who had not seen Jesus, at a time when contemporaries of the Saviour were alive, with the special view of correcting what he judged incorrect in already existing narratives, and furnishing solid grounds to a private friend, if not through him to others, for holding fast in the faith of the Christian church. This, therefore, must be considered as a corrective account. If corrective, it is not accordant with that by which it was preceded. Hence arises a doubt whether they who attempt to bring the evangelical narratives into harmony, do not proceed on an unwarranted assumption, namely, that their writers saw every thing with the same eyes, and intended to publish narratives of the same import. Luke's Gospel has an argumentative aim, for it was designed to prove the certainty of facts and convictions held in the primitive church. It has also an historical purpose, presenting us with a nearer approach to history than either of the other evangelists, inasmuch as the writer professes, after inquiry and investigation, and having read what was previously written on the subject, as well as heard the testimony of eye-witnesses, to compose an orderly narrative of events regarding an historical personage, the founder of a new religion. Hence we may describe this Gospel by these three epithets—it is corrective, argumentative, and historical. The model, however, according to which its historical character is formed, is to be looked for, not in modern nor in profane writers, but in the national histories of the Jews; for wherever the writer was born, he has clearly guided himself by the literature of the country and age to which belonged the subject of his narrative. Accordingly, it is not a critical, but a popular, history that we have before us.

These are the facts which are deducible from the four introductory verses. Should they on investigation prove to be confirmed and illustrated by the contents of the Scripture, that Scripture will thereby appear genuine and credible.

The Gospel may be divided into the following portions: I. shows the divine influ-

ence in the birth of John the Baptist, whose office many do not well understand; and, giving an account of the history of Christ's earliest days, presents the effect on it of political influences, with circumstances and observations exhibiting the destination of the child (i.—ii.). II. contains preparatory circumstances, presenting the favourable bearing of John's doctrine on civil relations, and his testimony to Christ, whose genealogy is traced back to Adam, in order to exhibit him as 'the Saviour of all men' (iii.). III. after an account of the temptation, brings us to the public ministry of Jesus, whose chief doctrine is the universal grace of God (iv. ix. 50). IV. speaks of a journey to Jerusalem, of which Luke only contains an account, setting forth the impartial love of God towards his creatures (ix. 51—xviii. 14). V. narrates the last events before the Lord's passion (xviii. 15—xxi.). VI. speaks of Jesus' sufferings, death, resurrection, and ascension (xxii. 24).

We now pass to a report of the particular features which we have discovered on a perusal of the entire book, and which correspond with the information gathered from the brief poem.

The writer betokens the historical nature of his undertaking, and the care he employed in the task, by incidental remarks as to the exact time of events, such as the season of the day, and the interval between one event and another (ix. 12, 28; x. 21; xiii. 31; xx. 19; xxii. 50; xxiii. 44; xxiv. 1, 13, 29).

The historical character of the narrative, as well as the late period when it was penned, is evidenced by the use of the past tense in which certain events are spoken of (iv. 29; xxiv. 13); also by the writer's abstaining from definite notes of time and place when he did not possess them: their absence after his investigations seems to imply that when he wrote they were no longer recoverable (viii. 1, 22; xi. 1; xvii. 12; xx. 1).

The historical character of Luke's Gospel is evinced by the regard paid to historical data, such as names of kings and rulers, as well as dates (i. 5; ii. 1—3; iii. 1, 2, 19, 23, 38; vii. 11; viii. 3; ix. 7).

The writer possessed an intimate acquaintance with the ideas, rites, customs, and country of the Jews, so that, if not himself of Hebrew lineage, he must have had intercourse with some one who of his own personal knowledge was acquainted with the subject (i. 5, *seq.*; specially 19, *seq.*, 26, *seq.*; ii. 5, 22—24, 36, 42, 46; iii. 4; iv. 41; v. 14; vi. 1, *seq.*; xix. 29, 40; xxiii. 50, *seq.*; xxiv. 44, *seq.*). Strikingly is this position illustrated in the parable of the Good Samaritan (x. 30, *seq.*), in which there are three indications of reality, if not of the testimony of an eye-witness: I. The site of the parable is peculiarly well chosen for the story, showing a minute acquaintance with Palest-

tine; II. the journey from Jerusalem to Jericho is now known to be correctly described as a going down (30), for Jericho lay some 2500 feet lower than Jerusalem; III. the Samaritans, in consequence of the hostility prevailing between them and the Jews, had built near Jericho an inn for the accommodation of their countrymen travelling from the south to the north; for in Judea generally inns did not exist, since among the Jews hospitality supplied what travellers required. (Kühnöl.)

The author is well informed as to the personal history of the Saviour; for instance, he mentions Jesus' practice of retiring for private prayer (vi. 12; ix. 18; xi. 1; see also xiv. 1; xix. 41, *seq.*; xx. 27, *seq.*; specially xxi. 37, 38).

The Gospel contains explanatory remarks which show that the writer contemplated for his readers persons who were not of Hebrew origin (i. 9; ii. 22, 23; ix. 10; xix. 29; xx. 27; xxiii. 12, 17; xxiii. 51).

The advent of the kingdom of God is placed within the life of the existing generation (ix. 27); but it is described as of a spiritual kind, coming not with outward show (xvii. 20), because it is an internal principle (21), yet as manifested by certain external tokens, especially by the appearance of the eagles or the Roman standards in Jerusalem. The union of those points of view seems to show that the Gospel could not be composed long before the conquest of Titus, when the eagles were gathered together in the metropolis of Judea, and, under the auspices of Paul, a spiritual view of the gospel had gained prevalence in opposition to the Judaical. Even a later date would scarcely be inconsistent with the views given of the second advent of Christ. In xxiv. 13 we read, 'Emmaus was,' &c.; seeming to imply that, when penned, the devastations of the Roman army had destroyed the place.

This Gospel is of a liberal spirit; making the essence of Christianity to consist in an internal principle of faith and love, and presenting it as designed for all, on the simple condition of faith in Christ (ii. 10, 14, 31, 32; iii. 6; vii. 9, 36, *seq.*, specially 47, 50; viii. 21, 48, 50; ix. 51, *seq.*; x. 25, *seq.*, specially 33; xi. 28; xii. 22, *seq.*; xiii. 1; xiv. 13, 21, 23; xv. 3—32; xxiv. 47). Some of these passages indicate a feeling of the writer, favourable towards the Gentiles, which involved a distinct statement of the rejection of the Jews. See specially xvi. 19—31; xx. 9. Evidence of a similar tendency is found in passages that betray a disposition to qualify the position of pre-eminence in which Peter is placed by Matthew.

The doctrine taught by Paul, that men's works are of no avail to earn salvation, which is freely given on condition of faith in Christ, is intimated in this Gospel as openly and explicitly as we may expect to find it in an his-

torical narrative (xvii. 10, 19; xv. 11, *seq.*; xviii. 8, 10—17, 42; xix. 9, 10; xxi. 1—4. The writer agrees with Paul in his account of the Lord's Supper (Luke xxii. 19, 20. 1 Cor. xi. 24—26; comp. Luke xxiv. 34 with 1 Cor. xv. 5).

Instances in which a feeling adverse to Peter or his doctrine is evinced may be found in these passages, compared with corresponding ones in Matthew (ix. 20, Matt. xvi. 17; ix. 32, Matt. xvii. 1, *seq.*; x. 1—16, Matt. xvi. 17—19; xii. 41, xxii. 31, *seq.*, Matt. xxvi. 33).

If we put together the several facts that we have deduced from the Gospel itself, we are warranted to declare that we have here a writing which has an historical aim, designed to exhibit the preaching of the gospel of Jesus Christ, the Saviour of the world, and in so doing, to establish his claims on a solid basis; particularly in such a manner as might maintain that large and liberal interpretation of the doctrine and work of Jesus which found its promulgator and advocate in Paul; under whose auspices, therefore, it appears to have been written, at a comparatively late period, with a view to the instruction of Gentile readers, by one who was well acquainted with the mind of the apostle to the Gentiles, with the events of which he writes, and with the country, the manners, usages, and rites of the Jewish people. In these facts we have a safe ground for receiving the Scripture as in substance historically correct. We also see reason to think that Luke, of whom we have spoken in a previous article, may have been its author. This probability, thus gathered from the Gospel, is confirmed by testimonies of the early fathers of the church. Irenæus (born 120—140 A. D.) expressly declares that 'Luke, a follower of Paul, set down in a book the gospel preached by him' (Paul). The passage whence these words are extracted seems to imply that Luke's Gospel was written after that of Matthew, in agreement with what we have already intimated. The identity of our Gospel with that read by Irenæus is put beyond a question by a summary of its contents still to be found in that father's writings. That Luke was the author of the Gospel is equally attested by Origen, Eusebius, and Jerome, while the two last affirm that he also wrote the Acts of the Apostles. See i. 20. GOSPEL.

LUNATIC (L. luna, 'the moon'), translated from a participle whose root is *salend*, 'the moon,' denotes a person who was accounted moon-stricken. The disease appears to have been epilepsy, which was thought to return at the time, and become severe with the increase, of the new moon. In a very early apocryphal work, lunatics are enumerated among those who are vexed with evil demons. See DEVL. Shakspeare (Othello, v. 2) alludes to the superstition:

'It is the very error of the moon :
'She comes more nearer earth than she was wont,
And makes men mad.'

LYBIA, a district of Northern Africa, which on the east is bounded by Egypt, on the south by sandy deserts, on the west by Numidia, and on the north by the Mediterranean. It was peopled by Lehabim, offspring of Mizraim (Gen. x. 13). In 2 Chron. xii. 8, the inhabitants are called Lubims. See xvi. 8. Dan. xi. 43. Nahum iii. 9. Lybia, as a general name for (the northern parts of) Africa, was considered as a third part of the earth. The term had an indefinite meaning, and accordingly we find in Acts ii. 10, 'the parts of Lybia about Cyrene.' See **CYRENE**.

LYCAONIA, a province of Asia Minor, to which belonged the cities of Lystra and Derbe, whither Paul fled from Iconium (Acts xiv. 1—6), which is commonly accounted the capital of Lycaonia. There is, however, much uncertainty respecting the divisions of this part of Asia Minor. From the eleventh verse it appears that the vernacular tongue was one to which the apostle was unused; but whether it was a dialect of the Assyrian or a corrupt kind of Greek, cannot be determined.

LYCIA, a south-western district of Lesser Asia, of which the capital, Patra (Acts xx. 1), and Myra, a maritime city (xxvii. 5), are mentioned in the New Testament. The Lycians, living near the coast, were a seafaring, brave, and commercial people, and as such, preserved their independence in a republican form of government down to the time of the emperor Claudius.

LYDDA (H. Lod, 1 Chron. viii. 12), afterwards Diospolis, a town in the vale of Sharon, not far south of Joppa (Acts ix. 32—34). Here St. George is said to have been buried. From the fourth century Lydda was a bishop's see, which in the fourteenth century was renewed by the crusaders, and named after that the patron saint of England. The modern Ludd is a considerable village, with remains of the church of St. George.

LYDIA, a fruitful and commercial district of Asia Minor, having Phrygia on the east, Caria on the south, Ionia and the Ægean sea on the west, and Mysia on the north; with the cities Philadelphia, Sardis, and Thyatira. See **LUD**.

LYDIA, a woman of Thyatira, dwelling at Philippi, who dealt in purple garments, and whom, with her household, Paul converted to the Lord Jesus (Acts xvi. 14, 15, 40). In the places where, owing to the smallness of their number or the intolerance of the magistrates, the Jews had no synagogue, they met together for worship without the gates of the city, beneath a roof perhaps of a private house, or in the open air, under the

shade of a tree or near the margin of a river, where water for ablutions was at hand. In one of these assemblies, Lydia heard and received the word from the lips of Paul, to whom, as was both natural and proper, she cordially gave hospitality. From the specific mention of her business, we may suppose that she was opulent, and find in her case, as in so many others, that the free and mutually beneficial intercourse of commerce had opened her heart to higher impressions, and prepared it for giving a welcome to the new doctrine, though as yet it was 'every where spoken against.' How humble, yet how sublime, is Christianity in its origin! The restoration of its native power must be preceded by the revival of its primitive simplicity.

LYSANIAS. See **ABILENE**.

LYSIAS CLAUDIUS, the chief captain or tribune (colonel) of the cohort that formed the garrison of Jerusalem, whose barracks were in the Turris Antonia, at the north-western corner of the temple, near which Paul, in danger of his life from Hebrew zealots, was rescued by the speedy descent of the Roman soldiers. Throwing the apostle into chains for the sake of safety, Lysias asked what were his crimes, and, obtaining no satisfactory answer, sent him into the fortress, where he would have had him examined under the lash, but that Paul effectually pleaded his rights as a Roman citizen. Next day, Lysias commanded the Sanhedrim to meet in order to investigate the matter. A dissension arose which again endangered the life of Paul, who, at the command of Lysias, was taken back into the tower. The excitement in the city grew worse. A band of assassins determined to waylay the apostle, but were disappointed by the Roman commander, who eventually sent the apostle to his superior officer at Cæsarea (Acts xxi. —xxiii. 1—30).

Lysias in these proceedings appears as the soldier. Intent on the preservation of the peace, he is prompt in all his measures to repress tumult and save Paul from the rage of his persecutors. But his ideas of right and justice are purely professional. Thinking of no other duty than that of keeping order, he put the apostle into chains, and would have used torture in his investigations. Still, Lysias appears to advantage by the side of the crafty priests and the rabid bigots whose fell purposes he defeated.

LYSTRA, a town in the province of Lycaonia, in Asia Minor, not far from Derbe, south of Iconium, the modern Lütik. Thither Paul and Barnabas fled, and there they taught and worked miracles (Acts xiv. 1, 4—6; xvii. 18—22. 2 Tim. iii. 11). Lystra was probably the native place of Timothy (Acts xvii. 1).

M.

MAACAH (H.), a city and district in Southern Syria, at the foot of Anti-Lebanon, which took part with the Ammonites against David (2 Samuel x. 6, 8), and was conquered by the Assyrians (2 Kings xv. 29).

MACEDONIA—a country which, under the Romans, had maritime Thrace and the Ægean sea on the east; the same, Thessaly, and Epirus, on the south; Illyria on the west; and on the north, Dardania, Moesia, and Thrace—was raised to power and fame by Philip, the father of Alexander the Great (360—236 A. C.). It became a Roman province in 142 A. C. There Paul and his companions preached the gospel, and from its inhabitants he obtained pecuniary aid for poor believers in Jerusalem (Rom. xv. 26); thus giving a proof of the universal aim and tendency of the Christian religion, affording the first instance of that genuine benevolence which led one and a distant part of the world to take a practical interest in the welfare of another, and showing that the foundations had been laid of not only a more extensive and durable, but incomparably more benign kingdom than that which, in the mind and energies of Alexander, had gone forth from its boundaries. Gaius and Aristarchus were men of Macedonia (Acts xix. 29; xxvii. 2). Mention is made in the New Testament of several of its cities—Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, and Berea. See **ACHAIA** and **GREECE**.

MAGDALA (H. a tower), a place in Galilee, on the western shore of its lake (Matt. xv. 39); supposed by some to be the same as Migdal-el (Josh. xix. 38), and found in the modern village *Medschdel*, which lies north of Tiberias, in a plain on the margin of the lake. Magdala is the birth-place of Mary Magdalene, and of several rabbins mentioned in the Talmud.

MAGICIAN (from *magi*, a Persian word found in *Rab-mag*, which occurs in Jer. xxxix. 3, 13) is the translation of a term which appears to signify, 'a sculptor or former of hieroglyphics,' and is the name or epithet given in Egypt to priests or wonder-workers (Gen. xli. 8, 24. Exod. vii. 11, 22), and in Babylon to the Magi (Daniel ii. 10; v. 11). From these facts it appears probable that the perversion of science to the dark purposes of art and imposture must have had extensive prevalence in very early times. The Magi, like the Levites, were a tribe of Medes, to whom the care of religious instruction and the performance of religious observances were entrusted. From the Medes

the caste of Magi passed to the Persians, and these Persian Magi are a very renowned institute. They had in general the custody and preservation of sacred things, being at once the ministers of religion and the literati of the nation; also soothsayers, astrologers, interpreters of dreams, and magicians. They gave special attention to bodily purity, stood in high estimation with the monarch, mixed sometimes in politics, and occasioned the downfall of thrones. The Magi in the last half of the seventh century A. C. were subjected to a reform by Zoroaster, who divided them into three classes—noviciates, learners, and teachers. In Jeremiah xxxix. 3, 13, an order of Magi appears among the Chaldeans, who possessed, like the Medo-Persians, a regularly organised learned caste. These were 'the wise men of Babylon' (Dan. ii. 12, 18, 24), called among the Greeks and Romans, Chaldei, but also Magi. They were connected with the temple of Belus, engaged in astronomical observations and calculations which had a connection with the worship of the heavenly bodies prevalent in Babylon. With these aids they professed to foretell events, presaging human fortunes from the stars, the flight of birds, and the entrails of victims. In the Book of Daniel they appear as a body consisting of several classes, over whom Daniel was made chief, or *Rab-mag* (Jer. xxxix. 3. Daniel ii. 48). In the Roman period the name *magi*, or magicians, was given to astrologers, soothsayers, and impostors of Asia, who, travelling about practising their arts, were held in high estimation as physicians and interpreters of dreams. Of this class was Simon, mentioned in Acts viii. 9, 13; comp. xiii. 6, 8. Of a less degenerate kind were the wise men from the East who came to do homage to the infant Jesus (ii. 1, *seq.*), and whose character is indirectly given, as the reader may learn from the preceding statements, in strict accordance with historical facts. See **ASTROLOGERS**.

MAGNIFY (*L. magnus*, 'great,' and *facio*, 'I make') stands mostly for a Hebrew term of kindred meaning, and signifies, in general, to make great; in regard to God, to honour, extol, or adore (Joshua iv. 14. Ps. xxxv. 27). 'Magnifical,' in 1 Chron. xxii. 5, means the same as the now more usual word, 'magnificent,' grand (*grandis* in Latin, 'great,' 'large'), or splendid.

MAHANAIM (H. two camps), a city beyond the Jordan, on the borders of Gad and Manasseh (Gen. xxxii. 2. Joshua xiii. 26, 30). According to Josh. xxi. 38, it belonged

to the Levites. When David, after Saul's death, had taken possession of Judah, Ish-bosheth went to Mahanaim and conducted his government (2 Sam. ii. 8). David here pitched his camp, in opposition to Absalom's (xvii. 24). Under Solomon, it became the centre of a tax-district (1 Kings iv. 14).

MAIL (*L. macula*, 'a spot'; *F. maille*, used of net-work, and of the rings of which one kind of armour was made), stands in 1 Sam. xvii. 6, for a word which in the original signifies 'scales' (Lev. xi. 9), and so appears to mean, 'a coat of scale-armour'—being that in which Goliath was clad. See **BRIGANDINE**.

MAKKEDAH (*H. prostration*), a royal Canaanitish city, conquered by Joshua and given to Judah (Joshua x. 16, 28; xii. 16; xv. 41), lay eight Roman miles east of Eleutheropolis.

MALACHI (*H. messenger*), the twelfth and last of the minor prophets, with a book of the same name. Of the writer's parentage and the details of his history, nothing is known. He has been referred to about 440 A. C., on the ground that his brief writings point to the period of Nehemiah. As his name signifies 'messenger,' it has been doubted whether any particular person is indicated. The writer severely reproves, I. the misconduct of the priests in offering improper sacrifices, and in manifesting partiality (i.—ii. 10); and II., the Jews generally for an idolatrous transgression (ii. 11—17). He then (III.) passes on to announce the sudden advent of 'the Messenger of the Covenant,' whose judicial operation is described (iii. 1—6), which is followed by general rebukes and exhortations, accompanied by promises, among which is this—'all nations shall call you blessed' (12). A time of religious excellence and happy experience is described in a few words (16—18). This is followed by a verse of fearful import; afterwards comes a new and bright promise, at the end of which stands the assurance that Elijah should precede and prepare the coming of the great day of Jehovah (iv.). With these events the conversion of the Gentiles is clearly connected in i. 11.

MALCHUS (*H. king*), a slave of the Jewish high-priest, whose right ear Peter, in his hot zeal, cut off with a sword. The wound

was healed by Jesus (John xviii. 10. Luke xxii. 50, 51. Matt. xxvi. 51. Mark xiv. 47). This event is connected with a passage by no means easy to interpret. In Luke xxii. 38, seq. our Lord enjoins, 'He that has not, let him sell his garment, and let him buy a sword. For I say unto you, that what is written must now be accomplished in regard to me, And he was reckoned among the transgressors. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.' Taking the sword as an emblem of a crisis and a struggle, we can understand how Jesus may have intended by a figure to represent to his followers the approach of his last conflict. His language, however, was taken literally. Two swords were in consequence produced. And the reply of the 'Prince of Peace' appears to sanction what had been done. Yet such a sanction is entirely discordant with his mission and with language which he immediately after employs (see the passage referred to above). If the incident is correctly recorded by Luke, and if the record has come down into our hands in its original state, we seem to have no alternative but to conjecture that there was in our Lord's manner, or in the tones of his voice, something which should have conveyed a different impression to the minds of his disciples. Nor is it difficult to see how, in the turmoil and grief of the moment, he might have failed to notice that they had taken, and how they might readily receive, a wrong impression as to what his meaning was.

This passage, however, in Luke, serves to explain a fact which shortly after appears in all the four evangelists, namely, that in the midst of this small band of religious reformers and Jewish peasants a sword is found. Its existence among them, the misinterpretation of their Master, and the use made of the sword, are all referable to a more general fact, namely, the Messianic expectations which filled and were now prominent and active in their minds, making them think that now at length had come the long wished-for moment to strike boldly for God, their Master, and the national glory. We subjoin the several accounts given of the employment of this sword and its consequences:

Matthew.
Behold, one of them which were with Jesus, stretched out his hand and drew his sword, and struck a servant of the high-priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword will perish with the sword. * * * Thus it must be.

Mark.
One of them that stood by, drew a sword and smote a servant of the high-priest, and cut off his ear.

Luke.
When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high-priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.

John.
Then Simon Peter, having a sword, drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up the sword into the sheath; the cup which my Father hath given me, shall I not drink it?

notices possess, beyond the rest, a value in their bearing on the question of the accordance and discord in the narratives of the four Gospels. On the surface of the matter one may notice the diffuseness of Mark, the brevity of Matthew and the parallel of John. Yet even Mark's concise employs descriptive words; such as sword and smote, instead of simply cut off the ear, &c., which denotes striking tongue or pen of an eye-witness is curious and interesting to observe the four writers supplement each other. What in Matthew and Mark is simple becomes in Luke and John, 'right general phrase, 'his (the sword's) in John defined as 'the sheath,' & three evangelists name not the sword or the person stricken; John names Peter, the second Malchus. All represent an attendant on Jesus smote off the slave of the high-priest. This is understood. But they vary in accessorial it be otherwise if they were inattentive witnesses? The variations prove dependence, and so add a confirmation to our faith. Yet are the divergences in the hands of an enemy, might bear injuriously on their historical worthiness. 'Does not'—such a phrase—'does not John contradict?—for whereas the first makes Jesus say all they that take the sword shall perish by the sword, according to John the Baptist, The cup which my Father has sent me, shall I not drink it?—while Matthew to both, Luke reports the words; thus, Suffer ye thus far.' As if impossible or unlikely that all these marks fell from the lips of Jesus. It does by no means exclude the possibility they are all suitable to the occasion. 'Suffer ye,' &c., of Luke appears to be addressed to Malchus. And in Mark's words, 'Thus it must be,' is an echo of what is found fully uttered in our own conviction of the historicity of the Gospels is confirmed by this diversity in details with agreement. Yet out of divergences such as these, Strauss constructed his elaborate argument against Christianity.

MALEFACTORS (L. *male*, 'ill,' and *facio*, 'to do,' the representative of two Greek words signifying and translated 'evil-doers' in 1. 12. 2 Tim. ii. 9), was falsely and wrongly applied to Jesus, the 'holy, harmless and undefiled' (John xviii. 30), and was criminals who were crucified at the same time with him (Luke xxiii. 33). It is a close adherence to the Greek in the English version, unless care is taken in the punctuation and reading, may in Luke xxiii. 32, to class our Lord with two thieves. The impiety is avoided

by a proper rendering—'there were two others, malefactors;' or, 'two others who were malefactors.'

MALLOWS (L. *malva*, G. *malachē*) is in Job xxx. 4—where only it occurs—the English for a word, *malloach*, which, like it in sound, may not bear the same import, though Biddulph in Syria saw near Aleppo many poor people gathering mallows, whose sole food it constituted. Compare the passage in Job. The Hebrew term denotes a saline plant. Fürst, in his Hebrew Concordance, inclines to the opinion that it is the plant *Halimus*, which he says the people of Syria call *Malach*. It is a bush of which hedges are made, and whose leaves are cooked and eaten.

MALTA, or **MELITTA**, a well-known island lying off the southern promontory of Sicily, between that island and the coast of Africa. On the north-eastern part of Malta Paul was shipwrecked (Acts xxviii. 1). The island had been at an early period colonised from Carthage, and so long as that city existed, it was distinguished for its Carthaginian manufactures, especially weaving. Malta is composed of white limestone, so soft that much of its surface is pulverised and formed into cultivated terraces, which are very productive. The climate is very mild. Winter is scarcely known. Even in November, oranges and lemons are in their prime. The inhabitants are of a dark colour, of a mixed race, and descended from Arabs and Carthaginians; they speak a corrupt dialect of the Arabic with many old Punic words.

The capital, La Valetta, containing 20,000 inhabitants, is a fine and strongly fortified city, clean and well paved, with good stone houses, high and airy, forming delightful residences; the markets are well stocked and provisions low. Some of the churches in Malta are large and splendid; St John's is the most celebrated; its vaults are filled with the ashes of saints, its walls covered with gaudy paintings, and its dome bears several large bells, which are almost constantly chiming as a signal of some religious festivity.

The greatest nuisances of Malta are its hosts of beggars and priests. The latter, to the number of 1100, including the inmates of the convents, throng the streets in all directions; some of them are not more than twelve or fourteen years of age, whose broad-brimmed hats and other grotesque canonicals give them a ludicrous appearance.

MAMMON, a Syro-Chaldean word which denotes riches, earthly goods, and it may be an idol divinity that presided over them (Matthew vi. 24; comp. Luke xvi. 9, 11. Zeph. i. 5).

MAMRE, an Amorite, brother of Esheol (Gen. xiv. 13, 24), dwelling near Hebron, who gave his name to a grove of Terebinth trees found in the same vicinity. Here dwelt Abraham, Isaac, and Jacob (xviii. 1),

and here was the family sepulchre (xxiii. 17—20).

MAN, a word of very extensive prevalence, denoting a human being of both sexes (Gen. i. 27), or collectively the human race (Eccles. vii. 14), stands for the Hebrew—*I. adam* (whence Adam), connected with *adama*, 'earth' (Gen. i. 25), reference being thus made in the name of the first man to his origin (ii. 7), who, as being of 'the earth, is earthy' (1 Cor. xv. 47), while as being created in the image of his Maker (Gen. i. 26; v. 1. James iii. 9), he has dominion over the earth (Gen. i. 26); and though a fallen and sinful creature (iii.), yet is capable of being 'created in righteousness and true holiness' (Ephes. iv. 24), and 'renewed in knowledge after the image of him that created him' (Col. iii. 10): II. *esh*, 'a man,' denoting the male sex (Gen. ii. 23, 24; xix. 8), hence (as *mann* in German) a 'husband' (iii. 6, 16), Latin *maritus*, from *mas*, *maris*; hence by the addition of the Hebrew feminine termination, *eesha*, a 'woman' (Gen. ii. 22). Accordingly, Adam was *esh* and Eve *eesha*, the near resemblance of the second name to the first being expressly chosen to denote the oneness of man and wife: thus in the Bible does even etymology teach religion: III. *enosh*, contrasted with the preceding (from which, however, Fürst derives it), as the Latin *homo* with *vir*, and denoting, not from intrinsic force, but accidental associations, man considered as mortal, weak, and sinful (1 Kings xxi. 10, 13. 2 Kings vii. 3. Job iv. 17; ix. 2; xv. 14; xxv. 4, 6); an import which is brought more into prominence by, IV. *bashar*, 'flesh' (Gen. vi. 12. 2 Chron. xxxii. 8. Job xxxiv. 15. Ezek. xxi. 5): V. the opposite of the last is found in *bahl* (hence Baal), denoting 'master,' 'owner,' or 'lord' (Exod. xxi. 29; xxii. 8. Hos. ii. 16, *mar*.), also 'husband,' exhibiting no very elevated view of the conjugal relations (Prov. xii. 4, 'a crown to her husband,' literally, 'her owner' or 'master'); hence the feminine *bahla*, a 'mistress' (1 Kings xvii. 17; comp. Nah. iii. 4): VI. of similar import with the last is *gehver*, a male of the human species (Judg. v. 10. Prov. xxx. 19), a strong man (Jer. xli. 16, 'mighty'), and in general the higher (manly) qualities of our nature (Job xxxviii. 3), involving even moral excellence (Ps. xxxvii. 23, there is nothing in the Hebrew corresponding to the English word 'good').

It thus appears that there are in Hebrew six words, which in their general import, but with shades of diversity, signify 'man.' These shades of diversity are by no means inconsiderable or unimportant; consequently the meaning of the Bible can be but imperfectly apprehended by the mere English reader. Incomplete knowledge leads to erroneous conclusions. The English word 'man' involves only a part of the ideas comprehended

in the six Hebrew terms. In consequence, the conception of human nature which some entertain, omits qualities that are essential to that nature, and are set forth and declared in the very substance of the Hebrew tongue. These qualities may be divided into two classes, the higher and the lower; this connecting us with the earth, sin, and death; that allying us with our Maker and Eternity.

It is equally the doctrine of the Bible that all the tribes, kindreds, and tongues, are descendants of Adam and Eve (Gen. i.—x.). Men, therefore, are the beings that are derived from that first pair. They are also alike sons of God. They are, moreover, brethren. The Creator is the Father of human kind, and human kind is one family. Whatever diversities, then, there may be, they are accidental. There is only one race of men. This conception of our kind lies at the foundation of the religion of the Bible. In that, man is ever contemplated as one great whole. Hence our species, which fell in Adam, was redeemed by Christ (1 Cor. xv. 20—22, 47—49).

This view, independently of its Scriptural authority, is recommended by its intrinsic probabilities and ennobling tendency. It is *a priori* probable that a good Creator should place all his intelligent creatures on a footing of general equality; such is the relative position in which he has placed other species of animate beings, and such a position seems necessitated by the absence in his nature of all the causes and occasions of partiality and preference. This specific equality, moreover, gives all a chance of rising in the scale of being, disallows jealousies, despotism, and slavery, and tends to elevate the whole race without exception to continually rising heights of intellectual and moral excellence. Differences in degree do indeed remain, but there are none of kind. No part of the one family is condemned to inevitable and hopeless ignorance and brutality. And those who abound are made to excel in order that they may communicate to such of their brethren as suffer need, raising the depressed and restoring the sick. There thus also appears to be a grand unity in God's providence. All the creatures of his hand are alike objects of his care; and the fatherly relations which he established with his children when he first placed them on the earth, he confirmed and carried to perfection in his Son Jesus Christ, who is 'Lord of all' (Acts x. 36. 1 Cor. xii. 5. Eph. iv. 5). With a common nature, men, therefore, have one God, one Father, one Lord Jesus Christ, one sphere of duty here, and one inheritance hereafter. We are in consequence 'members one of another' (Rom. xii. 4. 1 Cor. xii. 12), and each is bound to care for all. Accordingly, the Christian commission is to 'preach the gospel to every creature,' and to 'teach all nations' (Matt. xxviii. 19.

Luke xxiv. 47); and the consummation of the perfect work of the gospel, is the universal prevalence of the Divine will and the universal diffusion of spiritual happiness (1 Cor. xv. 24—28). This view of the condition, duties, interests, and final destiny of man, is far wider, more comprehensive, more humanising, and more ennobling, than any that philosophy has propounded; while theories of human nature put forth by scepticism have been low, partial, and narrowing. The difference results as of necessity from the sources whence revelation and philosophy came. The former, having its feet on the earth, can take but a restricted view of human relations; the latter, as being of God, comprehends in its majestic scope those vast generalisations which involve all the families of the earth, all the duties of time, and the great bearings and issues of immortal life.

The identity of our origin guarantees the unity of our nature. If all men sprang from one pair, all are of the same species. Here, then, is a broad and firm ground for common rights, and solid reason for believing that, as all tribes of the earth are men, all eventually will rise to high intellectual and moral happiness. There is also a firm foothold for the missionary enterprise, since, however low the actual condition of those whom a missionary may address, they are still men, and therefore no less capable than in need of that salvation of which he is the herald. But deny that 'we have all one (earthly) father,' and the unity of our race is forthwith exposed to question. Beings that sprang from different pairs have a dissimilar origin; the tie of blood is sundered; the common relationship is broken. If all men are of one species, why are not all descended from the same stock? Does not a diversity of origin argue some diversity in nature? As God ever takes the simplest means, would he have adopted in this case a diversity in the cause, unless he intended a diversity in the effect? At any rate, if you deny the identity of our origin, you have to *prove* the unity of our species, and in conducting this proof you have to meet and answer the same objections as are made to the doctrine of the Bible; so that, for a far inferior conclusion, you have the same trouble and incur the same perils with those that have been raised against the believer in the Mosal narrative.

We hold, however, that the supposition that originally several pairs of human beings were created, is unphilosophical, because unnecessary. If one pair were sufficient to replenish the earth and subdue it, one pair only, we may believe, were created; for while religion assures us God does nothing in vain or superfluously (Is. xlv. 18), philosophy teaches that no more causes are to be allowed than are necessary to produce the given effect. If it is said that the creation of several pairs might be a surer provision for the propaga-

tion of our species and the peopling of the earth, it is answered that the supposition is not self-evident; on the contrary, diversity of origin would encourage enmity, and enmity engender mutual destruction. Perhaps, but for the strong cement of family love ensuing from the ties of kindred, and left for a time unimpaired by hatred and hostility from without, the permanent establishment of human society would have been impossible. A complex cause is by no means of necessity the surest way to an assigned unity of result.

So far as numbers are concerned, there is no difficulty in conceiving that the earth was peopled by the descendants of one pair. Considering that the human race has had many thousand years in which to spread itself over the world, we may perhaps rather wonder that some parts should remain so thinly inhabited. It is in agreement with the Scripture that we find certain portions—for instance, the wide district extending through the middle of the Eastern hemisphere—occupied in the earliest periods, in all ages thickly peopled, and presenting, in different parts, the seats of the great monarchies whose histories combine to form the most important and numerous chapters in the history of man. An instance may be taken from the animal kingdom illustrative of the possibility that these civilised and other semi-barbarous and barbarous portions of the human family may all have been derived from a common stock. At the time of its discovery, America possessed neither horses nor oxen. They were originally introduced into different parts of the continent in separate pairs. These have so increased that now, wild and tame, they exist in huge numbers almost every where. From Paraguay and Buenos Ayres, at the end of the last century, a million of oxen were every year exported; and the almost literally countless numbers that cover the country were produced by seven cows and one bull, carried thither, in 1546, by John Salazar. The reproductive power, when acting freely, as it did in primeval ages, would multiply human beings most rapidly; and the migratory impulse would distribute them over the yet unappropriated earth, with an ease and certainty, the force of which can be imperfectly imagined in the actual state of society, when so many millions have become stationary.

The earliest historical narratives accord with Genesis in describing men as moving freely, and even with eagerness, from a few centres over extensive tracts of the world. To follow the different families of the three great stems over the earth more fully and minutely than we have done in the article headed *DIVISION*, would occupy space which we have not to spare. We may, however, subjoin a few words relatively to the peopling of the new from the old world—the only

point which seems to offer serious difficulties. At Behring's Straits, Asia is separated from America by only a narrow passage, both shores of which are peopled by the same people, the Tchuk-wai, who regularly pass twice every year to exchange with each other the productions of the two continents. Another way is offered from the centre of Asia, by Kamtschatka and the Aleutian Isles. From Southern Asia also a chain of islands extends to Australia and New Holland. A glance at the Map, coloured according to the races by which the earth is peopled, will, especially with the aid of a terrestrial globe, make it clear how one region may have been peopled by settlers from another.

Great diversities, however, prevail at present in the human family;—are these compatible with the derivation of all nations from the loins of Adam? There are great diversities, but there are also points of agreement. The latter must be taken into our account, no less than the former. Of some of these we have spoken under the head LANGUAGE. These points of agreement lie in the very essence of our nature; the points of diversity regard merely accidental circumstances. The former are alike in all; the latter vary with tribes, families, and individuals. All men stand and walk erect, while the hinder parts of a few protrude, and with most form an angle of nearly ninety degrees with the back of the head. All men worship (alleged exceptions are groundless), but some bow down to 'stocks and stones,' while most adore the 'Great First-Cause' as 'Jehovah, Jove, or Lord.' But the diversities themselves bear marks of being deviations from a common type. The contrast, indeed, between the black Negro and the fair Caucasian is very great and striking, but the interval may be filled up with all the intervening shades and hues from other tribes and families of the earth. We have seen children born of the same parents who differed in complexion as much as the least fair of the Caucasian and the least dark of the Mongolian race.

These terms ask for explanation. The human family has been divided into different classes. Of these some make two, some four, and some as many as seven. The diversity demonstrates the absence of clear and permanent lines of distinction. It might be enough to say, that when physiologists and ethnographers have come to an agreement as to the actual number of classes, it will then be time enough for the friends of the Bible to inquire whether their conclusions are or are not reconcilable with its statements. The classification, however, of Blumenbach seems, after all modern inquiries, to be the most tenable:—That philosopher divided the human race into five classes—I. the Caucasian or white race, extending from the Bay of Bengal to the extreme west of Europe and

the south of Africa, comprising the nations that speak the Indo-Germanic and Shemitic tongues, and occupying the midland countries of the Eastern continent. They are of a fair complexion, noble form, oval countenance, auburn or dark brown hair; they stand at the top of the scale of individual culture and social happiness. Opposed to them, in the north and east, are, II. the Mongolian family, who are of a yellow or gold colour, small in make, of flat visage, and protruded cheek-bones; they extend over the northern and south-eastern parts of the old continent, and over the extreme northern parts of the new, embracing the remotely-seated but kindred Samoeides, Esquimaux, and Chinese. Next to these, in the upper parts of North America, begin, III. the American family, having a larger frame and more manly port than the former, with long black hair, and a colour whose prevailing hue is that of copper, but which varies from a bright red to a deep tan, and even, on the Orinoko, to a black; a race whose qualities give the idea of being a fuller development of those of the Mongolian race, effected under the influence of unrestrained freedom in the open air and over the wide earth. These, as their name imports, range (originally), rather than occupy, the entire continent of America, from the north to the south, with the exception of their Mongolian neighbours in the extreme north. The middle to the southern limits of Africa is the home of a yet darker coloured family, IV., the Ethiopic or Negro, with very marked peculiarities—thick, curly, matted hair, broad protruded lips, flat nose, low, narrow, and receding forehead, and black complexion; the child of extreme heat, the antithesis of the polished Caucasian, the nearest approach to the brute. Between the Negro and the American stands, V., the Malayan—hair crisp and clustering, cheek-bones receding, while the nose, mouth, and chin stand forward and make the face sharp and pointed; in complexion they are of two varieties, a lighter and a darker olive, of which those having the latter, the Papuans, stand in this and in their hair very near the Negro. These olive-coloured people are found by Blumenbach in the tribes of the Southern Ocean and Australia.

The mere enumeration of these varieties requires terms, and leads to statements, which confirm the idea that the several portions combine to form one great whole. Insensible is the gradation by which we pass from one form of feature and one shade of colour to another, while all alike have the same organs, and capacities similar in kind; and in regard to culture pass one into the other, from the lowest degree to the highest.

Naturalists have established it as an index of specific unity among different races, that individual pairs of them can propagate their

kind in such a manner that the offspring of the union shall retain unimpaired the same power of procreation. When the species are different, as in the case of mules, the bastard offspring is generally unprolific. Now, the most distant races of men, the Caucasian and the Negro, produce children who are fully capable of reproducing their species. It is even said, that from the intermixture of dissimilar races, a finer corporeal and mental conformation is produced; and that the Mulattos of the tropical world propagate so fast, that they bid fair to gain the sole dominion of the European colonies in that part of the globe. As a fact, then, in natural history, we can speak of only one human species.

Still the question recurs, whether all the individuals of that one species sprang from one pair. That marked diversities existed in the very dawn of history, is rendered certain by the monuments of Egypt.

Before the date to which these facts are referred, there was, if Bunsen's lengthened chronology (see *EGYPT*) may be taken, a period of sufficient length to allow the formation of the chief diversities that can be proved to have been in existence in the earliest historical age. In those primitive times, the diversifying principle would naturally act with greater force and with less impeded effect. A peculiarity once engendered, though slight originally, would be augmented by the unimpaired operation of the causes which produced it; since human beings lived scattered over the world, often remote from each other, and under the most dissimilar external influences. Before the intellect and the heart had gained ascendancy, the animal functions possessed a vigour and a reproductive energy of which we can now form but a faint conception; and the outer world, yet for the most part unmodified in soil, temperature, and climate, by man, operated on his nature with overpowering force. Varieties, under these circumstances, could not fail to arise; and when once in existence, they would for a long time be made more intense, till, having reached the highest point compatible with that universal law of nature which irresistibly tends to preserve and perpetuate specific differences, and for this to prevent the loss of existing species, the force which produced the diversities would either be effectually counteracted or be totally spent; and so the whole life-giving energy in future be employed in propagating the then existing type.

The probability arising from facts and natural causes of the derivation of all the varieties of the one human species from two progenitors, can be imperfectly judged of, except we form to ourselves a full idea of the effect of soil and climate on animated beings, not merely as they operate now, but rather as they operated when the world was young.

If on inquiry we find these outward influences to be at present very great; if they are greatest where man's power over nature is yet inconsiderable, then we are warranted in concluding that originally they must have been of surpassing efficacy. That the influence of place and clime is at present very great, is obvious to any one at all acquainted with the very diversified productions of different parts of the earth, both in the vegetable and animal kingdom. Compare the sun-burnt and barren soil of African deserts with the fruitful and well-watered plains of Europe; the snow-covered and ice-bound regions of the North Pole, where the white bear and the walrus live, with the rich smiling lands that are covered with the rank vegetation of the tropics, in which luxuriates animal life in the noblest forms and greatest abundance. What diversities! What contrasts! Is it likely that, in regard to the human species, the diversities should be inconsiderable? Animals of confessedly the same species appear in conditions the most dissimilar, when their outward relations are very different. The hare, which in the Tyrolean Alps becomes grey in winter, is white in northern regions. Dogs in Guinea, to use the allusion of Blumenbach, are of a Negro race. Sheep in Africa lose their wool, are covered with black hair, and are so changed, that but for their bleat they would not be recognised. In the high lands about Angora, nearly all animals, sheep, goats, cats, even dogs and horses, have long, silk-like hair. The heat on the sandy plains and vales of Asia and Africa produce in animals bunches of fat, in the camel and zebu their humps, in the Syrian sheep their broad, dragging tails, and in the Bosjesmans their protrusions behind. But we need not go so far, for in our domesticated animals we see what changes have been produced in their passage from the wild to the tame state, and what other permanent changes are still produced by the scientific breeder of sheep and cattle, who aims to gratify the epicure, or enrich himself by improving his stock.

A review of the province of Language and Natural History leaves on our mind the conviction that, so far as it has yet made solid acquirements, science offers no discrepancy with the Biblical doctrine respecting the origin and diffusion of the human race. The tendency, rather, of linguistic and ethnographical inquiries, is to illustrate and confirm the Scriptural narratives; affording grounds for the opinion that augmented knowledge will more fully and strikingly exhibit the harmony which exists between Nature and Revelation. It is, however, important to add, that the Biblical account does not need to be proved: it is sufficient if we can show that science offers no contradiction to its general import. We protest against the system which incessantly puts the Bible on its

defence. Such a system is in its essence and tendency a system of unbelief. If, after full and impartial inquiry, a person sees reason to be satisfied that the Bible is in general a trustworthy record and the depository of a Divine revelation, he is by that conviction bound to receive its statements, and to presume that they are true until they are proved to be false. Not less objectionable is the course of tacitly disowning the authority of the Bible in questions of history, language, and ethnography. This disallowal is virtually a denial. If a witness whose name stands on a pleader's brief is not produced in court, his testimony is thereby admitted to be questionable, false, or dangerous. At any rate, the Biblical narratives have a right to be heard in evidence until they are proved destitute of credibility. Their age, their general reception, their alliance with great religious teachings, unimpeachable in their truth and unapproached in their excellence, are claims to attention which ought not to be overlooked.

On questions regarding primeval history, the Bible is an independent authority, whose statements must, at least as one element, enter into any full and philosophical account of the early growth and later developments of human society.

The following important testimony to the unity of the human race is borne by Baron von Humboldt, in his admirable work entitled *Cosmos* (351, seq.):—

‘Whilst attention was exclusively directed to the extremes of colour and of form, the result of the first vivid impressions derived from the senses was a tendency to view these differences as characteristics, not of mere varieties, but of originally distinct species. The permanence of certain types in the midst of the most opposite influences, especially of climate, appeared to favour this view, notwithstanding the shortness of the time to which the historical evidence applied; but in my opinion, more powerful reasons lend their weight to the other side of the question, and corroborate the unity of the human race. I refer to the many intermediate gradations of the tint of the skin and the form of the skull, which have been made known to us by the rapid progress of geographical science in modern times; to the analogies derived from the history of varieties in animals, both domesticated and wild; and to the positive observations collected respecting the limits of fecundity in hybrids. The greater part of the supposed contrasts, to which so much weight was formerly assigned, have disappeared before the laborious investigations of Tiedeman on the brain of Negroes and of Europeans, and the anatomical researches of Vrolik and Weber on the form of the pelvis. When we take a general view of the dark-coloured African nations, on which the work of Prichard has

thrown so much light, and when we compare them with the natives of the Australasian Islands, and with the Papuans and Alfourous (Harofores, Endamenes), we see that a black tint of skin, woolly hair, and Negro features, are by no means invariably associated. So long as the western nations were acquainted with only a small part of the earth's surface, partial views almost necessarily prevailed; tropical heat and a black colour of the skin appeared inseparable. ‘The Ethiopians,’ said the ancient tragic poet, Theocletes of Phaselis, ‘by the near approach of the Sun-god in his course, have their bodies coloured with a dark, sooty lustre, and their hair curled and crisped by his parching rays.’ The campaigns of Alexander, in which so many subjects connected with physical geography were originally brought into notice, occasioned the first discussion on problematical influence of climate on nations and races. ‘Families of plants and animals’—says one of the greatest anatomists of our age, Johannes Müller, in his comprehensive work entitled, *Physiologie des Menschen*—‘in the course of their distribution over the surface of the earth, undergo modifications, within limits prescribed to genera and species, which modifications are afterwards perpetuated organically in their descendants, forming types of varieties of the same species. The present races of animals have been produced by a concurrence of causes and conditions, internal as well as external, which it is impossible to follow in detail; but the most striking varieties are found in those families which are susceptible of the widest geographical extension. The different races of mankind are forms or varieties of a single species: their unions are fruitful, and the descendants from them are so likewise; whereas if the races were distinct species of a genus, the descendants of mixed breed would be unfruitful; but whether the existing races of men are descended from one or from several primitive men, is a question not determinable by experience.’

The same learned writer has also these remarks (355, seq.):—

‘By maintaining the unity of the human species, we at the same time repel the cheerless assumption of superior and inferior races of men. There are families of nations more readily susceptible of culture, more highly civilised, more ennobled by mental cultivation, than others; but not in themselves more noble. All are alike designed for freedom; for that freedom which in ruder conditions of society belongs to individuals only, but where states are formed and political institutions enjoyed, belongs of right to the whole community. ‘If,’ in the words of Wilhelm von Humboldt, ‘we would point to an idea which all history throughout its course discloses as ever establishing more firmly and

ling more widely its salutary empire — is one idea which contributes more any other to the often-contested, but more often misunderstood, perfectibility of whole human species—it is the idea of common humanity; tending to remove the hostile barriers which prejudices of artificial views of every kind have raised in men; and to cause all mankind, in distinction of religion, nation, or sex, to be regarded as one great fraternity, acting towards one common aim, the free development of their moral faculties. This ultimate and highest object of society; also the direction implanted in man's nature, leading towards the indefinite expansion of his inner being. He regards the earth and the starry heavens as inwardly his own; given to him for the exercise of his mental and physical activity. The child to pass the hills or the waters which bound his native dwelling; and his wish, as the bent tree springs back to its former form of growth, he longs to return to the home which he had left; for by a deep aspiration after the unknown future he is unforgotten past—after that which is lost, and that which he has lost—man is served, by a beautiful and touching sentiment, from exclusive attachment to that which is present. Deeply rooted in man's nature, as well as commanded by his tendencies, the full recognition of the unity of humanity, of the community of the whole human race, with the sentiments of sympathy which spring therefrom, as a leading principle in the history of man.

In these words—which derive their force from the depth of the feelings from which they sprang—let a brother be permitted to close the general description of phenomena of the universe. From the vastest nebula, and from the double-registered stars, we have descended to the most material forms of sea and land, and to the delicate vegetable genus which clothes the naked precipice of the ice-crowned alpine summit. Laws partially known enabled us in some degree to arrange the phenomena; other laws of a more mysterious nature prevail in the highest regions of the organic world, in that of man his varied conformation, the creative vital energies with which he is endued, and the languages which have sprung from him. We have thus reached the point where a higher order of being is presented, and the realm of mind opens to the view. Here, therefore, the physical description of the universe terminates; it marks the limit which it does not pass.

MANAN (H. a comforter), a teacher in the Christian church at Antioch, who had brought up with the tetrarch Herod (A.D. 1), according to a custom of the

Romans, who selected from those lower in rank playmates of the same age for their children. Possibly, this connection of Manan with Herod might have been serviceable in the advancement of the gospel.

MANASSEH (H. forgetfulness), the elder of Joseph's two sons born of the Egyptian Asenath (Gen. xli. 50). In giving him and his younger brother Ephraim his blessing—having previously adopted them as his own—Jacob put his right hand on Ephraim and his left on Manasseh, so advisedly giving the younger preference to the elder (xlviii.); and certainly, in the history of Israel, Ephraim played a more important part than Manasseh.

MANASSEH, THE TRIBE OF, derived from the preceding, numbered at the first muster, 32,000, and at the second, 52,700 fighting men (Numb. i. 34, 55; xxvi. 34). Before possession was taken of Canaan, half (the eastern) of this tribe obtained permission to settle on the east of Jordan, and received for possession the territory of Bashan, on condition that they should assist their brethren in making the conquest of the country beyond the river (Numb. xxxii. 32, seq. Deut. iii. 13—15. Josh. xvii. 1, 2). This Manasseh did, and received in consequence sixty towns in the north (Numb. xxxii. 25, seq.). The lower Jabbok to the vale of the Jordan divided Manasseh on the south from Gad; on the north, the territory extended to Hermon and Lebanon; on the west, to the Jordan and the sea of Tiberias; on the east, to the city of Salcha (Josh. xiii. 11, 12, 20, 31). After the conquest of Canaan, this half-tribe, with Gad and Reuben, passed back to their own territories (Josh. xxii. 1—9). The building of a large altar gave rise to a misunderstanding with the other tribes which threatened a civil war, but explanations removed the offence (10, seq.). The other, or western, half of the tribe had their settlement on the west of Jordan. On the east, it bordered on Issachar; south, on Ephraim; west, on the Mediterranean; north, on Asher, extending from Jordan to the sea (Josh. xvii. 5, 7—11).

MANASSEH (A. M. 4584, A. C. 694, V. 698), fourteenth king of Judah, was totally unlike his father Hezekiah, whose services to religion he rendered null, taking steps to bring back idolatry, and so hastening on the ruin of his country. His boundless disobedience, crimes, and idolatry, were denounced by the faithful lips of prophets; but in vain. He despised their warnings, and repaid their fidelity with persecution. If not literally correct, the story of his slaying Isaiah exhibits the impression which his cruelty left in the Hebrew mind. The prophet fled from the enraged monarch and hid himself in a hollow cedar tree. This Manasseh caused to be sawed in two, and so slew 'the man of God.' His punishment

did not fail. In the twenty-second year of his reign, he was made captive and carried to Babylon by Esarhaddon, son and successor of Sennacherib, who had invaded Judah in his father's days. Being restored to his throne, Manasseh shewed that he had learnt wisdom in exile and sorrow; for he now laboured with diligence for the furtherance of true religion under the safe guidance of 'the seers that spake to him in the name of the Lord God of Israel.' After a reign of fifty-five years, he departed this life, and was buried in the garden of his own house (2 Kings xxi. 2 Chron. xxxiii.), leaving a tottering throne to his son Amon, who, when two-and-twenty years of age, succeeded to the sceptre of Judah. His brief reign of two years, spent in the encouragement of idolatry, was brought to a close by a conspiracy in his court, which ended in the monarch's assassination (2 Kings xxi. 19, *seq.* 2 Chron. xxxiii. 21, *seq.*). According to the description of the prophet Zephaniah, Amon left the land in a very mournful condition.

MANDRAKES, spoken of in Gen. xxx. 14, *seq.*, as promoting fruitfulness in women, and in Canticles vii. 13, as giving 'a sweet smell' and blooming in spring, grow on Carmel, Tabor, the south of Hebron, and neighbouring lands. At least, in the last passage, the reference seems to be to the *mandragora venalis*, which has a whitish, poisonous root, thick, like a turnip, and four feet long, of a disagreeable odour, and curled leaves a foot in length and four to five inches broad, of a lively green colour; small white flowers, with a tinge of green, from which in May arise small, yellow, sweet-smelling apples, of the size of a nutmeg or a small egg. This fruit is eaten by the Arabs with much relish, although it makes them inclined to sleep, sometimes so strongly that they lie down. Both in modern and ancient times, it has in the East been regarded as stimulating the passions; on which account it is used for preparing love-potions.

MANIFESTATION (L. *manifestus*, 'clear,' 'open'), in Rom. viii. 19, is the rendering of a Greek term which is translated 'to lighten' (Luke ii. 32), 'revelation' (Rom. ii. 5), 'coming' (1 Cor. i. 7), 'appearing' (1 Pet. i. 7); being the same as *Apocalypse*, the Greek name of the book of 'Revelation.' *Apocalypse* is, properly, the unveiling, disclosing, or bringing forth to light—an import which is exemplified in each of the renderings of 'manifestation' above given; for instance, the 'coming' or 'appearing' of Jesus, expected by the primitive church, was his second advent, or glorious forthcoming from the world of spirits. This expectation is said to have been disappointed, and hence has been constructed an argument unfavourable to the claims of Christianity. Of the extensive prevalence of that expectation

there is no doubt. It is equally clear that it both pervaded the thoughts and influenced the actions of the first disciples. But the very idea which it conveys implies a conviction that Jesus had really died, risen again, and passed into the unseen state. Accordingly, the primitive church, beyond a question, believed in the death, resurrection, and ascension of its Founder. In the assertion and maintenance of this belief, obloquy, disgrace, persecution, and death, were tranquilly endured. Hence we learn, that in the earliest confessors we have to do with men who, with every earthly reason to disbelieve, believed truly, firmly, and unflinchingly, the great facts that form the corner-stones of the Christian church. Deceivers clearly they were not. Dupes they scarcely could have been, for they had enough to open their eyes to the real facts. Were not their faith as well-grounded as it was deep and operative, they were of all men not only the most miserable (1 Cor. xv. 19), but also the most foolish. But the depth and efficacy of their convictions suffice to show that they had proved all things before they came to hold fast that which, in the highest sense, was and is good (1 Thess. v. 21).

MANNA (H. *man*, *manhu*), name of the food ('bread') with which God supplied the Israelites in the desert for forty years. It first fell in the wilderness of Sin. It was to be the morning meal, while quails were given for the evening. 'And when the dew was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, 'Man-hu'—'what is that?' And Moses said unto them, 'This is the bread which Jehovah hath given you to eat' (Exod. xvi. 4, *seq.*). It is further described thus: 'And the manna was as coriander seed, and the colour thereof as the colour of bdellium (white, like pearls?). And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil' (of olives?) (Num. xi. 7—9), like 'cakes with honey' (Exodus xvi. 31). The manna was unknown to the Israelites, and supplied by the Divine hand for a special purpose, and during a certain season (Deut. viii. 3, 16). On these points the Scriptures are explicit (Exod. xvi. 35. Josh. v. 12). In commemoration of these miracles, a portion was preserved in the tabernacle (Exod. xvi. 32—34). We are not, therefore, to expect to find a natural object with which manna is identical. A product, however, bearing the same name, is found in the peninsula of Sinai and other hot countries—a thick, viscous juice, produced by insects and the heat of the sun in the tamarisk, or artificially pressed from certain trees or shrubs, or again exuding from the leaves of the ash and date-palm.

The manna of the peninsula, according to Robinson (*Bibl. Resear.*, i. 170), is found in the form of shining drops on the twigs and branches (not the leaves) of the Turfa, *Tamaris Gallica Mannifera* of Ehrenberg, from which it exudes, in consequence of the puncture of an insect of the coccus kind, *Coccus Manniparus* of the same naturalist. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun. The Arabs consider it a great delicacy. Our author adds, 'of all these characteristics' (given in Exod. xvi. 14, 31, and Numb. xi. 7—9), 'not one is applicable to the present manna.'

MAN OF GOD, a prophet, an honourable appellation given to persons who were possessed of holy dispositions and engaged in the execution of God's will (*Deut.* xxxiii. 1. *Josh.* xiv. 6. *1 Sam.* ix. 9. *1 Kings* xii. 22. *1 Tim.* vi. 11. *2 Tim.* iii. 17).

MANTLE, the large upper garment or cloak (more in size and use like the Scotch plaid) of the orientals (*1 Kings* xi. 30; *xix.* 19, 20; comp. *Gen.* xxiv. 65. *Ruth* iii. 9, 15). The mantle of a prophet was of a coarse material (*Zech.* xiii. 4). The 'scarlet robe' or mantle of the Roman soldiers reached no lower than the knee, was fastened over the right shoulder with a buckle, and hung round the left (*Matt.* xxvii. 28). The request of *Ruth* (iii. 9) is still observed in Eastern ceremonials of marriage. See **CLOTHES**.

MAR (T.), 'to injure,' or 'do harm to,' is the rendering in *2 Kings* iii. 19 of a word which in *Job* xiv. 22, is translated, 'shall have pain,' and in *Ezek.* xiii. 22, 'make sad.' 'Mar' represents in *Jer.* xiii. 7, another word, rendered in *Deut.* ix. 12, 'have corrupted,' and in *2 Kings* xix. 12, 'have destroyed.'

MARANATHA consists of two Aramaic words, meaning 'our Lord cometh,' and is in no way a word of cursing or excommunication; the corresponding Greek may probably be found in *Jude* 14, together with words indicative of the judgment which was to ensue on the second appearance of Jesus. *Jude* quotes from a work to which Paul (*1 Cor.* xvi. 22) may allude; though it is not now easy to learn why, in writing to the Greek Christians of Corinth, the apostle should use an Aramaic form. His general object is clearly to enforce what he says by a striking reference to the speedy coming of the Lord.

MARBLE (*F. marbre*, *L. marmor*, *G. marmaros*; the last from a root signifying to shine or glitter), a hard, compact rock, capable of receiving a polish, white, black, or diversely coloured, said not to be found in Palestine, but in Arabia, was, however, known to the Israelites (*Joseph. Antiq.* xii. 4, 11; *xv.* 9, 3). David, among other building materials, procured it for the construction of

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the temple (*1 Chron.* xxix. 2; comp. *Cant.* v. 15. *Esth.* i. 6).

MARESHAH (H.), a city in Judah, in the plain of Sephela, two Roman miles from Eleutheropolis (*Josh.* xv. 44; see *2 Chron.* xi. 8; *xiv.* 9—13), the birth-place of the prophet *Eliezer* (*xx.* 37), probably the birth-place of *Micah*.

MARINERS (*L. mare*, 'the sea') are seamen (*Jonah* i. 5), who, so far as they were required by the agricultural Israelites, were supplied by other nations, and especially the Phœnicians (*1 Kings* ix. 27), who are the earliest known navigators (*Ezek.* xxvii. 8, 9, 27, 29), since, being on the sea-board of Palestine, they were connected with the inland trade of Asia, and could on the Mediterranean, especially by means of its near lying islands and the not very distant coasts of Africa and Asia Minor, readily form commercial relations with the West; though it may be that they practised piracy at the same time, if not before they made the sea tributary to trade. Comp. *1 Kings* ix. 20; *xxii.* 48. *2 Chron.* xx. 37.

MARK, the Roman surname, assumed on his conversion to Christianity, of John (*Acts* xii. 12, 25; comp. *xiii.* 5, 13), the son of Mary of Jerusalem, in whose house the disciples assembled on the occasion of the martyrdom of James (*Acts* xii. 12). This surname, taken in agreement with a prevalent custom, became, as in the case of Paul, the more usual denomination of John (*xv.* 39. *Coloss.* iv. 10. *Phil.* 24. *2 Tim.* iv. 11), who was also nearly related to Barnabas (*Coloss.* iv. 10). He appears to have been converted to the gospel by Peter (*1 Pet.* v. 13; comp. *Acts* xii. 12, 25). With his relative Barnabas, he accompanied Paul in his first missionary tour (*xii.* 25), but separated himself at Perga, in Pamphylia, and returned home to Jerusalem (*xiii.* 13), which seems to have displeased Paul, so that he refused to take Mark on his second journey, who with Barnabas travelled to the isle of Cyprus to proclaim the gospel (*xv.* 36—39). The misunderstanding passed away, for at a later period he is found among the fellow-labourers of the apostle to the Gentiles (*Phil.* 24. *Coloss.* iv. 10). In the last passage he seems likely to undertake a journey into Asia Minor. Here our scriptural information ends. Origen makes him to have been one of the Seventy, while Papias denies that he had heard or followed the Lord. The fathers agree in representing him to have been the interpreter of Peter. These are the words of Papias, which appear to have been the foundation of their statements; Papias gives his information as derived from Presbyter John, who was a disciple of Jesus: 'He says that Mark, who wrote the Gospel, becoming the interpreter of Peter, accurately wrote what he remembered—not, however,

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in order—of the things said and done by Christ; for he did not hear the Lord nor follow him, but, at a later period, Peter; who set forth his teachings according as there was need; but not as if making a systematic treatise of the Lord's words. In nothing, however, did Mark err, writing some things as he remembered them: for of one thing he took care, namely, to omit nothing of what he had heard, or at all to falsify in them.'

From ecclesiastical history, we further learn that Mark was the first to preach the gospel in Egypt, and was the founder of churches in Alexandria itself; where he exerted great influence by the moderation of his doctrine and the holiness of his life. Here he is reported to have died in the eighth year of Nero's reign (A. D. 61). He is further said to have been of Jewish lineage, which finds support in his mother's residing in Jerusalem, and of a sacerdotal family, being one among the many priests who in Acts vi. 7 are recorded to have been 'obedient to the faith.'

The facts now stated make it clear that a person by the name of Mark wrote a Gospel, which probably was the same as that which stands the second in our canon; while from Papias it appears that the Gospel written by Mark was as to its materials taken immediately from the lips of the apostle Peter. To a belief general in the primitive church that such was its origin, 'the Gospel according to Mark' owes its place among our sacred writings.

MARK, THE GOSPEL ACCORDING TO, bears unmistakable tokens of having proceeded from one hand, being in its characteristic peculiarities uniform throughout, except at the end, where (xvi. 9—20) are found verses, on the genuineness of which doubts have been thrown. As it is unlikely that the book was left without a proper termination, the concluding portion may in some way have been detached and lost.

The substantial independence of this Gospel may be established on sufficient grounds, for the writer has peculiarities by which he is distinguished from the other evangelists. Of these we notice one or two. His manner is fresh and lively. Thus he puts his narratives into the present tense. There are many instances. Compare especially xi. 1, *seq.*, with Matt. xxi. 1, *seq.*, and Luke xix. 29, *seq.* He is also fond of using the term 'straightway,' in chapter i., it or an equivalent term is found in verses 10, 12, 18, 20, 21, 29, 30, 31, 42, 43.

He, moreover, introduces persons as speaking in cases where it is not done in the other evangelists (iv. 35; comp. Matt. viii. 18. Luke viii. 22; v. 8, 9, 12; comp. Matt. viii. 28. Luke viii. 26). The writer is also more minute than the other evangelists in regard to accessory circumstances (i. 20,

comp. Matt. iv. 22; iii. 5, 17, 23, 34, comp. Matt. xii.; iv. 11, comp. Matt. xiii. 11. Luke viii. 10). The few references here given might be increased, and others subjoined relating to time, place, numbers, and things. But the entire Gospel has a peculiar character. Without ceasing to take the same general view of the promulgation of the kingdom of God as is found in Matthew and Luke, Mark is more free from what is of a Jewish, accidental, and temporary nature, aiming, while he gives his view and impression of Jesus and his doctrine in a summary manner, to present it under such lights as may cause it to find acceptance in the more general sympathies of the human heart. Hence it is clear that Mark has not, as some have thought, epitomised Matthew's Gospel. The work is original and independent, having only this in common with other similar writings, that it contains materials drawn from the common stock of the oral Gospel which arose from the deeds and words of the great Master.

Its contents may be arranged under the following heads: I. A brief introduction, which precedes an account of the baptism of Jesus (i. 1—11). II. History of the temptation (12, 13). III. Jesus appears as Messiah in Galilee (14—ix. 50). IV. Jesus travels from Galilee to the Passover in Jerusalem (x. 1—52). V. Jesus enters triumphantly into the city, and remains there (ix. 1—xiii. 37). VI. Jesus is apprehended, crucified, and buried (xiv. 1—xv. 47). VII. Jesus rises from the tomb (xvi. 1—8). VIII. Jesus has intercourse with his disciples, and is received up into heaven (9—20).

In order to ascertain who was the author of this Gospel and for whom it was designed, we proceed to study the book itself. The author undertakes to narrate the preaching or publication of the Gospel of Jesus Christ (i. 1). This, after the brief allegation of various evidence (2—13), he does without entering into any historical details as to the human origin of Jesus or the place of his nativity; so that when we have come to the middle of his first chapter, we find Christ named by a demon 'Jesus of Nazareth,' without having been informed what relation he bore to that place, or where the place was situated, it being merely said in ver. 9, that he came from Nazareth, of Galilee. The publication of this Gospel is pursued throughout the book; more attention, however, is given to report the deeds than the discourses of the divine subject of the narrative. And these deeds, as well as other great events, are quietly adduced in evidence of that which the writer proclaims in his opening verse, namely, that Jesus Christ is 'the Son of God.'

This Gospel is of a compendious nature, as is seen from the fact that in a few verses

the author comprises the evidence given to Christ by the prophets, John the Baptist, the dove and the voice from heaven, and the temptation in the wilderness (i. 1-13). Thus also the substance of Christ's preaching when he opened his ministry in Galilee, is given in this brief form—'Repent ye and believe the gospel' (i. 15). So much does the writer aim at conciseness, that he here represents Jesus as requiring belief in the gospel before his readers have been informed what the gospel is. Christ's preaching in Galilee is summed up in three or four words (39; see vi. 12, 13). Brevity like Mark's is not an instrument such as those that are usually employed by enthusiasts, impostors, or mythologists.

The writer is acquainted with minute facts and circumstances. Simon and Andrew are, when called to be apostles, actually 'casting a net into the sea' (i. 16; comp. 18). Jesus goes only 'a little further' when he sees James and John 'in the ship mending their nets' (19), 'at even, when the sun was setting' (32). 'A great while before day' Jesus retires for prayer (35; comp. ii. 2, 4, 15; iii. 9, 21). In iii. 34, the author tells us that when Jesus and they were alone, he expounded 'all things to his disciples'—a piece of information which discloses the pen of one intimately acquainted with the band of spiritual reformers. (See also vi. 31, 33). A minute circumstance, which shows that at least the source whence the writer drew his information was ocular evidence, is found in viii. 12, where it is recorded that on the Pharisees asking Jesus for a sign, 'he sighed deeply in his spirit.' See, farther, viii. 14; ix. 10, 20; x. 10, 45. With minuteness as well as effect is described the state of dejection in which the apostles were as they went up to Jerusalem under the influence of the dark predictions of their Teacher touching his death—they were amazed, they were afraid' (x. 32; comp. viii. 31; x. 50; xi. 11, 19; xii. 35; xiv. 39-41, 50-52, 54; xv. 7, 10, 47; xvi. 1-8, 10).

Mark, as writing from, writes also to the eye. He is a painter, and presents pictures (i. 16-20, 40-42; ii. 3, 4; iii. 31, seq.). The storm on the lake of Galilee is picturesquely described (iv. 36-41; see also vi. 33, 46-51). How graphic is the scene painted by the writer, of the blind man who first saw men as trees walking, and then saw every man clearly! (viii. 22-26). True to nature also is the description; for the eye, during blindness unused to forms and distances, sees accurately, on receiving sight, only after a time. See, farther, ix. 20, seq.; x. 17-22; xii. 41-44; xiii. 1, 2; xiv. 3-11, 12-25; xv. 17-20.

The Gospel has a rhetorical character. This appears in certain round statements which sometimes wear the appearance of exaggeration. Thus 'all the land of Judea

and they of Jerusalem' went out to John, and 'were all baptised' (i. 5; comp. 32, 37, 45; ii. 13; iii. 7, 8). The description of the Gadarene demoniac is vividly eloquent (v. 2-6; see also vi. 54-56).

The evangelist describes the effects produced by Jesus on the people (i. 22, 27, 28; ii. 12; v. 17, 20). A striking instance occurs in vii. 32, seq., where having told how Jesus cured a deaf man, he adds that the 'people were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the dumb to speak.' See ix. 15; xi. 18.

The two last remarks combine to show that the writer had for an aim to prove the truth of the gospel, and establish the authority of its Founder.

While Matthew ordinarily designates our Lord simply Jesus, Mark terms him at the first 'Jesus Christ.' The second term has coalesced with the first to form a compound proper name (i. 1). This could not have taken place till the Messiahship of Jesus was a generally-recognised fact. We are thus carried from the days of Jesus to those of the church. The book of Acts shows that this question continued to be agitated far on in the first century. Mark on this writes from the point where he stood, not where his Gospel begins, and so shows us that in this, at least, his writing exhibits the gospel history, not in its primitive condition, but as it appeared under the light of facts occurring at a later period. In a similar manner he makes our Lord speak of the gospel before he has set the gospel forth (i. 15), obviously writing from his own point of view, and not that of Jesus. In ix. 41, 'Christ' is used as a proper name for 'Jesus.' This is a greater deviation from the original appellation, and betokens a later period. Many years must have elapsed before the name of office could be substituted for the proper name.

The second advent is connected with the appearance of Roman troops in Jerusalem, and the whole view of the subject is Judaical. Hence the Gospel was written before the fall of that metropolis in A.D. 70. The words, 'Let him that readeth understand,' applied to the appearance in the city of the idolatrous standards, seem by the fear which the allusion supposes, to indicate that already the Roman military power gave tokens of its final and speedy predominance. Such was the ascendancy of the idolatrous tyrant, that free speech was no longer possible, and the friends of religion could openly communicate with each other only by signs and dim tokens. These remarks tend to place the period of the composition of the Gospel near the end of the period closed by the year A.D. 70 (xiii. xiv. 62).

The facts thus deduced from the contents of this Scripture enable us to say that we

have before us a narrative of the first promulgation of the gospel, which was designed to give a concise and picturesque exhibition of Jesus as the Christ, the Son of God, in act and in word, but more in act than in word,—attested by the prophets, by John, by the Holy Spirit, by his own divine powers as exemplified in the great and widely-spread effects produced throughout Palestine and even beyond its borders; and that it had for its original source, if not for its immediate author, one who had personal knowledge of the recorded events. These facts are wrought into the very texture of the narrative. Mistake in regard to them is impossible. Let it be added, that these are the great facts which the friends of Christianity are chiefly concerned to know; yet if more can be ascertained, they will be grateful.

The writer has, however, kept his name concealed. We admire his modesty; we recognise the evidence of truth involved in this self-denial; let us not appear to cast blame on the author and on Providence by manifesting a misleading solicitude to recover what may be for ever lost to earth.

But a tradition found in the earliest ages of the church ascribes the Gospel now before us to John Mark, who for his chief authority had the apostle Peter. And certainly the general account of the composition of this writing as given above in the words of Papias, corresponds with the facts now deduced from the Gospel itself. It may therefore be considered as very probable that Mark was its author. Mark, however, is represented as being the interpreter of Peter. It is not easy to define the exact relation in which the two stood to each other. The general complexion of the Gospel is less Judaical than was Peter's mind. But it must be remembered that Mark had intimate intercourse with Paul, from whom he would imbibe a freer spirit. From the influence on Mark of Peter and Paul, there would naturally result a medium view, in which all that was essential in those two great authorities was found in accordance. To the date when this view was put forth, we may not be able to do more than approximate. But as it is in essence a kind of accommodation of the diversities in the Pauline and Petrine schools, it implies their pre-existence, and can hardly have been written till the writings of those two great masters in Israel were before the world. Agreeably to this, Clemens Alexandrinus (cir. A.D. 189) states that it was after the death of both Peter and Paul that Mark set forth his Gospel. But we have already seen that it was composed before the fall of Jerusalem. We are thus referred to the last moiety of the seventh decade in the first century as the time within which Mark's Gospel was published (65—70 A.D.). The place where it was composed, according to Epiphanius (died 403) was the city of

Rome. And certainly Roman influences are traceable in it, as in Latin words—'bed,' *grabbatum* (ii. 4); 'executioner,' *speculator* (vi. 27); 'centurion' (xv. 29); 'a farthing,' *quadrans* (xii. 42). Our last-mentioned authority instructs us that it was to Egypt Mark carried his Gospel. Here, again, confirmation is found in the writing itself; and the people of Alexandria, in which city Mark laboured in his latter days, appear to have been the persons with a special reference to whom our author wrote. This we think probable, chiefly from two considerations drawn from the contents of this writing:—I. Its tenor, compounded of the Hebrew and Greek element, corresponds with the caste of thought and feeling prevalent in that city, the great entrepôt of Oriental and Western influences. II. Both the explanations given and those omitted are such as were specially suitable to Alexandrian readers. To justify this last remark, we must append a few instances. Thus the Baptist is simply described as 'John'—a manner of speaking which would be understood in Alexandria, where, from its proximity to Judea, the character and mission of John would be known better than in any other foreign land (i. 4, 6). The same remark may be made of 'Galilee,' which is mentioned without explanation (14), and 'Jordan' (9); also 'Capernaum' (21). In the same manner, 'the synagogue' (29), 'the priest' (44), 'the Pharisees' (ii. 18, 24), 'the Herodians' (iii. 6), 'Syrophenician' (viii. 26), 'Decapolis' (31), 'Cæsarea Philippi' (viii. 27), are simply mentioned; for explanatory remarks were not needed by the neighbouring population of Alexandria, the rather because they possessed the Old Testament in the Greek tongue. Yet were they unacquainted with the Hebrew or Aramaic, and therefore Mark, when he uses such words, takes care to translate them (vii. 11, 34; x. 46; xiv. 36; xv. 22). The first class of passages render this Gospel unfit for distant and fit for neighbouring readers; the second class render it unfit for native Jews (comp. vii. 3, 4; v. 41; xii. 18), but fit for foreigners. Thus we learn that it was intended for persons who were not resident natives of Palestine, yet lived at no great distance from its borders. To this description the citizens of no place answer so well as those of Alexandria.

The Gospel which we have now reviewed, standing second in our New Testament, appears to hold the third place in reality, coming in point of time between that of Luke and that of John. As being late in its origin, it presents us with Christianity in a higher state of development, and therefore as more free from local and perishable elements. The great ideas which Jesus introduced into the world aroused the minds of his followers to active thought, and filled their souls with noble sympathies; thus pre-

paring them for both conceiving and setting forth a conception of the great Master more and more conformed to the unapproachable reality. Mark, eminently favoured with intimate intercourse with the two great lights of the church, had his mind gradually raised above the troubled atmosphere of the Jewish metropolis, until, late in life and far on in the early development of Christian ideas, he gave utterance to a view of Christianity in which he let fall much that had before been connected with it, and which, apart from mere Jewish notions, presents the Saviour of mankind as the son, not of David, but of God, and has enriched the world with a composition no less impressive and beautiful in its manner, than conciliatory, comprehensive, and catholic in its spirit.

MARKETS, of which *mart* (Is. xxiii. 8) is a contracted form, and which seems to come from *mark*, used as a place marked, determined, or conventionally assigned, were in Oriental countries of old held mostly in open places near the gates of towns, serving for purchase and sale (Ezek. xxvii. 12—19), also for tribunals or judgment-seats, and assemblies of the people; whence we may learn that the administration of justice was public (Matt. xi. 16. Mark vii. 4; xii. 38. Luke xi. 43; xx. 46. Acts xvi. 19). Day-labourers repaired thither to seek employment (Matthew xx. 3). With good reason, therefore, did the first preachers of the gospel teach and preach in these public spots (Acts xvii. 17). See MERCHANT.

It was in the market-place (*agora*) of Athens that Paul taught (Acts xvii. 17). In Athens were many such places, destined not merely to buying and selling, but also to social intercourse, as gathering-spots for the curious and the unemployed no less than for the busy. Similar is it in Southern Arabia. 'There is,' says Niebuhr, 'no land in which more markets are held than in Jemen. Here there is scarcely a considerable village without a weekly market. Some come to buy, others to sell; others, again, to work, but many to pass their time more agreeably than they could do at home.'

MARKS (*T. a line, impression, boundary*)—such as were anciently in use, particularly (as now in tattooing) among semi-barbarous peoples; for instance, slaves had the name of their masters branded on their limbs, especially the forehead and hands, soldiers the name of their leader, idolators the name of their false god—were not to be employed by the Israelites (Lev. xix. 28), it may be presumed, in consequence of such tokens being intimately connected with religious error and superstition. The prevalence, however, of the custom gave occasion to allusions to it on the part of sacred writers. Thus Isaiah (xliv. 5) describes the conversion of heathens by declaring, 'another shall write his name to Jehovah'—that is,

canterise his hand with the word Jehovah, to show to whom he belonged; the figure denotes the devotedness of the converts to their Lord. In a similarly figurative manner may the passage in Exod. xiii. 9 be explained. Comp. Apoc. xiii. 16; xiv. 11. Paul also refers to the same custom when, referring to his sufferings as an evidence of his apostleship, he says (Gal. vi. 17), 'I bear the marks (*G. stigmata*, our word *stigma*) of the Lord Jesus:' the stripes and wounds (2 Cor. xi. 23, *seq.*) which, like the inburnt name of his owner on the slave, showed that Paul belonged to the Lord or Master Jesus.

MARRYING (*L. maritus*, 'a husband'; *mas*, *maris*, a male; in Greek *ares*, 'Mars'), the translation of a Hebrew term (comp. *beulah*, Is. lxii. 4), the root of which signifies 'to command,' 'be the master of,' 'have dominion over' (Is. xxvi. 13); and hence 'to marry,' or 'take a wife' (Deut. xxiv. 1), and 'to be a husband' (xxi. 13). Marriages among the Hebrews were contracted by the father (Genesis xxxiv. 4), and only on his failure by the mother (xxi. 21), in the case of daughters, with the acquiescence of own brothers (xxiv. 50; xxiv. 11); in later times, without the bride and bridegroom's having seen each other, though instances to the reverse are found in Scripture (Judg. xiv. 1. Cant. viii. 1, *seq.*). For the wife a certain sum had to be paid (Gen. xxix. 25; xxxiv. 12. 1 Sam. xviii. 25. Hos. iii. 2), so that the husband (as the name intimates) was the owner of the wife (*Dowry*). The contract between the parents was made in the presence of witnesses, by word of mouth (Mal. ii. 14). It was not till after the exile that written contracts came into use (Tob. vii. 15). In the law, nothing is fixed as to the marriageable age, which in the East is much earlier than with us. According to later regulations, a female might not marry till she had completed twelve years and a day, nor a young man till he was one year more advanced in life. The ordinary time was the eighteenth year.

Polygamy was allowed, but before the captivity was scarcely practised except by kings and eminent men. Marriage in certain specified cases (Lev. xviii. 7—18; xx. 11, *seq.* Deut. xxvii. 20, *seq.* Joseph. Antiq. iii. 12, 1) was forbidden, on grounds the force of which, in several cases, is still evident, and under penalties which were severe and partly connected with the peculiarities of the Hebrew theocracy (*PRIEST*). In part, the prohibitions were grounded on established observance, and stood in opposition to Canaanitish and Egyptian customs (Lev. xviii. 3, 24, *seq.*; comp. Gen. xx. 12; xxviii. 8, *seq.*; xxix. 10, *seq.*); while their ultimate causes may probably be found in a natural avoidance, at an early period established among the descendants of Abraham, and convey-

tionally transmitted from one generation to another, as well as in the belief that certain physical and social disadvantages were connected with the prohibited marriages. Marriage with sisters or half-sisters was practised in many ancient nations, and Abraham married the daughter of his father (Genesis xx. 12), but it was strictly prohibited by the Hebrew law (Lev. xviii. 9, 11), which, however, did not obtain universal obedience (2 Samuel xiii. 13. Ezek. xxii. 11). After the exile, the family of Herod became notorious for illegal marriages (Joseph. Antiq. xvii. 1, 3; xviii. 13, 1; xviii. 5, 1, 4; comp. Matt. xiv. 4). At an early period is found a marriage with a brother's daughter, or niece (Joseph. Antiq. xii. 4, 6). On the ground that by coming over to Judaism, they set themselves free from natural obligations, proselytes were more readily indulged in liberties of this kind; whence light is thrown on 1 Cor. v. 1. Heiresses could not marry out of their own tribe (Numb. xxxvi. 6, *seq.*). In the patriarchal and in later days, marriage between persons kindred to each other was occasionally practised (Gen. xxiv. 4, 48; xvi. 34, *seq.*; xxviii. 1, *seq.*; xxix. 19). Marriage was also forbidden between Hebrews and Canaanites (Exodus xxxiv. 11, 16. Deut. vii. 3; comp. Gen. xxiv. 3; xxviii. 1). Yet even before the captivity were such marriages entered into, and that by kings (Judg. iii. 6; xiv. 1, *seq.* 1 Kings vii. 14; xi. 1; xvi. 31). Other foreign maidens Israelites might marry (Deuter. xxi. 11, *seq.* Ruth i. 4; iv. 13. Numb. xii. 1, *seq.* 1 Chron. ii. 17. 1 Kings iii. 1; xiv. 21); not, however, after the captivity (Ezra ix. 2, *seq.*; x. 3. Neh. xiii. 23. Joseph. Antiq. xi. 8, 2; xii. 4, 6; xviii. 9, 5), in agreement with what Tacitus (Hist. v. 5, 2) says, that the Jews 'abstain from marriage with foreign women.'

Arising out of the peculiar territorial division of the land was the law of the Levirate (L. *levir*, 'a husband's brother'), which required the brother of a man who died leaving no male children to marry the widow; if there was no brother, the duty fell to the next of kin (*goel*). The first-born son of this union took the name and property of the first husband (Gen. xxxviii. 7—9. Deut. xxv. 5, 6. Matt. xxii. 24. Luke xx. 28). This, which was originally a consuetudinary usage, Moses sanctioned as a law; at the same time conceding to the relative the right of declining the duty, only he thereby rendered himself exposed to public shame (comp. Ruth iv. 5—8, 10). The object of this obligation, which is still found among the Indians, Arabs, and Circassians, was the preservation of family and tribal rights.

A second marriage, held among the Greeks and Romans as little honourable, seems to have been contracted without hesitation in later periods; at least Josephus, without apology, mentions that he married three

wives, having divorced the second after she had borne him three children (Life, 75, 76). It seems, however, in the days of Jesus to have been accounted a sign of holy continence not to marry a second time (Luke ii. 36. 1 Cor. v. 8. 1 Tim. v. 9), to which impression may refer the words in 1 Tim. iii. 2. Tit. i. 6. The doctrine of the Essenes, who avoided marriage as a less pure and honourable state, appeared within the precincts of the church even in apostolic times (1 Tim. iv. 8); though by the Israelites wedded life was held in high estimation as of divine origin (Prov. ii. 17; v. 18. Mal. ii. 14). The Lord Jesus, taking a similar view of that 'holy estate,' and declaring the essential unity of the wedded couple, discouraged the prevalent practice of divorce, and allowed a man to put away his wife only in case of adultery (Matthew v. 31, 32; xix. 3—12).

Faithlessness to the nuptial bed, or the intercourse of a married woman with a man who was not her husband, was punished by death (Lev. xx. 10), inflicted on both the guilty parties, probably by stoning (Deut. xxii. 24; comp. Ezek. xvi. 40. John viii. 5, 7). If the female was not free, she was to be scourged and the man to make a trespass-offering (Lev. xix. 20, 21). What was to be done in case of suspicion may be read in Numb. v. 12, *seq.* Faithless persons were not unknown in Hebrew history (2 Samuel xi.), nor was prostitution (Gen. xxxviii. 15. Josh. ii. 1. Judges xi. 1). Dissoluteness seems to have increased with the decline of the Jewish state (Rom. ii. 22. John viii. 7).

Our acquaintance with the customs and festivities observed at nuptials in the times of the Saviour, is to be gathered from scattered and incidental allusions found in the Scriptures. The chief of these we shall subjoin, with notices of modern practices fitted to make their import clear.

In Matt. xxii. 11, we read that when the king, who had made a wedding-feast, came, according to the custom of the East, to see his guests assembled before his arrival, in a large hall, he found one who had not on a wedding garment, and whom he forthwith commanded to be put on the outside, to bewail his folly in the dark. This incident receives light from the fact that it was, and still is, customary for monarchs and other men in opulent stations to keep a wardrobe well supplied with rich clothing, from which, on festive and other special occasions, garments were furnished to visitors. As a suitable dress was offered to every one, those who appeared in their own clothes must have refused this mark of friendliness and hospitality, and in so doing displayed dispositions of a hostile kind. With reason, therefore, was the man referred to above excluded from the rejoicing assembly of friends, and that the rather because, being clad in his

own garments, worn and soiled with travelling, he was in body as well as mind out of keeping with the festive scene.

The 'friend of the bridegroom' (John iii. 29) indicates one of the young men attendant at the ceremony, whose office it was to superintend the arrangements. With such a person John the Baptist appropriately compares himself, inasmuch as he prepared the way of the Lord (28, *seq.*). John specially represents himself as rejoicing at the bridegroom's voice. As mirth was an accompaniment of nuptials, 'the voice of the bride and bridegroom' came to indicate joy and a season of rejoicing (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 11). Accordingly, these words are still found in the Jewish liturgy:—
'Praised be thou, O Lord our God, King of the world, who hast created joy and rejoicing, bride and bridegroom, singing, jubilee, joy, love, and friendship: soon, O Lord God, may there be heard in the streets of Jerusalem the voice of joy and hilarity, the voice of the bridegroom and the bride; the voice

of the exulting nuptial pair, and of the youths whose harp sounds from the banquet-hall.'

When the festivities in the house of the bride's father had ended, the bridegroom, attended by his friends, conducted the bride, with her friends, to his own abode. This ceremony took place by night. Hence the need of the lamps mentioned in Matt. xxv. 1; for the bride, with her companions, went forth to meet the bridegroom and his party come to fetch his bride home, where was held what was properly the nuptial feast. Homer ('*Iliad*,' xviii. 492, *seq.*) was acquainted with this custom:

'Two cities radiant on the shield appear,
The image one of peace, and one of war;
Here sacred pomp, and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new-made brides are led,
With torches flaming to the nuptial bed;
The youthful dancers in a circle, bound
To the soft flute and cittern's silver sound;
Thro' the fair streets the matrons in a row
Stand in their porches and enjoy the show.'



At the marriage in Cana there was a person who is termed the governor of the feast (John ii. 8). The word denotes one whose business it was to take the general oversight of the banquet. He was commonly a friend of the host, who assigned to him the ordering and supervision of the festivities. He had the servants at his command, ordered food to be brought and removed, tasted the wine and offered it to the guests. Hence we see the propriety of our Lord's command that the servants should carry the wine made from the water to the governor of the feast. Ecclesiasticus (xxxii. 1, 2) contains these directions, which show the recognised duties: 'If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. And when thou hast done all thy

office, take thy place, that thou mayest be merry with them and receive a crown for thy well-ordering of the feast.' The Romans had in their banquets a king or master of the festivities. Among the Hindoos, also, a similar custom is found.

The words in Ps. xix. which compare the sun to a bridegroom coming out of his chamber, refer to the practice among the ancient Hebrews of erecting for the newly-married couple, in the open air, a splendid tent. When the bride had been given to the bridegroom, they went forth from the pavilion with great pomp.

In 2 Cor. xi. 2, Doddridge finds a reference to the Grecian custom of entrusting maidens of high families to the care of educated persons, who, when they had completed their course of educational discipline, cou-

signed their charge to those whose wives they were intended to be. Paul had thus received the church at Corinth—a pure virgin espoused to Christ—and was solicitous to fulfil the duties of his trust.

Marriage is regarded by the Mohammedans in general as a positive duty. To neglect it without a sufficient reason, subjects a man to severe reproach. The number of wives which a Moslem may have is four. He may marry free women, or take concubine slaves, or have of both these classes. He may divorce his wife twice, and each time take her back, even against her wish, during three months. It is not common for an Arab to have at the same time more than one wife, but there are few of middle age who have not had several different wives at different periods, tempted to change by the facility of divorce. For the choice of a wife, a man generally relies on his mother, or a professional betrother. The law allows him to see the face of the female before the contract, but this liberty is now seldom obtained, except among the lower orders. A girl is often married at the age of twelve years, and sometimes at ten or even nine; the usual period is between twelve and sixteen. At thirteen or fourteen, she may be a mother. The young men marry a few years later. The most important requisite in a wife is held to be religion. Other requisites are, agreeableness of temper, beauty of form, moderation, of required dowry, good birth, and fruitfulness; modesty also, in that Oriental sense which dictated the sayings—'The best of women is she who sees not men and whom they see not'; 'The best rank of men in a mosque is the front; the best rank of women is the rear.' The consent of a girl not arrived at puberty is not required; her father or legal representative acts as her deputy. A dowry is necessary in order to legalise the marriage. The least dowry allowed by law is ten dirhems or drams of silver, about five shillings of our money. About twenty pounds sterling is the ordinary dowry. The dowry is considered the wife's property. The marriage contract is at present merely verbal, though sometimes a certificate is written and sealed by the kadi. The only persons whose presence is needful are the bridegroom or his deputy, the bride's deputy, who is the betrother, and the kadi or a schoolmaster. They all recite the Fathah or opening chapter of the Koran, after which the bridegroom pays the money. The latter and the bride's deputy, then seating themselves on the ground face to face, grasp each other's right hands, raising the thumbs and pressing them against each other. The betrother generally uses words like these: 'I betrothe thee to —, the virgin, for a dowry of —.' The bridegroom answers, 'I accept from thee her betrothal to myself.' The household furniture and dress prepared for

the bride are sent by her family to the bridegroom's house two or three days before she is herself conducted thither. On the marriage of a virgin, feasts and processions and illuminations take place. The persons invited send presents of provisions. The bride is led to the bridegroom's house on the afternoon immediately preceding the night of consummation. In Cairo, the bride walks under a canopy of silk borne by four men, with one of her near female relations on each side. Young unmarried girls walk before her, and the procession, which often takes a circuitous route, is headed and closed by musicians. The bride is completely veiled. If she is of high rank, she and her attendants ride on asses. When arrived at the house, she sits down to a repast. The bridegroom, who has not yet seen his wife, goes in procession to a mosque, accompanied by musicians and singers, and by men bearing torches. On his return, most of his other attendants carry lighted wax candles and bunches of flowers. He now visits his wife, whose face he induces her to uncover by a small present of money, when he beholds her generally for the first time.

As the bridegroom repairs to the mosque at the time of night prayer, he is accompanied thither by several men bearing what are termed *meshals*. Each is a staff with a cylindrical frame of iron, at the top filled with flaming wood, or having two, three, four or five of these receptacles for fire. On its return, the procession is headed, as before, by musicians and two or more bearers of *meshals*. These are generally followed by two men bearing, by means of a pole resting horizontally on their shoulders, a hanging frame, to which are attached sixty or more small lamps, in four circles, one above another. The friends in general bear each a wax candle, and sometimes a sprig of henna, or some other flower. At frequent intervals the party stops, when a few words of an epithalamium, or marriage song, are sung.

Betrothing, or plighting troth or faith, that is, engaging to marry, was customary among the Jews, and took place sometimes long before actual wedlock, even in the childhood of both parties. In the interval the female remained with her parents till the bridegroom conducted her home and consummated the marriage. Joseph had betrothed, not wedded, Mary (Matt. i. 18). This preliminary contract was in later times effected either by a written document or by the gift of a piece of money, or by the parties living together as man and wife. The written form ran thus: 'On the — day of the month —, in the year —, spoke A, the son of A, to B, the daughter of B: Be my spouse according to the law of Moses and the Israelites, and I will give thee as a dower of thy virginity, the sum of 200 susim required in the law. The said B agreed to become the

of the said A, under the conditions he has promised to fulfil, on the day wedding. Thereunto the said A thus himself and pledges himself in all his way, even to the cloak which he bears shoulders. Further, he undertakes to do all those points which are commonly set in the marriage contract to the age of the wives of Israel. A, B, C, &c. Contract by gift of money took before witnesses, when the male said to female—'Take this piece of money I pledge that thou art to be my wife.' Marriage by cohabitation was, according to the law, allowed by the law (Deut. xxiv. 1) it was forbidden by the ancients in consequence of abuses that hence arose.

Following, taken from Perkins ('Residence of Eight Years in Persia among the Nestorian Christians,' p. 208), throws light on the points besides the one now before the : 'In the evening we attended a Moslem wedding, to which we had received an invited invitation. The bridegroom is the son of a khan, very high in rank. The chamber to which we were conducted was a splendid room, fifty feet long and twenty feet wide, elegantly carpeted. Carpets, and stoves, or fire-pan, in winter, are the only pieces of furniture used by the nobility in Persia.

Sitting upon the floor and eating with their fingers, are economical customs.

Of Persian nobles sat shoulder to shoulder around the great hall. At the head of the hall sat the Khan, eldest son of the governor.

As we entered the room, he rose and led us to seats by himself. Thus we had on one hand this son of the governor, a high mollah, a Koordish pasha of the region of Mesopotamia, khans, begs, &c., and so on, in a descending order, and the servants who stood around the room.

On the other hand sat the chief of the province; next, the commander of the troops of Oroomiah; after him, the younger son of the governor, and the begs, &c., descending in gradation. The most precision is observed in being seated in company according to rank in an observance which imparts peculiar solemnity to the injunction of Christ, in Matt. v. 19, seq.

We sat among these high Persian dignitaries—they, easy and graceful in their flowing robes—we, girded and confined in our tight coats and pantaloons, feeling of nakedness by the contrast, seated in the half sitting Persian posture on the floor; they, so fluent, bowing, and so ready in their compliments—and we, unable to command expressions enough to acknowledge their civilities, and these, the stammering, broken accents of a stranger with but a smattering of their language, it must be confessed that we were in the eyes of very small men. And, if I

mistake not, many a foreigner in the East experiences these feelings. They, however, with at least a show of real politeness, took no advantage of our embarrassing circumstances, but seemed to study to render themselves agreeable and as comfortable.

Soon after we were seated upon the carpet, gul-aub (rose-water) was passed around in small china cruets, and poured into the hands of each guest, with which he moistened and scented his beard. Next, water and napkins were carried round, that each might wash his hands in preparation for the meal. The Persians, like the Jews, except they wash oft, eat not. A cotton tablecloth, four feet wide and long enough to extend round the great hall on all sides except the one which is entered by the door, was spread upon the carpet, and the dishes, brought in upon circular copper waiters, perhaps three feet in diameter, were placed upon the cloth. A cluster of four or six individuals, as the case may be, eat in common from the dishes on a single waiter. The large wooden trays or waiters used by the Nestorians and Mohammedan peasants, are employed by the higher classes for presenting sweetmeats at public entertainments, but not for the dishes at a regular meal. First came the sherbet, in cups like tea, sprinkled over with a delicious mucilaginous seed. Next was brought the principal meal, the main article of which was *pilav*—boiled rice, next to bread the Persian's staff of life—served up with baked lamb and fowl. For plates we used the very thin large bread cakes of the country, and for knives and forks, our fingers, reclining on the left elbow, and using only the right hand. The conversation all the while had been lively and dignified. The high mollahs retired before recreations savouring of levity began. 'Music and dancing' were then introduced. The musicians were three in number, two using tambourines and one a rude violin. They played plaintive oriental airs, and accompanied their instruments with their voices, in shrill, screeching tones. There was only a single dancer, a very nimble one, now whirling on his heels with the velocity of a top, and anon leaping all over the room, assuming the most eccentric attitudes and grimaces, and occasionally turning a summerset. The music and dancing continued about half an hour.' (Perkins, 207, 209).

'Betrothals,' we learn from the same writer, 'are usual among the Nestorians, which are negotiated by the parents or other friends of the parties, but not without their own knowledge and usually their mutual choice, and at least a slight acquaintance. These are made months, and often years, before the marriage, at which time tokens or pledges in the form of presents are given by the would-be lover or his friends to the girl. A kind of semi-wedding is held at the homes of both parties

at the time of betrothal, which is regarded as in a measure a sacred contract, though instances are not rare in which it is violated. Wives are purchased among the Nestorians, as they were in the days of Jacob, the price varying from five to fifty or one hundred dollars, according to the standing and charms of the person. It is not considered proper for the father of the bride, who receives the purchase money, to appropriate it to his private purposes, but expend it in furnishing her with 'wedding garments.' The wedding commences and continues two or three days at the homes of both parties. The bride is then sent for and conducted to the house of the bridegroom, who, amid music and dancing, gallantly welcomes her arrival by throwing at her, as she approaches and alights, a few apples, or painted boiled eggs, from the roof of the dwelling, as love-tokens. The marriage service is performed immediately after her arrival, and the festivities are continued several days, during which she is present among the guests, but is kept closely veiled.—P. 236.

MARTYR, a Greek word in English characters, found in Acts xxii. 20. Rev. ii. 13; xvii. 6, which is in all other instances (comp. Matt. xviii. 16; xxvi. 65. Acts i. 8; v. 32) translated 'witness,' its original signification. From denoting generally a witness, the word came to signify one who suffered, a confessor, in consequence of giving his testimony—hence a martyr. See **EX-WITNESS**; **TESTIMONY**.

MARVEL (F. *merveille*, 'a wonder,' from the Latin *miror*; see **MIRACLE**), something that strikes the mind with astonishment and admiration (2 Cor. xi. 14; comp. Matt. xxi. 42. 1 Pet. ii. 9. Rev. xv. 1, 3).

MARY (H. *exalted*), the wife of Joseph, and mother of Jesus the Christ, was of the house of David (Matt. i. 16, *seq.* Luke i. 27, *seq.* Matt. xiii. 55). Of her history, the little that is known is blended with that of her son (see **JESUS**). Laying up in her heart the wonderful things dimly presaged of Jesus (Luke ii. 50), she appears never to have lost him from sight during his arduous ministry (Matthew xii. 46, *seq.*), and was among the faithful women who stood near his cross. Her presence there led to one of the most affecting incidents on record, when her dying son committed the weeping Mary to the pious care of John, 'whom he loved.' The disciple undertook the charge, receiving Mary into his home (at Jerusalem). In the capital, among the apostles and other females, she is found after the ascension (Acts i. 14). According to ecclesiastical history, Mary died in the fifth year of the emperor Claudius (A.D. 45). Tradition makes her to have been buried in Ephesus, and thus to have accompanied John thither.

Of the parentage of Mary, Scripture says nothing. Ecclesiastical history represents

her as a daughter of a certain Jehoiakim and of Anna, a daughter of the priest Matthan and of Mary. Most acceptable would be an acquaintance with the features that formed the character of Mary, since her quiet, natural domestic influence on Jesus must have been very great; and from what has been above said, she was not inattentive to the high destinies of her son, while she appears to have been of a reflective and impressible turn of mind. The tender love manifested towards his mother by Jesus when in the agony of death, is sufficient to attest her excellence. In these simple facts, love and adoration have found occasion and impulse enough to make of Mary the ideal of female beauty, grace, and perfection. Thus even in its errors does human nature display its innate greatness, creating the excellence which it does not find, but must have as an object of love and reverence. In the process of deification which hence ensued, the aid not only of tradition, but poetry, painting, and sculpture, has been successfully invoked. Under the head **HÆVEN** has been given a specimen of Christian art bearing on this subject (see *Historical and Artistic Illustrations of the Trinity*, by the Rev. J. R. Beard, D.D.; London, 1846). Another is given in page 43, Vol. ii. of this work, representing Mary and the child Jesus, taken from a miniature of the sixteenth century. The process was facilitated by the existence in other parts of the world of similar ideas and results.

II. Another Mary was the mother of James the Less and of Josès (Matt. xxvii. 56), called also (John xix. 25) 'the wife of Cleophas' (Klopas). As James the Less is in Matt. x. 3 called 'James, the son of Alphaeus,' and Alphaeus and Cleophas are different forms of the same name, so the description in John has been understood to mean, 'the wife of Cleophas.' This wife of Cleophas, or Alphaeus, was sister of Mary, mother of Jesus, and therefore aunt to the latter (John xix. 25). She stood at the foot of the cross (Mark xv. 40); had attended on Jesus in Galilee, ministering to his wants (41); visited the sepulchre early on the third day, and received instructions to inform Peter and others that the risen Saviour would precede them into Galilee (xvi. 1—8).

III. A third Mary, found near the expiring Jesus, was of Magdala, hence surnamed Magdalene. After she had been set free by Jesus from seven demons (Mark xvi. 9), she followed Jesus (Matt. xxvii. 56, 61; xxviii. 1. Luke viii. 2). Injuringly for her reputation, Mary Magdalene has, from the confounding of passages (John xii. 1, *seq.* Matt. xxvi. 6. Luke viii. 2), been identified with the sinful woman that anointed our Lord in the house of the Pharisee (Luke vii. 36, *seq.*). Assuming that the sins of this female were of the grossest kind, authorities gave the name

an excellent Mary of Magdala to houses of recovery of abandoned women—*Salomén Hospital*. Against this injustice learned and impartial Lardner protests. See his Letter to Jonas Hanway, *z*, x. 237.

The three Mariæ just spoken of were that were at the cross. A tradition in church makes the number to have been giving to Salome (Mark xv. 40), the name of Mary. The three whom we to have been there had, as we have special reasons for their presence, was the mother of Jesus; another his; the third, one to whom he had proved a real benefactor.

Another Mary was the sister of *Martha Lazarus* (see the article), of Bethany (*z* xi. xii.), who is distinguished from sister *Martha* by her greater sensibility, consequent desire for knowledge, and tender regard towards her friend and *our*. *Martha* was the mistress and the wife, *Mary* the ornament of the family of Bethany. A careful study of the lives will show that these leading disciples are well, though undesignedly, present.

Mary was a favourite name in the time of our Lord, for we find in the New Testament another person bearing it, namely, the sister of *Mark* (Acts xii. 12).

MATTHEW (*L. magister*) stands for several Jewish and Greek terms signifying, in general, excellence or authority. In John iii. 10, he asks *Nicodemus*—'Art thou a master race, and knowest not these things?' *Pharisees* or converts to Judaism were accustomed to have undergone a new birth, called 'new-born children.' Hence surprise expressed by our Lord that so much a Jew as *Nicodemus*, 'a master in the law,' should not comprehend what he said of the new birth that was indispensable and introductory to the kingdom of God.

MATTHEW (*H. gift of Jehovah*), an apostle of Jesus Christ, who in the list of apostles (*Matt. x. 3*) is termed 'the publican,' was, as a tax-gatherer for the Romans. The naming of him as 'the publican' was designed to distinguish him from some other Jew, and exhibits him as a well-known man. So simple an indication favours the idea that the Gospel which affords the basis, namely, that which bears the name of *Matthew*, was written while contemporaneous with the apostle were yet alive, who would have no information as to who 'Matthew the publican' was. And if on independent grounds we learn that this *Matthew* was the author of the 'Gospel according to *Matthew*,' does this designation of himself bear witness that he was a simple, unpretending man; nay, more, it shows that he was above all shame which would have made him shrink from having been engaged in a calling

deemed in his day so disreputable. As it is, he has with great elevation of mind transmitted himself to all generations as 'Matthew the tax-gatherer.'

With equal absence of pretension is his call to the apostleship recorded. He simply states that Jesus, passing by, saw *Matthew* sitting at the receipt of custom, when the Master said, Follow me; and he arose and followed him (*ix. 9*). On this event hung the whole of *Matthew's* future life, as well as the destinies of thousands who have more or less been influenced by his ministry in the gospel. Yet nothing more is said; no explanation of motive, no statement of consequences. The record is so bare as almost to occasion a doubt whether it could have been penned by the *Matthew* whose call it narrates. Such is the self-oblivion of true greatness! *Matthew* was all but silent respecting himself because he had a far higher theme in hand. While recording the wonderful things of God done in Christ, he had no thought and no pen to employ in what chiefly concerned himself.

As his appointment to the apostleship took place in Galilee, it has been concluded, perhaps without sufficient reason, that he was a native of that country.

Neither his own Gospel nor any other contains further information respecting his history. This is a frugality, not to call it abstinence and self-abnegation, which is utterly inexplicable on any other supposition than that the Gospels are narratives which their writers held to be true. Men who spoke of Christ could not dilate respecting themselves. But if impostors had put forth our Gospels, they would have aimed to make their works directly or indirectly promote their own fame. We may regret the paucity of our biographical materials in regard to the lives of the apostles; but the regret will be turned into thankfulness by those who, on reflection, shall deeply feel that we have here a very strong proof that the actual writers of our Gospels, whoever they were, could have had no personal, no unworthy object in view, otherwise they would have made their own names prominent, if not interlarded their compositions with favourable notices of themselves.

According to one ecclesiastical tradition, *Matthew* preached the gospel in Ethiopia, where, after performing great wonders, he suffered martyrdom. Another makes him exercise his ministry in an Asiatic country.

It is more important to determine whether *Levi*, the son of a certain *Alpheus*, is the same person as *Matthew* the apostle. A comparison of the passages, *Matthew ix. 9*, *Mark ii. 13, 14*, *Luke v. 27, 28*, encourages the idea that the two are identical, in agreement with the prevailing view of the church both in ancient and modern times. *Winer* suggests that *Levi*, following a common

usage, changed his name to Matthew, on changing his pursuit in life by becoming an apostle of Jesus Christ.

MATTHEW, THE GOSPEL OF, was composed with a special view to persons of Jewish lineage, since the arguments and proofs are specially adapted to such; and so decided is the Hebrew colouring which it bears, that it is likely the piece proceeded from an Israelite converted to Christianity. Yet there are one or two passages which scarcely seem to have been written either for Jews or by one of the race. In i. 23 we read that Joseph, with his wife and child, after returning from Egypt, 'came and dwelt in a city called Nazareth.' An Englishman who, in writing, was led to speak of the abode of Shakspeare, would not speak of it as 'a city called Stratford-on-Avon,' unless he wrote it for foreigners, and at a time when the town had ceased to exist. We also find the position of Capernaum described (iv. 13)—an unnecessary trouble, if the writer contemplated Jews of the apostolic age as his readers. If this passage did not proceed from a second and a later hand, it bears against the general statement given above.

There is evidence in the document which seems to show that it could not have come into existence after the downfall of Jerusalem. Chapters xxiv. xxv. proceed from and are addressed to a state of mind that began to fade and disappear immediately after that calamitous event. The overthrow of Jerusalem is identified with Christ's second advent, which is laboriously described and shown to be approaching, and which introduces the day of general judgment (see JUDGMENT). This is a view that prevailed about from 60—70 A.D. From xxiv. 15, seq., where the presence in Jerusalem of the victorious standards of the Romans is alluded to, it appears probable that the writer fixed as the time of 'Christ's coming and the end of the world' (xxiv. 3), the capture of Jerusalem by the Romans, while he covertly ('whoso readeth, let him understand') intimates that obvious political tokens show the event to be near. This proves that the Gospel was composed before the overthrow; for had it been written after, secrecy would not have been necessary; and the identification referred to, which to the carnal-minded Jew contained evidence against the prediction, and as against the prediction so against the Messiahship of Jesus, would otherwise scarcely have been found in this composition, which, as we shall shortly see, is designed to establish his Messiahship. The whole of the long speech contained in xxiv. and xxv. must have come from one who, with Jewish notions, expected Jesus to return at the downfall of Jerusalem and establish his kingdom in that city, which was to become the metropolis of the world; and from the highly elaborate character of this speech, it

would appear that the writer addressed minds that needed proof and confirmation on these points; in other words, he wrote not very long before the actual overthrow of Jerusalem. The passage contains a prediction, namely, that Christ's coming and the end of the world (xxiv. 3) would follow close upon the fall of that metropolis (1, 2, 15, 28, 29, 42). It fell, and, in the ordinary sense of the term, Christ did not come, the world did not terminate. Here is a contradiction in words, which could not have been penned by a Christian after the destruction of the city. In the latter years of the first century, disciples could and did no longer identify Christ's second coming with the overthrow of the Jewish state. In the same chapters, moreover, it appears probable that the writer contemplated for his readers the generation whom Jesus himself addressed (xxiv. 39; comp. 42 and xxv. 13).

The writing is thus brought within the apostolic age. It moreover appears to have proceeded from the pen of an apostle. The inscription, 'according to Matthew,' is probably of too late a date to prove that Matthew was the author. The Gospel has in itself no statement as to the person by whom it was written. And if we allow the superscription to be valid as proving the piece to have emanated from Matthew, it does not declare that the Matthew so spoken of was Matthew the apostle of Jesus Christ. If we prove that the writing had Matthew for its author, we do not thereby show who that Matthew was. On the other hand, the composition has evidences of having been made by an eye-witness and minister of the Word. This evidence is various, and may be thus briefly stated: The writer defines the exact position of Jesus when he delivered some of his most famous addresses (v. 1; xiii. 1; xxiv. 1), also the very period of the day when certain events took place (xiv. 15; xxi. 18; xxvi. 31; xxvii. 1, 45; xxviii. 1); he gives lengthened speeches which have the appearance of being, not rhetorical compositions, after the manner of Livy and Tacitus, but a simple report, in substance, of the words of Jesus; his general manner of narration is such as would be employed by one who saw and heard what he records. Whence we are authorised, in agreement with our previous conclusion, to assert that the Gospel was composed by an attendant on the footsteps of Jesus Christ.

This is corroborated by the fact that the writing under consideration presents the doctrine of the gospel in the earliest condition in which it appeared in men's conceptions. That condition, as is learnt from the book of Acts, was Judaistic; free from the colourings and expansions of heathen philosophy, and shut up within the circle of Hebrew ideas; a new and a shining light, but confined to the temple; an unveiling of the Divine

e, yet in the Shekinah over the covenant; a fulfilment of the law own limits and dwelling-place. Gospel of Matthew is an expression of Hebrew-Christian mind, ere it expanded by Pauline influences. k Matthew could doubtless have such a work can hardly have been apt by some one whose position is that of Matthew.

istle is mentioned in this Scripture named Matthew, sitting at of custom,' and as having left his fellow Christ when bidden by him (c. 9). He is also in the list of the twelve as 'Matthew the publican' we do not know that these records abstain from making against being the author. The words 'a Matthew,' which may appear opposite view, may be understood as the ignorance prevailing as to who before his apostleship. They likely intended to intimate that he was a sure man.



MATTHEW.

liest notice of Matthew's Gospel Papias, who is said to have been of John and Polycarp, and certainly near the apostolic age. His view Matthew composed in the Hebrew language the divine oracles; he interpreted them as he could. connection it appears clear that Matthew the apostle. By 'the discourses,' or speeches, he may have in-

tended the discourses of Jesus. Is this the Gospel we now have? The description of it as 'the discourses of Jesus' is scarcely definite. Yet was it understood, in primitive times, to denote Matthew's Gospel. That work, however, was in Aramaic; our Gospel of Matthew is in Greek. To meet this, it has been said that the present writing is a translation. Other authorities maintain that it is an original.

The chief fact that we gain from the external evidence now adduced is, that Matthew the apostle was in the earliest ages accounted to have composed a narrative relating the discourses of the Lord Jesus.

Irenæus (born probably at Smyrna, about A. D. 130), a scholar of Papias, speaks more determinately. He says, 'The Gospel according to Matthew was written to the Jews; for they greatly desired Christ to be of the seed of David. But Matthew having this desire in even a greater degree, employed all his power to afford them full evidence that Jesus was of the seed of David; wherefore he begins with the genealogy of Christ.' Hence it is clear that a Gospel was ascribed to Matthew in the middle of the second century, and that the Gospel so ascribed to Matthew resembled the one which is now before us.

From the preceding remarks it is seen that there are considerations which refer our Gospel to 'Matthew the publican'; and as no evidence of an opposite tendency presents itself, it is probable that it was written by the apostle.

This conclusion is confirmed if we turn to the writing itself, which will clearly appear to have been composed with the view assigned by Irenæus, and to commence in the manner that he mentions, that is, with the genealogy of Jesus Christ. The work opens with a title which declares the writer's purpose—'the book of the generation of Jesus Christ, the son of David, the son of Abraham.' The term 'generation' would be more appropriately rendered 'genealogy,' and has reference to the derivation of Jesus from David and Abraham; but such a reference as involved an historical and other proof of that fact (Gen. ii. 4, seq.; xxxvii. 2, seq.). We here see the author proceeding in the old-established Hebrew manner to give an historical narrative, proving the announced connection of Jesus with the two great lights of the people of Israel. And let it be observed that the genealogy is deduced, not from David only, but Abraham also. Jesus thus appears as the descendant of 'that friend of God' and 'father of the faithful'; and his religion is presented as a continuance and completion of God's gracious plans for the enlightenment and salvation of the world, in the direct line of that venerable patriarch, to whom it was promised that in his seed (which seed is Christ, Rom. i. 8)

all the families of the earth should be blessed (Gen. xii. 3).

Correspondent with this opening is the close of the Gospel, where we find this same Jesus described as he to whom all power had been entrusted in heaven and in earth, and as giving directions for the establishment of his kingdom in all nations. Thus the author's aim is accomplished; Jesus is king over all the earth (Ps. ii. 6; xlvii. 7); and thus, in fact, is he shown to be the holy one of God. The space between the beginning and the end is filled up with various evidences recognised, in the day, as of force for establishing the Messiahship of Jesus. The Messiah was to spring from David, and hence from Abraham. Accordingly, it is shown that Joseph, the husband of Mary, the mother of Jesus, was a descendant of that monarch (i. 1—17). The second proof relates to his birth. The Messiah was to be born, in an extraordinary manner, of a virgin (Is. vii. 14), which is shown to have been accomplished in Jesus (i. 18—25). It was the general but not universal expectation, that the Messiah should be born at Bethlehem. Jesus was born in that place (ii. 1—12). Yet was it necessary to account for his residence in the despised Nazareth, which is so done as to bring, in the Magi and their offerings, as well as in the rescue and preservation of Jesus, incidental proofs of his Messiahship (ii.). Among the Messianic expectations was this, that a forerunner should prepare the way. This forerunner is exhibited in John the Baptist (iii. 1—12), from whom the Messiah, as sent to fulfil the law and the observances of previous dispensations, received baptism, and at the same time a high testimony, which was followed by the most distinguished of all evidences, the seen and heard approval of the Spirit of God (iii. 12—17). But the Messiah was to destroy the kingdom and the works of the devil, with whom, therefore, he is exhibited in conflict, and from whose temptations, unlike the first man, he comes off victorious, and at the same time is proved to be more than equal to the trials he may encounter in his public ministry (iv. 1—11).

Then ensues a general description of the commencement of the ministry of Jesus, which is opened in the despised Galilee in consequence of the imprisonment of his harbinger, John, and proceeds in the vicinity of the sea of Galilee, in fulfilment of the voice of prophecy. Further evidence is afforded in the great attention that he excites and the wonderful miracles that he performs (iv. 12—25). Then comes the Sermon on the Mount, in Matthew's version of which things are brought together which may have been said at different times, but which are appropriately placed in it, inasmuch as they conduce to the argument which tends, by a particular comparison, to show the supe-

riority of the Messiah's doctrine over that of the ancients, of which the former is the divinely-intended fulfilment and completion (v.—vii.). The evidence of miracle which had been merely alluded to before (iv. 23), is now exhibited in detail in relation to facts and persons, which are spoken of as if they were not altogether unknown to the contemplated readers of the Gospel (viii. ix. 1—35). The force of the argument is illustrated by the fact, that such was the fame of Jesus, and so great the multitudes which crowded around him, that the aid of apostles became necessary (ix. 35—38); who accordingly are commissioned to go forth 'to the lost sheep of the house of Israel' (8), in order that, while Jesus himself was in Galilee ministering to what may be termed the Gentile element of the Jewish race, they might address themselves to the pure Jewish portion of the people, and thus the entire nation be admitted to hear the word of God (x.). The appointment of apostles leads to the idea and the mention of John's disciples, some of whom, being sent to Jesus, received special evidences of his Messiahship, and to a comparison of John's preparatory with Jesus' never-ending dispensation. But John was in prison, for his ascetic character had not conciliated support, any more than the free and natural manner of life in which Jesus lived. The perversity implied in this calls from the Messiah a lamentation over the hardness of heart manifested by that generation, a prayer on behalf of those who had followed him, and a general invitation to the heavy-laden (xi.). A new class of characters comes on the stage, for there are men more perverse still than those to whom reference has been made. These are the Pharisees, whose wickedness is described as accounting for the dark and unexpected end to which the Messiah came (xii.). Here, then, becomes prominent the contest which terminates in the crucifixion. This conflict, as well as the true nature of Christ's kingdom, are then depicted in several consecutive parables, which appear to have been brought together from their similarity of application to the subject before the writer's mind. The paragraph ends by a statement of the wonderful effects produced by the doctrine of this new Teacher (xiii.). Meanwhile, John was put to death. On hearing this, Jesus, who was now in the territories of that Herod who had his forerunner beheaded, retired 'into a desert place apart.' Followed, however, by multitudes who were without the means of there procuring nutriment, he employed his miraculous power to feed five thousand persons (xiv. 1—21).

Our space forbids us to complete the analysis. Enough has been said to show the character of the composition and the manner in which it was put together. Clearly the Gospel is a series of proofs, and those

proofs are connected together by not a chronological but a logical bond. The writer follows, not the sequence of events, but the order of his ideas as associated together by similarity, and as suggested by his general aim. We do not mean by this that no regard is paid to time, but that the order of time is made subordinate to the order of ideas as naturally and inartificially suggested, and as arranged with a view to the proof of the Messiahship of Jesus.

This Gospel, then, is an argument, not a biography; a series of proofs, not an historical narrative. The piece is essentially of an evidential character. It was intended to prove, not narrate. Narrate, indeed, it does, but only so as to prove. Proof is its aim, narration its instrument. Hence it appears that, uniting the two elements, proof and narration, it may be termed an historical argument. Such a composition was what the world required and the church could produce. The great question of the day was—'Is Jesus of Nazareth the promised Messiah?' Matthew gave such an answer as was likely to command attention and assent from readers of Hebrew lineage. In the production of such an answer, he found no difficulty, because it was a work which every well-informed Hebrew could have accomplished. But history, strictly speaking, was neither required nor possible. History comes long after the events of which it is a formal record. It is the product of reflection, which is a quality that does not belong to the fresh and enthusiastic energy of a new religion. Least of all could set history have appeared early in Christianity, since its first friends, believing the end of the world and the second coming of the Messiah to be at hand, had their thoughts and affections fixed and centered on the immediate future. Nor was 'Matthew the publican' a man of such qualities and attainments of mind as to have either the ability or the thought of producing a formal history, if by such a composition is meant any thing of which Tacitus or Hume may supply the model. Yet his inartificial historical proof has been dealt with as if it were an elaborate critical history. An argument which was addressed to popular views and general impressions, has been subjected to the scalpel of the theological dissecting-room, and the unfriendly analysis of the philosophy of the nineteenth century. The evil has arisen from unwarrantable assumptions. Instead of taking the Gospel for what it is, men have tried to make it what they wished. First, they said that every sentence was a transcript of the Divine Mind by which it was dictated. Then they declared it to be a history, complete in all its arrangements and perfect in all its parts. The enemy seized on these representations, the offspring of fancy, and found it an easy task to expose their untenableness. The

very foundations of Christianity seemed in danger. In truth, it was only the notions of injudicious friends that had been exploded.

Regarded in its own light, the Gospel of Matthew is a venerable witness of what views were entertained of Christ and Christianity in the earliest age, and so affords us invaluable means for forming our opinions, learning the mind of Christ, and preparing our hearts and souls for the obedient reception of his divine influence.

The view which has been given of the origin and authorship of the four Gospels, does not profess to be more than an approximation to the reality. Satisfactory evidence establishes that they were written within a period sufficiently near to the events for them to be a trustworthy record. That the apostle John was the author of the fourth Gospel appears to us established on valid evidence. We see no reason to question the generally-received opinion relatively to the authors of the other three. But we have not found evidence that warrants a positive decision as to the exact year when these invaluable compositions were produced, nor are we sure that our arrangement, which in point of time makes the four stand thus,—Matthew, Luke, Mark, John,—might not be advantageously changed for the canonical order of the New Testament. Their precise dates, however, it is of far less consequence to know than their real character. This we have endeavoured to make the writings themselves disclose, and we believe that these four,—not only independent, but to some extent disagreeing witnesses,—furnish evidence the best in kind and the most satisfactory in effect to teach men the certainty of the great facts that form the basis of the religion of Jesus. We designedly limit our declaration to the great facts, because facts are the proper object of testimony, and because with the great facts are accidentally connected some opinions and statements that bear the impress of a mind inferior to that of Jesus, and of a time less free from worldly admixtures than were the earliest days of the church. The primitive gospel must be looked for nowhere save in the mind of the Great Teacher. These witnesses help us to enter into and contemplate that mind, and so render a truly priceless aid. And the church, in the simplicity and love of its first childhood, as depicted in Acts iv. 32—37, presents us also with an engaging as well as truthful reflection of the divine soul of the Saviour of men; the steady, earnest, and affectionate contemplation of which begets a religious sense which is not dull in discriminating gospel truth from heterogeneous accretions.

To this our last notice of the Gospels we subjoin the following important passage, translated from the fourth edition (1847) of Hug's *Einleitung in die Schriften des N. T.*,

pp. 213, 214:—'Four men stand before us as historical writers, who have described the deeds and doctrines of Jesus. Of them, two (Matthew and John) were not only contemporaries, but for the most part eye-witnesses, friends and scholars of the Lord. Of the other two, who lived with his contemporaries and intimate friends, one (Mark) wrote from the mouth of that disciple whom Jesus accounted most worthy of trust, and on whom as on a rock his undertaking was to rest; the other (Luke), was a man of general knowledge, acquainted with the obligations of an historian, and connected, by co-operating for the purposes of Christ, with his immediate followers; and who finally was in the country at the time, nay on the scene of the events, and watched their course. Scarcely can an instance be found of a great or wise man whose deeds in regard to a knowledge of the facts have been preserved to future ages by men so well accredited, and, in respect of number, by so many well-informed writers. These four write, and at different times make their writings known. Of them, the second (Mark) had the first (Matthew), the third (Luke) the two former, and the fourth (John) all three before his eyes. Each of them saw it to be his duty and his office to surpass his predecessor in exactitude. The second revised the production of the first in regard to sequence of events and time, and studied minute and circumstantial accuracy, of which the former was not solicitous; yet did he adhere to the narrative of his predecessor, both in language and word, so carefully, that one may almost look on his book as a collection of critical notes on Matthew. The third subjected every thing to a new investigation, adding what the first wanted in circumstances, time, and detail; what the second left incomplete; or what both had wholly omitted; and making in the course of his inquiry a new revision of all the accounts of Jesus which he found. Lastly, the fourth saw all his forerunners, set to their accounts the last hand, and also to the whole history, by introducing what yet remained unnoticed. Here, accordingly, is a rivalry for correctness, truth, and exactitude. Here also is no counting of consequences, no fear of contradictions, no accommodation, much less collusion. The second is the critic of the first, the third of the two former, the fourth of all. Had one attempted a falsehood, he would have been convicted by others. Where, then, is there a history guaranteed by so much impartiality, by so many writers that emulously correct each other, by so remarkable a striving after simple truth?'

MATTOCK (T.), a pickaxe or kind of hoe, stands in 1 Sam. xiii. 20, 21, for a Hebrew term which, from a root meaning 'to cut,' may signify a ploughshare or spade.

MAUL (L. *malleus*, a hammer'), a club,

represents in Prov. xxv. 18, a Hebrew word, similar terms to which are rendered in Ezek. ix. 2, 'a slaughter weapon,' and in Jer. li. 20, 'battle-ax.' The root of these terms denotes 'to break in pieces' and 'to scatter'; thus in 1 Sam. xiv. 34, the verb is rendered 'disperse yourselves.'

MAZZAROTH, in Job xxxviii. 32, is the original term in English letters. The difficulty which our translators felt had been already experienced by the Septuagint, and is not yet removed. Some, in agreement with the Vulgate (which has 'Lucifer'), think the morning star is intended; others, Charles's wain; others, Orion's belt; others, the Northern crown; and others, again, the Zodiac.

MEDIA, the well-known land of inner Asia, which extends south and east from the Caspian sea, having for its boundaries, on the north, that sea and Armenia; on the west, Assyria; on the south, Susiana and Persia; on the east, Parthia and Hyrcania; comprising, therefore, in modern terms, the provinces of Aserbridjan and Chilan, the western part of Mesenderan, and all Irak Adjem. Media in general, especially the province of Atropatene, lying on the north-west, was exceedingly fruitful, and produced excellent horses as well as an abundance of honey, wine, figs, oranges, citrons, salt, and pearls. The great productiveness of Atropatene, as well as its teeming population and favourable position, made it the most important province of the Persian empire. The whole of Media is a land of hills, being partly cut, partly surrounded by branches of Taurus and Anti-Taurus. From its mountains proceed rivers in several directions, which water lovely and prolific vales. According to Herodotus, the inhabitants bore originally the name of Arioi, which in time was changed for Medoi or Medes, by which they are commonly known. The latter appellation, however, appears to have been very old, since it occurs in Genesis xii. 2, where *Madai* is found among the sons of Japheth (comp. 2 Kings xvii. 6. Daniel v. 28. Esther i. 3). The name Arioi (in the Zend *airga*, 'honourable') is in the Zend-Avesta the usual designation of the disciples of Zoroaster, and is to the present day known in Irak.

The Medes in early times were brave warriors, distinguished especially for the use of the bow. The implications on this point of the sacred writers (Is. xxi. 2. Jer. xxv. 26; li. 11) find corroboration in profane authors. With the progress of their culture luxury increased, and luxury brought licentiousness and vice, which afterwards passed over to the Persians. Their religion was star-worship; in doctrine they followed the dualism, the good (Ormuzd) and the bad (Ahriman) principle, of Zoroaster. The Magi, whom also the Persians inherited, were their sacerdotal caste.

Medes, originally divided into six of which the Magi seem to have been subdued and made a province of syrian empire; from which, in the century A. C., they were set free by a, but appear (731 A. C.) as enslaved Assyrians under Shalmanezar (2 Kings). Under Sennacherib they regained freedom, and founded a kingdom, with a at its head. His son Phraortes subdued the Persians. The next monarch, es (I.), turned (cir. 600 A. C.) Assyria a Median province. Then came (see the article), who (cir. 538 A. C.) the kingdom of the Medes with that Persians, whence arose the phrase, s and Persians' (Daniel v. 28, 31. i. 3). Under the same conqueror, n became a part of the Persian empire. After the lapse of two centuries, the , with all the Persian dominions, fell 330 A. C.) before the conquering arms ander (see the article); then they a part of the Syrian empire, and .C.) were incorporated with the Parthianarchy. Comp. Acts ii. 9.

ancient Media two languages were ; in the northern part, the Zend; in athern, the Pehlvi, both allied to the it. The latter was the prevailing among the Parthians. See PERSIA. DIATOR (L. *medius*, 'middle,' 'between') stands for the kindred Greek *mesos*, 'middle,' and is properly one and in the midst between two parties, es stood between God and the Israel-convey to them a knowledge of the will (Gal. iii. 19, 20). In allusion sh, the writer to the Hebrews, in run- is parallel between Judaism and Chris-, speaks of our Lord as 'the Mediator eter covenant' (Heb. viii. 6; comp. xii. 24, and vii. 22), and Paul de- him to be the Mediator between God on (1 Tim. ii. 5).

DICINE (L. *means of healing*). The al art, however much it may be a re- mation, a protection, and a source of ment to a person, and however much divators may be sought after, is at pre- a exotic in the East. The reason of ng in so low a condition is, that there , properly so called, medical professors. Indeed, has said, 'thousands of peo- ve without medical practitioners, yet lthout medicine; but in such cases ould live still better without the medi- well, for medical empiricism, like leism of all kinds, is baneful.

art with the Israelites was only in its y. Individual observations and scat- experiences formed its substance; there either the induction of instances, nor war of mind requisite to form an art. al skill was restricted to the external ing of serious bodily injuries, and to Vol. II.

the knowledge of certain simples, of whose nature and working only a rough and vague idea was held. Chance sometimes threw better means in the way, but want of know- ledge could turn them to but little account. Gradually, however, there was gathered a small treasure of skill and of resources, which was applied according to established rules. At first, external wounds were almost the sole object of attention; the Hebrew word has for its root-meaning, to bind up. Midwifery was a separate branch, and was in the hands of women (Exodus i. 15). At a later period, Hebrew physicians, a class to which prophets belonged (2 Kings xx. 7. Is. xxxviii.), healed outward injuries (Is. i. 6. Ezekiel xxx. 21. 2 Kings viii. 29; ix. 15), yet they understood inward sicknesses (2 Chron. xvi. 12. 1 Sam. xvi. 10). Some of the precepts of the law rest on medical knowledge of a more or less accurate nature, in judging of which we must remember the age, climate, and race to which these pre- cepts pertain. To this head may be referred the prohibition to eat blood (Lev. xvii. 12), and the division of clean (eatable) and un- clean animals (xi.). The leprosy was well understood and distinguished (xiv. xv.). The treatment of disease was for the most part consigned to the priests (Luke xvii. 14), as was the case in ancient Egypt. By forcing the passage in 1 Kings iv. 31, Jose- phus (Antiq. viii. 2, 5) has given counte- nance to the prevalent idea that Solomon was a great physician, whose power extended over demons as well as men. The means of cure were few; anointing was the chief—with balm (Jer. viii. 21; xlv. 11; li. 6.) or oil (Luke x. 34). Josephus speaks of baths of oil (Jew. War., i. 33, 5), and mineral baths (Antiq. xvii. 6, 5); bathing in rivers was re- commended (2 Kings v. 10). As now in the East, honey also was employed (Prov. xvi. 24). The process pursued may in part be learnt from Is. i. 6, where it appears that wounds were closed, bound up, and mollified with ointment (comp. James v. 14). The degree of skill possessed by the physicians can be only imperfectly learnt; they were unable to cure Asa of the gout?—(1 Kings xv. 23. 2 Chron. xvi. 11). Surgery appears to have been the oldest branch of medicine, as may be inferred from the practice of cir- cumcision. How far its most ancient branch, midwifery, was practised with any degree of intelligence, cannot well be determined. The Hebrew women, in their earliest history, being vigorous, would require little help (Exodus i. 19). As to the treatment of a newly-born child, see Ezekiel xvi. 4. The priests, at least in particular cases, performed the duties of physicians. But the case of Asa shows that, at least in his time, the latter formed a class distinct from the former. Theirs, however, was the condition of free men—so conducive to civil liberty is true

religion—while in Egypt, the importance of their office did not exempt physicians from servitude (Gen. i. 2). Yet Egypt, as having made progress in all the arts of life, was renowned among the Israelites for its medicines and its medical skill (Jer. xlv. 11; comp. Herod. ii. 84). Of old, as at present, dark arts and mysterious resources were applied to. Naaman was wroth because he was not cured by something like mesmeric passes (2 Kings v. 11). Conjurations, witchcraft, and astrology, were employed, especially in case of mental disorders. The healing of diseases was ascribed to the Messiah, and God himself is represented as the physician of the Israelites (Exod. xv. 26); hence was it that the practice came into the hands of priests and prophets as a part of their holy function and office. Great fame attended on a reputedly skilful practitioner, who was crowded on in the public highways wherever he went (Mark vi. 56). In the time of our Lord, the Essenes were famed for their skill in medicine.

MEGIDDO (H. *he who declares*), a royal Canaanitish city, between Scythopolis and Cæsarea, conquered by Joshua and given to the western half of Manasseh, though it lay in the territory of Issachar (Joshua xii. 21; xvii. 11. 1 Chron. vii. 29). The ancient inhabitants were not destroyed (Judg. i. 27). By Solomon it was made the centre of a district—a kind of provincial capital (1 Kings iv. 12). Here died king Ahaziah (2 Kings ix. 27), also king Josiah (xxiii. 29). Afterwards the place was named Legio; on the same spot now stands Ledschun, seven hours north-west of Cæsarea Palestinæ.

Of the same name was a plain, which was a part of that of Esdraelon, famous for several battles (Judg. vi. 33. 1 Samuel xxix. 1; xxxi. 1. 1 Kings xx. 26, *seq.*), of which we may particularise that in which Josiah was killed by Pharaoh Necho (2 Chron. xxxv. 23; comp. Zech. xii. 11). By 'the waters of Megiddo' (Judg. v. 19—21) is meant the stream Kishon, which, springing from the western foot of Tabor, runs through the vale of Megiddo.

MELCHIZEDEK (H. *king of righteousness*), prince of Salem (Jerusalem?), who hospitably entertained Abraham on his return from Chedorlaomer, and to whom, as being a priest as well as a king, Abraham gave a tenth of his booty (Gen. xiv. 18, *seq.*). In the early age to which these events refer, civilisation appears to have made no small progress; and the religious impulse given by Abraham, if indeed it had not sprung from some other centre, must have had considerable effect, since Melchizedek is recognised as a sacerdotal monarch, living in his capital, and receiving homage from so powerful a chief as Abraham, while also he worshipped, not false divinities, but the 'Most High God.' The union of the kingly with

the sacerdotal functions was not unusual in ancient times. Anius in Virgil (*Æn.* iii. 80) was both king of men and priest of Apollo.

On the brief fragmentary intimations furnished in Scripture, both Jewish and Christian writers have employed much bootless labour. In Melchizedek has been recognised a type of the Messiah. Comp. Psalm cx. 4. Nothing is said in Genesis of his origin, parentage, or death. Hence the terms in which Melchizedek is spoken of in Hebrews vii. 3. Pains, however, have been taken to identify him with Shem.

MELON, one of the Cucurbitaceæ or gourd tribe, probably a correct translation of the Hebrew word found in Numb. xi. 5, is among the objects whose loss the Israelites bewailed in the desert. Melons throughout the East, nor least in Egypt, are a peculiarly grateful as well as salubrious article of food, eaten by all classes, and affording to the poor no small portion of their subsistence. See CUCUMBER.

MEMORIAL (L. *memor*, 'mindful'), the translation, in Exodus xii. 4, of a Hebrew word, the root of which signifies 'to remember' (xvii. 14); hence means, that which keeps up the remembrance of any event or command. As being grounded on historical facts, the Hebrew religion had several memorials, whose existence avers and confirms its historical character. Thus the feast of unleavened bread was one memorial (Exodus xiii. 9); another was a written statement of an important battle (xvii. 14). The stones of the ephod were 'stones of memorial' (xxviii. 12); so were the stones set up by Joshua on the brink of the Jordan (Josh. iv. 7; comp. Lev. ii. 2, 9, 16).

MEMPHIS, the Coptic or Egyptian name for a city called in Hebrew Moph (Hos. ix. 6), or Noph (Is. xix. 13), the second ancient capital of Egypt, situated in a narrow vale of Middle Egypt, on the western side of the Nile (Jer. ii. 16; xlv. 1), renowned for its riches, grandeur, arts, and knowledge. Here, as early as the time of Abraham, we find a regularly organised regal government (Gen. xii. 10, *seq.*). As Thebes, the capital of Upper Egypt, declined, Memphis flourished. By Psammetichus it was made the metropolis of the whole land. Among its splendid edifices were distinguished the royal citadel and the temple of Ptah, with the adjoining court of the bull Apis. Out of the ruins of Memphis there was erected by the Arabs the neighbouring city, called by them Fostat, more generally known by the name of Old Cairo, on the spot where formerly stood the Egyptian Babylon, founded in the time of Cambyases; also New Cairo, north of Memphis, and on the eastern side of the Nile. Near the village of Mitrahenny are large ruins which mark the site of the celebrated and once powerful Memphis.

MENAHEN (H. *comforter*; A. M. 4783,

A. C. 765, V. 772), son of Gadi, sixteenth king of Israel. Observing that Shallum had obtained a throne by assassinating Zachariah, their common sovereign, Menahem, employing the same means, placed himself in the briefly-occupied seat of that monarch, which he irreligiously occupied for ten years. In his reign the Assyrians, under Pul, made their first appearance in Palestine, from which they were induced to retire only by the payment of a thousand talents of silver, which was raised by a poll-tax. The immediate occasion of the Assyrian invasion may have been connected with cruelties inflicted by Menahem on Tiphshah, one of the passages of the Euphrates, which had been subject to Solomon (1 Kings iv. 24), but would not open its gates to the degenerate occupant of the throne of Israel (2 Kings xv. 19, *seq.*).

MEN-STEALERS, an exact rendering of the original in 1 Tim. i. 10, are classed with 'man-killers,' 'murderers of fathers,' and other 'lawless and disobedient persons,' with a view to whom Paul declares the law to be made. These men-stealers carried on their unnatural and abominable trade—condemned even so early as Moses (Exodus xxi. 16. Deut. xxiv. 7)—for the purpose of making their victims slaves, whom they sold, 'whole-sale and retail,' to such as would buy them. Alas! that such atrocities should ever have disgraced countries professing to be guided by Paul and Jesus!

MERCHANT (F. *marcher*, 'to walk;' for traders with distant parts usually, in modern times and these western regions, conducted their trade by walking up and down the country, carrying their packs of goods) is the English for two or three Hebrew words, of which we may specify one, *Canaan*, whence is derived the ancient name of Palestine (Hosea xii. 7. Zeph. i. 11; comp. Zec. xiv. 21. Jer. x. 17). The business of a merchant, or commerce, in the wider sense of the term, was carried on in the East partly by sea (Ps. cvii. 23. Prov. xxxi. 14), partly by caravans (see COMPANIES TRAVELLING) on land (Gen. xxxvii. 25. Job vi. 19).

Palestine lies in a situation so peculiarly favourable for commerce, that but for the strongly counteracting influence of the Mosaic agricultural system, the Israelites must have become distinguished as a commercial people. The ease with which, under a national polity having a different bearing, they would have given themselves to trade, may be inferred from the fact that, scattered as they now are over all parts of the world, and till recently prohibited from holding as their own an acre of its surface, they have sustained themselves in the midst of oppression and injustice, and still live and flourish solely by traffic. With a name that signifies 'merchant,' and a position and primeval history (i. 263) which point to trade as their earliest occupation, the Canaanites, when they

migrated into Palestine, found local circumstances altogether favourable to commercial pursuits. These circumstances were indeed so favourable, that in Phœnicia, on the north-western coast of Palestine, they gave occasion to the rise of one of the first and most flourishing of all trading nations, whose commerce, making Tyre and Sidon famous, extended itself over the whole of the Mediterranean, from Carthage and Alexandria to Portugal, if it did not pass into the Atlantic and circumnavigate Africa, and in the hands of Divine Providence became the main channel for the diffusion over Western countries of not only the material treasures, but also the knowledge and culture of the East. These singular advantages the Hebrews, on settling in Palestine, might with care have made their own; though for that purpose they must have gained early possession of the coast, by subduing the Phœnicians in the north and the Philistines in the south. So completely, however, had Moses impressed on them the features of an agricultural people, that it was only in the extraordinary prosperity of the reign of Solomon that they had a native commerce of considerable amount; and not till the bonds of the law began to relax, and the nation to spread over the face of the earth, did the natural tendencies of their temperament display themselves in commercial pursuits.

Palestine, lying on the sea-coast between Asia and Europe, became the great entrepôt of ancient trade. Along the whole line of its sea-board commercial cities arose, flourished, and declined, age after age, being great centres of wealth, and points whence arts, sciences, and religion, were spread widely abroad. From the earliest historical periods down to the centuries that immediately followed the birth of our Lord, there flourished on this strip of land trading communities to which, for number, opulence, and renown, no equal portion of the earth, not even the Ionian coast of Asia Minor, can present a parallel.

The coast of Palestine in the most ancient times was in exclusive possession of the commerce of the world—the commerce which united Asia with Europe. In later periods the trade took other routes, without entirely abandoning the old one. There were four great commercial routes:—I. The Palestinian, extending westward from the harbours on the coast along the shores of Africa and Europe, down the Mediterranean, whose numerous islands offered favourable depôts and marts; on the east, the sea routes connected India with the Levant. These routes ran, *a*, through the Persian Gulf, the Euphrates, and the Tigris, to Babylon, the chief seat of the Shemitic races, kindred with the Palestinian; *b*, up the Red Sea to the Ailanitic Bay, whence it took two directions, first proceeding northerly up the Ghor, or vale of the Jordan, thus

being closely connected with Palestine; secondly, turning west, it went to Egypt, comprising at the same time the flourishing cities of Philistia. Land routes led to Damascus from the great states of the Asiatic continent, of which it suffices to mention Babylon and Nineveh. From Damascus, caravans travelled through Northern Palestine, over the plain of Esdraelon, to the seacoast. This was a convenient and much-frequented route. Another road lay from Damascus, through Baalbec, to Zidon. II. The second great road was the Egyptian. The district of Alexandria has nearly as favourable a position for commerce as the coast of Palestine. It was not, however, till the time of Alexander that it took an important part in the general trade of the world, which before then, even in Egypt, was in the hands of Phœnicians. III. The Northern continental route extended from the Indus, through Iran, along the Caspian sea, over the Phasis, to Colchis. This road acquired, for general commerce, an importance when the Pontus Euxinus, or Black sea, was traversed by Europeans. IV. There was still another great route, that of Asia Minor, which may be termed the bridge between Europe and Asia.

While the Palestinian were the oldest cities renowned for commerce, some of them retained their trade and opulence even after those of Asia Minor had begun to flourish. When Alexander undertook his expedition against Asia, Tyre and Gaza were in possession of great power. Other Phœnician cities had fleets—a sure sign of extended trade—with whose assistance that conqueror captured Tyre. The greatness and variety of the commerce of the latter city may be learnt from those invaluable relics of ancient times which we find in Is. xxiii. and Ezek. xxvii., in which something like a complete inventory may be found of the articles in which that state dealt, and of the nations with which it traded.

In the patriarchal age, we find Ishmaelite caravans passing through Palestine into Egypt, whose merchants traded in spices, slaves, &c. (Gen. xxxvii. 28; xxxix. 1). At an early period, the north-western Israelites took some part in Phœnician commerce (Genesis xlix. 13. Deut. xxxiii. 18. Judg. v. 17). Solomon carried on a trade in horses with Egypt (1 Kings x. 26—29), and, allying himself with the king of Tyre for the purpose of trading by sea (ix. 26), sent from Elath and Ezion-gaber a fleet which, sailing under the guidance of Tyrian seamen, brought every three years from Ophir gold, silver, ivory, &c. (x. 11, 22. 2 Chron. ix. 10, 21). On Solomon's death, this trade was neglected, and after an effort by Jehoshaphat (xxii. 48), permanently sunk, for those harbours were taken from the Hebrews. That the Israelites had at a later

period some connection with their commercial neighbours in Phœnicia, appears from Ezek. xxvi. 2; and from xxvii. 17, we learn that they carried into that country portions of their agricultural products. After the exile, commercial relations existed between Judah and Tyre, whose traders supplied Jerusalem with 'fish and all manner of ware' (Neh. xiii. 16). Besides fish, the Hebrews obtained from the Phœnicians wood for edifices (1 Kings v. 1, *seq.*), and a multitude of foreign goods, especially articles of luxury, such as variegated stuffs, incense, 'purple and fine linen;' which in part came from Arabia, Babylon, India (Ezek. xxvii.), and for which they took in exchange wheat (comp. Acts xii. 20), oil (1 Kings v. 11), honey, dates, balsam (Ezek. xxvii. 17; comp. Prov. xxxi. 24). After the exile, the commerce of the Hebrews gained extension. Simon the Maccabean sought to augment it by improving the harbour of Joppa. But though relations were now by dispersed Jews sustained with foreign lands, no distinguished success was gained. Cæsarea, whose port was improved by Herod, scarcely did more than render service to foreigners. Under the Romans, commerce was shackled by imposts. Yet when opportunity served, the bargaining turn of the Jewish mind unfolded itself. In the towns, the open places at the gates were fixed on for the display of merchandise. Tyrian merchants appeared in the markets of Jerusalem, and trade was conducted also in the outer court of the temple (Neh. xiii. 16. Zeph. i. 10. Zech. xiv. 21. John ii. 14. Matt. xxi. 12).

MERCURY, the Latin name of the Greek divinity, *Hermes*, was the god of trade and eloquence; also the messenger of the gods, and the constant companion of Jupiter (see the article), whose behests he executed (Acts



JUPITER

xiv. 11). Mercury is described as a young man, having wings on his feet, wearing a cap with pinions, also bearing a winged wand—attributes designed to point out the swiftness with which he executed the entrusted commissions. *Nabo*, of the Assyrians and Babylonians, corresponded to Mercury.



MERCURY.

MERCY (*F. merci*, *L. misericordia*, 'pity') represents, in Ps. xvii. 7, the Hebrew *ghanan*, which in Genesis xxxiii. 5 is translated 'hath graciously given'; 11, 'hath dealt graciously'; in 2 Samuel xii. 22, 'will be gracious'; in Lam. iv. 16, 'favoured'; in Prov. xix. 17, 'hath pity (on the poor)', whence the general import of mercy may be ascertained. In the New Testament, 'mercy' is the translation, in 1 Tim. i. 2, of a Greek word, *eleos*, which means 'pity,' as in Matt. ix. 13; comp. Hos. vi. 6; 'benignity towards the wretched' (Luke i. 50. Ephes. ii. 4); also 'the pity and goodness shown in the pardoning of sins' (James ii. 13; comp. Numb. xiv. 19), and 'the consequent salvation and happiness' (Rom. xi. 31). Another word, *oiktirmos*, is rendered 'mercy' (xii. 1), which signifies 'compassion' (Col. iii. 12), and 'kindness,' or 'love towards the unhappy' (2 Cor. i. 3).

MERCY-SEAT, the rendering, in Heb. ix. 6, of the Greek *hilasterion*, which in Rom. iii. 25 is given as 'propitiation.' The term is used in Josephus (*Antiq.* xvi. 7, 1) of a monument built by Herod to propitiate the offended manes of David and Solomon. It is the Septuagint translation, in Lev. xvi. 2 (comp. Exodus xxv. 17, where they have an 'expiatory covering'), of the Hebrew name for the top of the ark of the covenant kept in 'the holy place,' because on it the Divine mercy was figured as descending (xxv. 22),

and the blood of victims was sprinkled (Lev. xvi. 2, 13—15).

MERODACH-BALADAN, or **BAL-ADAN**, son of Bal-Adan, king of Babylon, formed an alliance with Hezekiah (2 Kings xx. 12. Is. xxxix. 1). He is by Winer identified with Mardokempados, in the Ptol. Canon, who reigned twelve years from 721 A.C. Merodach is perhaps the common name of the Babylonian kings. Comp. 2 Kings xxv. 27. In Jer. l. 2, an idol bears the name of Merodach.

MEROM (*H. eminences*, from the elevated position of the spot), called in Joshua xi. 5, 'the waters of Merom,' is a lake, about sixty furlongs long and thirty broad, lying three hours south of the source of the Jordan, which flows through it. In summer little more than a morass, it fills in winter with turbid and insalubrious water, which supplies much fish. It is called in Josephus, *Samochonitis*—a Syriac word of similar import with Merom; it now bears the name of *Bahr-el-Hule*—'water of the plain.' It is famous for battles fought in its vicinity (Josh. xi. 5, 7. Judg. v. 18).

MESOPOTAMIA (*G. mid-river*), the land between the rivers Tigris and Euphrates, bounded on the north by Mount Taurus. This Greek name has reference rather to the natural character of the soil than any political division. Though not in use before the time of Alexander, it was commonly employed by the Romans, who included the country in Syria; in which sense the word occurs in Acts ii. 9. In the Old Testament the name is not found; but the country, that is the land between the Euphrates and Tigris, is commonly connected with Aram, or Syria, under the name of *Aram Naharim*—'Syria of the two rivers'; *Padan*, or *Sede Aram*—'plains of Syria.' In the north of this early-peopled, high, mountainous, and fertile land, dwelt originally the nomadic forefathers of the Hebrew nation (Gen. xi.; comp. Acts vii. 2). On the banks of both its rivers, as well as on the Chaboras, were in very early times considerable cities, as Babylon, Nineveh, Zoba, Edessa, Carræ (Haran), Circesium (Carchemish). The inhabitants were accounted of Syrian origin, and spoke a dialect of the Syrian or Aramaic tongue. Southern Mesopotamia (south of a line drawn from Kirkesi to Mosul) is in the interior a plateau, uncultivated, poor in vegetation, and without water, the lurking-place of lions, ostriches, wild asses, and plundering hordes. Only on the banks of the two streams are there fresh vegetation and good agriculture. From the most ancient days, however, there has run a caravan road from the banks of the Euphrates to Seleucia and Babylon. It is still frequented from Anah to Bagdad. Of the history of the country little is known till the Persian period. *Chushan-rishathaim* (Judges iii. 8),

who oppressed the eastern tribes of Israel for eight years, was probably but monarch of a state near the Euphrates. The kings of the Syrian Zoba seem to have had a general command over the tribes of Mesopotamia (2 Sam. x. 6, 16). In the beginning of the eighth century, Shalmaneser of Assyria held them under his yoke (2 Kings xix. 13); afterwards, they shared the fate of the Chaldean, Persian, and Macedonian kingdoms. After Alexander's death, they became a part of the Syrian empire of the Seleucidæ; under Trajan, of the Roman empire.

In Gen. xxiv. 10, by 'Mesopotamia and the city of Nabor,' some have thought a district near Damascus to be meant. In the original, it is *Aram Naharaim*—that is, 'Aram (or high land) of the two rivers.' These two rivers the Septuagint took to be the Euphrates and the Tigris. It has been alleged that the Abana and Parphar were intended. Another name given to some part of the same district is *Padan Aram*, or 'the plain of the high land.' Hence it is said we want a country having these characters—a high land running down into a plain watered by two rivers. These qualities are found on the east of Anti-Libanus, in the territory of Damascus, a land which, from its great fertility, was eminently fitted to be one of the cradles of the human race, whose early connection with the district is proved by the fact that Abraham's confidential servant was 'Eliezer of Damascus' (Gen. xv. 2). See *HARAN*, and comp. Joshua xxiv. 2, 3. See also *DAMASCUS*.

MESSIAH (*H. Maschiach*; *G. Christos*, 'anointed'), a name of regal and priestly dignity, rendered, in Ps. ii. 2, 'his (God's) anointed.' The translation refers to the origin of the term. It was customary to inaugurate the high-priest (Exod. xxx. 20) and the king (comp. 32), by anointing them with the holy oil (22. Ps. lxxxix. 20) used in the sanctuary. Hence the term 'anointed' was appropriated to the chief of the hierarchy and to the monarch. The name was extended to other kings, if they were engaged in the service of God. Cyrus is denominated 'Jehovah's anointed' (Is. xlv. 1). With peculiar emphasis was the appellation given to the personage, *the Messiah*, to whom the Israelites for many ages looked as the great royal, sacerdotal, and prophetic representative and fulfiller of God's will on the earth; and who, in thus uniting in himself the functions of the three great classes of officers and servants of the Hebrew theocracy, was to bring all that it had of good to bear on the actual condition of the world, so as to effect a grand reformation, restore the liberty and make the arms of the nation universally triumphant.

It is a distinguished peculiarity of the Hebrew people, that from the earliest period of their history they always had, and indeed

still have, a future. While the classic nations placed their golden age in the past, and held the opinion that each succeeding generation became more depraved and more obdurate, till the gold first became dim, then passed into silver, and from silver sank to brass and iron,—the descendants of faithful Abraham traced their origin back to a period whose light was the light of hope and promise, and, so far as they were true to the national ideal, ever living by faith, continually cast their eyes and their hearts forward into coming periods of peace and glory, and so were not only well supported in trial, but elevated and ennobled. This grand conception, which is at the very base of all high personal excellence and social progress, the Hebrew people gave to the world first in the Messiah, whom they rejected, and, through his divine influence, in those lofty aspirings and boundless progressions which the religion of Jesus of Nazareth originates and sustains. This one view of revealed religion is in itself sufficient to prove that it is divine in its origin and worthy of all acceptance. The view involves two essentials; nutriment for each particular age, and expansibility for ages to come. A future sundered from the present, confers on that present no advantage. But an age can be benefitted only after the measure of its own capacity. If the age stands low in the scale of civilisation, its ideal is, and, in order to raise it, must be, for the most part, of a material nature. The truth of this remark is evidenced in every one's own experience, and in the whole Mosaic ritual. Accordingly, the nutriment afforded by the ideal of the Hebrew nation arose mainly from representations of the Messiah and the Messianic age, which, while kindred with the gross affections of the people, exhibited the Great Deliverer as endowed with high worldly distinctions, and achieving for his persecuted countrymen widely-spread and lasting power and renown.

But as the lapse of time and the growth of experience brought a purer and loftier state of mind, and so carried men's ideal in general, and that of the Jews in particular, above the glare of mere material splendour, it was indispensable that the books recording the characteristics of the coming Prince of Peace should contain passages whose language admitted, if it did not require, a higher import—an import which raised the Messiah beyond any local, partial, earthly glory, to a greatness which, being spiritual, should have neither limits nor end.

We say that these two qualities entered as an essential element into the scriptural language concerning the Messiah. If the lower element had been absent, the Messianic prophecies would have had no practical bearing on the age when they were delivered, which is nearly the same as saying that they never would have been delivered at all; for they were,

be drawn forth only by the pressure of circumstances and interests of emergency. But had the higher elements wanting, succeeding ages would without their ideal and their stimulus Jews might, indeed, have been a downfall of their state, but the ideal had been without its Christ, without its ever-improving future, and without its blessedness in the one communal home.

Prophecies relating to the Messiah in them these two elements—one addressed to the age in which they were finally delivered, the other more to carry the mind constantly forward to higher states. In other words, they have two elements—the humble and the lofty, the partial and the universal, the actual and the imaginative, the then and the now. These dissimilar elements may meet in the same passage, may be found in the same language; religious truths expand with the needs of the minds by which they are needed. And in fact, these two elements are found in the sacred books of the Old Testament.

That the lower element is there, is fully admitted; and whether or not that the prophets distinctly pre-announced the Messiah, you cannot deny that it produced Christianity. In a most important spiritual sense, the Messiah and all controversy is the offspring of the Old Testament.

And strange indeed it is if the sources produced, did not in Jesus 'the desire of all nations' hold that it did both, and that, providence, it could not have accomplished the former except by means of the latter. In these things, to foretell is to fulfill; at least, there can be no creation without a foreshadowing. You cannot give a future unless you ally that future with the present. You cannot induce a nation to receive a national Teacher, Divine Guide, if you have not first opened the minds of successive generations to new ideas, associations, and efforts; a great personage is to realise and himself and his history. The mere Jesus, after his resurrection, was not the Jewish world and in the world proves unquestionably that as 'the time had come,' so many preparations had passed away, and clear indications of him existed in the Hebrew canon. That fact settles the question; that acknowledgment of Jesus as the Messiah and the myriads of the Hebrew prophets makes it certain that he was fore-announced in the sacred writings, and that these were of a nature to prepare intelligence, and virtuous men for receiving the Christ, and so for passing from the system of rudiments and shadows into

a system of high and ever-expanding realities. That Jesus was at first rejected, makes nothing against our position; for depression, persecution, and martyrdom, are essential conditions of human progress; the god of this world always gains a victory before he is trampled under foot. Those who crucified Jesus had, in the sensualism and narrowness of their souls, read their national history only in its shadows, and were, with all their energies, borne back on the past, whose eager and unscrupulous conservators they were. If it is from such men that we are to take the true interpretation of books or of civil institutions, we shall find darkness instead of light, while we seek the living amid the dead. Strafford, Laud, and Charles, perished because they saw in the past only images and guarantees of royal and sacerdotal ascendancy. More truly, and far more usefully, did Milton interpret the learning and the practices of previous ages, and so became the herald of a new era, working in union with the ever-impulsive and progressive tendencies of Christianity.

There are, indeed, persons who cannot see in the Old Testament distinct prophecies of the Messiah. This inability may arise from improper expectations. We may well be disappointed if we look for something different from that which Providence has given. But no one can read the Bible with even ordinary attention, and not become aware that there shines over all its pages the light of a bright future, a hope of 'better things to come,' a promise of the advent of a great Deliverer and King, under whom blessings of the loftiest and the purest kind shall be enjoyed. As certain is it that in the reign of the first Cæsars this pleasing and cherished expectation had become prominent and intense in the minds of the Jewish people, had spread throughout the East, and found some reception in the West. Whence came this widely-spread desire and expectation? History offers only one source—the Hebrew books. If they do not contain the elements out of which it naturally grew, you have no cause for one of the most extensive and influential states of mind that ancient or modern days present to the consideration of the philosophical historian. In truth, however, the prophetic argument that Jesus was the Messiah, was sifted and approved in an age most of all fitted to come to a sound determination. For that age specially was the argument designed; to that age emphatically was it addressed; by modes of investigation and proof at that time current, understood, and recognised, was the debate on both sides carried on; and we, who are not familiar with the then existent states of mind, are concerned, not so much with the dispute, into whose merits we can, after the lapse of nearly two thousand years, but imperfectly enter, as with the results,

the high and durable results, which we can trace as a life-giving stream from then till now, when its higher, purer, and more lasting effects are beginning to crowd on the sight. If Jesus was not the Christ; if there was no real historical connection between the carpenter's son and previous crises in the Hebrew commonwealth, previous states of the national mind, and previously uttered phraseology of its great Teachers; if the one did not fulfil what the other prepared; if there was not a necessary connection between Moses and Jesus; if the cause of the appearance and triumph of the latter is not to be found in the enterprise, the writings, and the polity of the former; if the last great Prophet and Teacher had, in truth, no predecessor who 'saw his glory and spake of him,'—then was the corner-stone of the church laid on the sand, and not on the rock, the world was converted to a falsehood, and the current of a civilisation that stretches back for all but twenty centuries, and now promises to give a new and brighter aspect to the whole world, has its origin and source either in nothing or an empty misconception.

After this statement of general principles, we proceed to give a brief detail of the doctrine of Scripture respecting the Christ. That he was expressly named in the Old Testament cannot be asserted. Indeed, the more distinct any description of a spiritual Lord and Saviour had been, the less fitted were it to work on the carnal minds of a yet unprepared people. In at least the earliest ages, therefore, we can expect to find nothing more than dim intimations of future good, more or less intimately connected with a divinely-commissioned personage. Such an intimation has been found in the promise that the seed of the woman should bruise the serpent's head (Gen. iii. 15). To the patriarchs the promise became more definite, and at the same time assumed a universality of application which the gospel only is fitted to carry into effect (Gen. xii. 3; xviii. 18; xxii. 18; xxviii. 14). Through much suffering and many struggles, the glory of the Hebrew nation culminated in the time of David. The insufficiency of mere earthly good was, however, exemplified in the dark ending of the reign of his successor; and with the division of the kingdom under Rehoboam began that discipline of sorrow which was fitted, and graciously designed, to direct the affections of the nation to a high and durable good, and so to develop and elevate the Messianic expectations. With such a past as then was possessed by the Israelites, they could not fail to have their minds directed to a bright future day, in which perfect obedience should bring perfect peace. That past contained two great ideas—the law as given by Moses, and the theocracy as established and honoured by David. Hence the future golden age was

the perfection of the good involved in these ideas: so essentially does the conception of the Messiah enter into the very essence of the Hebrew religion. In the same past there was another great idea—the faith of Abraham—which, as not emanating from Moses, the immediate founder of the nation, was too often omitted from the group of Messianic glories. This omission was most injurious, since it tended to restrict the national hope to a mere Jewish range of thought, and so to occasion the rejection of the Lord's Christ. In the line of David, however, as, under these circumstances, was natural, was the future Deliverer to appear—language which may sometimes denote that the Messiah was to be allied to that great idol of the nation rather in spirit and aim than in mere carnal lineage (Is. ix. 6, 7; comp. iv. 2; lii. 13—liii.; lv.; lx.; lxii. Ezekiel xxxiv. 23, *seq.*; xxxvii. 21, *seq.* Jer. xxiii. 5, *seq.*; xxx. 9; xxxiii. 15. Hosea iii. 5. Zech. iii. 8). The more, therefore, the church and state hastened to decay, the more did the prophets announce, and the minds of good men receive, words of comfort and joy in regard to the future (Haggai ii. 6—9, 21—23. Zech. ii. 6—13; vi. 12, 13. Mal. iii. 1—6), which promised not merely a restoration of the theocracy, but a period of virtue, innocence, pure religion, and general prosperity, embracing other nations besides the Jews. Therefore, together with the establishment of the throne of David and return from captivity in Babylon (Ezek. xxxvii. 21. Is. xi.), also a yet inexperienced felicity in the union of the two branches of the divided nation (Joel iii. Amos ix. 12, *seq.* Mic. iv. 7; v. 3), a hope was given of such a general reformation of manners, that the last vestiges of idolatry should be obliterated and the Creator alone adored (Hos. ii. 18—23; iii. 5. Zeph. iii. 9, *seq.*), so that justice and truth should prevail (Is. xxxii. Ezekiel xxxvi. 25, *seq.*); Jehovah be again favourable to his people (Micah vii. 14, *seq.* Zeph. iii. 15, *seq.*); true religion be more and more propagated, and established for ever (Is. liv. 13, *seq.*; lx. Zech. xii. 6, *seq.*; xiii.), involving conversions from the Gentile world (xiv. 16, *seq.*). In Daniel especially is described an ideal or fifth kingdom, which, under one termed 'the Son of Man' (vii. 13, 14), should comprise all nations (ii. 44; vii. 27), and, after much trouble, issue in perpetual happiness to many (xii. 1—4).

That some great Teacher and Lord was expected to appear in the world about the time of the first Roman emperors, is clear from various evidence. Philo, an Alexandrine Jew (1 A. C.), who did much to introduce the allegorical method of interpreting the Scriptures, speaks, in regard to Numb. xxiv. 7, of a man who, arising as a general and conqueror, should subdue great nations, but in general places the hope of brighter

days in the conversion of the minds of the people to virtue and piety. Josephus states that the Jews were elated to undertake the war against the Romans by an oracle found in their sacred writings, to the effect that 'about that time, a native of their country should become governor of the habitable world' (Jew. War., vi. 5, 4) — a prophecy which the writer, in his adulation of the Romans, applied to Vespasian. From the same authority we learn, partly in the appearance of several pretenders to civil and religious power, partly in express statements, that the minds of the people of the age were greatly agitated with vague but very powerful expectations connected with some great one whose advent was at hand. Passing by the evidence of the Talmud, whose date is open to question, we cite the words used by Suetonius (died *cir.* A. D. 117), who, in his *Life of Vespasian* (died A. D. 78), says— 'There had been for a long time all over the East, a firmly-believed opinion that, according to the decrees of Destiny, some one coming out of Judea would obtain the empire of the world' (iv.). Tacitus (died *cir.* A. D. 99) speaks to the same effect (*Hist.*, v. 13):— 'The generality had a strong impression that it was set down in the ancient writings of the priests, that at that very time the East should obtain predominance, and that persons coming from Judea would gain possession of the world. These mysterious intimations presignified Vespasian and Titus. But the common people, after the manner of human desires, having appropriated to themselves this vast grandeur of the fates, were not led, even by their sufferings, to the truth.' The evangelists offer similar evidence, thus showing their own agreement with independent authorities, and confirming the fact now under the reader's notice. Not only do they speak of and imply a prevalent expectation of the Messiah, but employ terms which show the oppressed condition of the Jewish people, and the strong manner in which the hearts of good and enlightened men were fixed on his advent; making it clear that the foremost minds of the age looked and longed for the consolation of Israel, its glory, and the light of the Gentiles (Luke ii. 25—32). His triumph was to be preceded by evil times (Matthew xxiv. 7—12, 21. 1 Cor. vii. 26. 2 Tim. iii. 1; comp. Dan. xii.); also by false doctrine and false teachers, generalised under the name of Antichrist (1 John ii. 18; iv. 3. 2 Thess. ii. 3, 8, 9); and his way was to be prepared by a forerunner (John i. 19, *seq.* Mal. iv. 5. Matt. xvii. 10, 11), who was to attest the spiritual nature of the Messiah's kingdom by turning men from wickedness to true, practical religion (iii. 2). Among the acts to be performed by the Messiah were, the restoration of the Davidical kingdom, clearly understood in a higher than a material sense (Acts i. 6), implying the fulfilment of the

far-reaching and lofty promises made to Abraham (Luke i. 73, 74); the forgiveness of sins (Matt. i. 21; comp. Ezekiel xxxvi. 25); the establishment of the kingdom of heaven (Matt. iii. 2. Mark i. 14; comp. Dan. vii. 17, 18); the resurrection of the dead (Luke xiv. 14. 1 Cor. xv.); the conquest of Satan (Apoc. xx. 10, 14, 16. Matt. xxv. 41); and life everlasting (Apoc. xx. 12—16). From which passages it appears that the kingdom of heaven, already prepared by the discipline of ages, and being in entire harmony with the essential aims and tendencies of the Mosaic and patriarchal religion, was founded by Jesus while on earth, but more illustriously settled, extended, and raised, after he had passed into the world of spirits and taken his seat at the powerful right hand of God, where he reigns till he shall have made his benign empire universal, and God shall be all in all. Viewed in these broad lights, Jesus appears with full force of evidence to have been God's Messiah, and his religion is obviously the natural, and, in the progress of civilisation, the inevitable completion and fulfilment of preceding dispensations (Matt. v. 17, *seq.*).

These are views the validity of which will be appreciable by ordinary readers of the New Testament, provided they have 'honest hearts' (Luke viii. 15), so long as that volume shall exist, and the great bearings of history shall be open before men's eyes. A more minute detail of correspondences between what the Messiah was and what prophecy intimated he should be, is not without value, if any part of it also requires for its verification researches of a less popular kind. According to those representations, the Messiah, who was to appear 490 years after the rebuilding of the temple (Daniel ix. 24, *seq.* Luke ii. 1), was of the family of David (Is. xi. 1. Matt. i.), born at Bethlehem (Micah v. 2, 3. Matthew ii. 1, 6. John vii. 42), of a Virgin (Is. vii. 14. Matt. i. 18, 25. Luke i. 26—35; ii. 0—11). Being preceded by John the Baptist (Mal. iii. 1. Is. xl. 3. Matt. iii. 1—3. Mark i. 1—3), he was to preach the gospel (Is. lxi. 1—3. Luke viii. 1); to work miracles (Is. xxxv. 5, 6. Matt. xi. 5. Luke vii. 21, 22); to be triumphantly received (Zech. ix. 9. Matt. xxi. 1—7); to be then betrayed (Zech. xi. 12, 13. John xiii. 18), maltreated (Is. l. 6. Matthew xxvi. 68), derided (Ps. xxii. Matt. xxvii. 43), treated as an evil-doer (Is. liii. 12. Mark xv. 28), his clothes divided by lot (Ps. xxii. 18. John xix. 24). After his humiliation he was to rise from the dead (Ps. xvi. 9—11. Acts ii. 31), and to enter into his glory (Ps. xxiv. 7—10. Acts i. 9), whence he was to pour out his spirit on all flesh (Joel ii. 28—32. Acts ii. 2—4, 16—21), so as to convert the world (Is. xlix. 6—8. Acts xiii. 46—49).

A knowledge that the Messiah was, as such, a king, explains scriptural language,

and leads us to see how early in his history the Messianic dignity was connected with our Lord (Matt. ii. 2, 6). Hence we learn the force of the interrogatory in xxvii. 11, and of the title put on his cross (37; comp. 29, 42); also of the acclamations with which he entered Jerusalem (Luke xix. 38), as well as the claim to be the Messiah put forth by himself (xxiii. 2). This claim must have been asserted at the beginning of his ministry, since it was recognised in its earliest periods (John i. 49; comp. 29, *seq.*, 41, 45), and at the same time the belief therein was expressly sanctioned by Jesus (50). Indeed, his first public declaration at Nazareth was to this effect (Luke iv. 16, *seq.*; comp. 41, 43).

The scriptural proofs of the Messiahship of Jesus and the divinity of his mission, may in brief be stated as found in, I. verbal attestations from heaven (Matthew iii. 17; xvii. 5. John xii. 28—30); II. his own distinct declarations (John v. 43; xii. 44; xvi. 28); III. the testimony of John the Baptist (John i. 30, *seq.*), and of his own disciples (xvii. 8. Matt. x. 5. Acts ii. 14, *seq.*); IV. in his many wonderful works, agreeably to his own express statements (John v. 36; x. 25, 38. Matt. xi. 2—6); V. in his pure, lofty, and sanctifying teachings (Matt. vii. 29; xiii. 54. Luke iv. 32. John vii. 16); VI. in his bitter sufferings and unparalleled love (John xv. 13; xvii.—xix.); VII. in his resurrection and ascension (Rom. i. 4. Acts I. 3); VIII. in the effusion of the Holy Spirit (John xvi. 7, *seq.* Acts ii.); IX. in the conversion and ministry of the apostle Paul; and, X. in the conversion of Jews and Gentiles in every civilised land.

These several lines of evidence may in one view be said to be all necessary still, as means and instruments of a vital faith, since historically they all enter into the combined argument, and constitute the power by which, under God, the gospel was introduced and made prevalent in the world. But, viewed in themselves individually, they vary to us in their evidential cogency as they vary in their nature. The very view of the Saviour which now occupies our thoughts, namely, the Messiahship of Jesus, is Jewish in its origin and in its evidence; though it involves a great truth, which was equally designed and fitted for all ages, namely, that Jesus, under divine guidance, with divine attestations and divine powers, revealed the will of God and the rights, duties, and destiny of man, in such a manner as to redeem believers from sin, and reconcile them in faith and love to the heavenly Father. This grand verity John presented to the world in his Gospel, and Paul in his preaching and Epistles, disrobed of its more Jewish investments, and with all the generality in statement and evidence that is calculated to make the religion of the Son of God universal in its prevalence and

unlimited in its efficacy. Among the points of evidence, some—such as those which for their full force depend on states of mind that have passed away, or on the testimony of the senses—cannot, in the nature of the case, address us of these later times in the same manner as they addressed men of old; others, however, such as the proved efficacy of the Saviour's doctrine, its incomparable value, its endless applicability, the loftiness, sanctity, and grandeur of his soul—these have acquired and continue to acquire accumulating force with the lapse of ages, and the new conditions of mind and new states of society into which Christianity enters, and which it is found to elevate, refine, and bless. The most general as well as the most prevailing, not to say the most satisfactory, of all the arguments which prove the divinity of the gospel, mission, and person of Jesus, is found in the felt efficacy of his religion in answering to the great wants of the human soul, promoting its highest interests, and securing its purest, its only undecaying good;—an argument which the Saviour himself was the first to propound (John vii. 17), but the truth and force of which have been experienced by every true disciple.

The Messiah was termed 'the consolation of Israel.' Hence Luke ii. 25 is to be explained. The phrase was so common, that the Jews employed it in swearing.—'As true as that I wish to see the consolation of Israel.' In the Talmud, rabbi Judah Ben Tab-bai is reported to have said, 'As true as that I wish to see the consolation (of Israel), have I punished a false witness with death.' Whereupon Simeon Ben Shetach replied, 'As true as that I wish to see the consolation (of Israel), hast thou shed innocent blood.'

'He comes—but not in regal splendour drest, ;
The haughty diadem, the Tyrian vest;
Not arm'd in flame, all-glorious from afar,
Of hosts the chieftain, and the lord of war:
Messiah comes :—let furious discord cease;
Be peace on earth before the Prince of Peace!
Disease and anguish feel his blest control,
And howling fiends release the tortured soul;
The beams of gladness hell's dark caves illumine,
And Mercy broods above the distant gloom.'

METERYARD, a measuring rod, is the rendering, in Lev. xix. 35, of a word, mid-dah (L. *metior*, 'I measure'), which denotes the employment of measures of length. Comp. Ezekiel xl. 3, 5. Zechariah ii. 1. Justice in weights and measures was strictly enjoined by Moses (Lev. xix. 35, 36). Comp. Matt. vii. 2, and see MONEY, WEIGHTS, and MEASURES.

METHUSELAH, son of Enoch and father of Lamech (Gen. v. 21, *seq.* 1 Chronicles i. 3. Luke iii. 37), is recorded to have reached the age of 969 years. The sacred books of the Brahmins assign to human life before the flood a duration of a thousand years. Josephus declares (Antiq. i. 3, 9)

that all Chaldees, Egyptian, and Phœnician writings testify the same. Indeed, the traditions of nearly all peoples speak of a golden age when men, in leading a life of innocence, remained very long on the earth.

MICAH (*H. humble*), the sixth of the minor prophets, the Morasthite (Mareshah; Josh. xv. 44?), prophesied in the days of Jotham, Ahas, and Hezekiah (Micah i. 1; comp. Jer. xxvi. 18), appearing somewhat later (*cir.* 760—720 A.C.) than Isaiah, Hosea, and Amos, whose contemporary he was; so many warning voices did God raise up, as the wickedness and folly of his people grew dark and threatening. His words, which are miscellaneous and observe little arrangement, were addressed alike to Israel and Judah, who are both reproved for their sins, by reason of which they are enduring great distress (comp. 2 Kings xv. 29, 37. 2 Chron. xxviii. 5). Of the circumstances of Micah's life and of his death, nothing is certainly known. According to tradition, he underwent the death of a martyr.

The book of Micah may be divided into three parts: I. rebukes from Jehovah against both kingdoms on account of their idolatry and other sins, especially against great men and false prophets, for their injustice and lies (i.—iii.); II. prophecies of a happier period (iv. v.); III. lamentations over the unthankfulness of the Jews, and over the little good of admonitions, with a prospect of a better future (vi. vii.). A terrible description of the sins of the heads of the people is given in ii. 1, 2; iii. 11, which is relieved by a pleasing prospect in iv. 1—8. The comparative worthlessness ascribed to mere sacrifices in vi. 1—8, shows that, amid evil and suffering, the higher mind of the nation had been much developed, and 'the way of the Lord' greatly prepared. His advent is foretold in iv. 1, 2; v. 1; also a period when happiness should ensue from obedience, in vii. 18—20; and that dispersion of the Jews among the nations, in v. 7, 8, which was to be attended by the conversion of the world (iv. 1—4), though these topics are intimately mixed up with the Babylonish captivity, the return back into Palestine, and other consequences (v. 5, 6). This book is referred to in the following places of the New Testament:—Matt. ii. 5, 6. John vii. 42; comp. Mic. v. 2.

Another Micah was an Ephraimite, who made from silver shekels at his disposal an idol, over whose worship, established in his own house, he set a Levite, thus thinking to secure the favour of Jehovah. The image was taken from him by a party of Danites who went and settled at Laish, which they called Dan (Judg. xvii. xviii.), by which means this place was prepared for the idolatrous worship there established by Jeroboam (1 Kings xii. 29).

A third Micah (Micaiah) was a son of

Imlah, who lived in the days of Jehoshaphat (*cir.* 917—889 A.C.), by whom he was hated because he did not prophesy good concerning the guilty monarch. Having foretold defeat from the Syrians, and the death of Ahab, king of Israel, in opposition to the false predictions of Zedekiah, son of Chennah, he was, at the instigation of the latter, put into prison, to be fed with bread and water of affliction (1 Kings xxii.).

MICHMASH (*H.*), a town and pass in the territory of Benjamin, in the vicinity of Ramah, nine Roman miles north of Jerusalem (1 Sam. xiii. 2, 5, 11, 16, 23), is the now deserted *Mukhmas*, lying three hours and a half north-east of that capital; comp. Is. x. 28. Michmash is part of a defile running north and east, and connecting Jerusalem with Shechem. Cockayne (*Hist. of the Jews*, p. 35) says, 'Mount Ephraim, which divided Judea from Samaria, is traversed by no other practicable pass; and this, therefore, is the only means of communication. We find it used by Joshua and Titus, by Jacob, by Joab, by modern travellers. Sometimes it expands, and allows space for one or two towns; sometimes it contracts to a very narrow passage; at one place the road is cut with great labour over a precipice. The importance of this defile appears from the names of the towns in it. Six miles north of Jerusalem was Gibeah, with Ramah; then Michmash and the passage of Michmash, between the two rocks Bozez and Seneh; next Bethel, Bethaven, and Ai, twelve miles from Jerusalem; then Gophna, fifteen miles. Five miles beyond Gophna, the ravine expands into the spacious, fertile, and delicious valley of Samaria. This pass, from Jerusalem to its outlet, is twenty-one miles in length. Nearer to Jerusalem than Gibeah, not perhaps on the road, but still on the north side, were Mizpeh, the gathering place of the Israelites; Nob, the city of the priests; and Anathoth, the birth-place of Jeremiah. The public highway lay along the bottom of the valley; and by this route Isaiah describes the approach of a hostile army, and marks the situation of the towns very clearly (x. 28). The sides of the narrow valley were once clothed with most luxuriant vineyards. The soil for the vines was carried up the mountain declivities by the peasants, and, to prevent its being washed down by rains, was kept up by little walls, which Radzivil in 1583, and Maundrell in 1697, saw rising one above another, like rows of seats in a theatre, even up to the very summits. The modern corn-grounds are terraced in the same manner.' Compare Olin, i. 334; and Robinson, ii. 149.

MIDIANITES, an Arab tribe, descendants of Abraham and Keturah, through their fourth son, Midian (Gen. xxv. 2, 4), whose exact locality is not easily fixed, since, like the modern Bedouins, these sons of the de-

sert wandered up and down as convenience, or even humour, dictated. They are first met with as merchantmen, carrying from Gilead (Arabia Felix?), through Canaan, spices down to Egypt (Gen. xxxvii. 25, *seq.*). Next we find them under the sacerdotal prince Jethro (Ex. xviii. 1), the father-in-law of Moses, in 'the land of Midian,' in that part of Arabia Petraea that bordered on Egypt (ii. 16, *seq.*), whence, under Moses himself, a portion of them extended their wanderings as far as 'the mountain of God, Horeb' (iii. 1). From the west we are carried to the east side of Jordan, where, in the vicinity of Moab, they are defeated by the Edomites at a very early period (Genesis xxxvi. 35), and where they ally themselves with Moab against the Israelites, whom they polluted with licentious rites, for which they received condign punishment (Numb. xxii.—xxv.). Permanent hostility seems to have ensued; for the Midianites, aided by other semi-barbarous hordes, carried their marauding arms as far as Jezreel, and kept Israel for seven years under their yoke, till it was broken by Gideon (Judg. vi.; comp. Is. ix. 4. Ps. lxxxiii. 9). They are mentioned after this only once as Arab traders (Is. lx. 6). In their history they afford an instance of the way in which these wandering hordes united commerce and war. A city Midian, according to the Arabian geographer, Edrisi, lay in the middle ages in ruins, on the eastern side of the Elanitic gulf, the eastern arm of the Red sea; whence we might place the land of Midian between Arabia Felix and the country of Moab. Comp. 1 Kings xi. 18. But the tribe may have been divided into several hordes, having different districts for their head-quarters. At first, the Midianites were governed by elders (Numb. xxii. 4); had gradations of rank; then came under kingly government (xxv. 15, 18; xxxi. 8); and were numerous, wealthy, and powerful (Judg. vi. 5, 7; viii. 21, 26). Their national god was Baal-peor, whose rites were polluted by sensuality (Numb. xxv. 18).

MIGDOL (H. *a tower or fortification*), a town in Egypt (Jer. xlv. 1), not far from the western arm of the Red sea (Exodus xiv. 2. Numb. xxxiii. 7), the northern boundary of Upper Egypt (Ezekiel xxix. 10). Osburn, identifying Migdol with Raamses, one of the treasure cities (Pithom being the other), endeavours to show that Migdol was not far from the gulf of Suez, forming the south-eastern, while Pithom, which he finds to be the Coptic name for Damietta, formed the north-eastern stronghold for the protection of Goshen, and generally the eastern frontier of Lower Egypt, from the hostile invasions of the Canaanites. His reason for identifying Raamses and Migdol is, that over the picture of a fort he finds this hieroglyphic inscription—'Migdol Raamses,' or, 'the fortified city of Raamses.' Doubtless this was the

Raamses which was built by the children of Israel, and which, in mockery and to perpetuate the memory of their servitude, they were compelled by their oppressors to name from their own language' (105). The probability that the right position is here assigned to these two 'treasure cities,' is increased by the fact that they would, if thus placed, protect the two extremities of the exposed side of the Delta. It would, however, satisfy the requirements of the hieroglyphics if Migdol, instead of being identified with Raamses, were held to be a part of the general country so called: thus, Migdol of (or in) Raamses. See WANDERING.

MILE. See MONEY, WEIGHTS, and MEASURES.

MILETUS, an eminent commercial seaport and city, the ancient capital of Ionia, south-east of Ephesus (2 Tim. iv. 20), where Paul delivered to the elders of Ephesus a touching address (Acts xx. 15, *seq.*). Miletus sent out many colonies and produced distinguished men, though at a later period its inhabitants were notorious for luxury and licentiousness. The overflowing waters of the river Meander has converted the locality into little better than a marsh.

MILK, as was natural among a pastoral people, entered largely into the food of the Hebrew people. Hence by Isaiah it is associated with wine, and the two are used figuratively of high spiritual good (lv. 1). In connection with honey, it described the rich productiveness of Palestine (Exodus iii. 8, 17). It was, partly sweet, partly thick or curdled, set before guests (Genesis xviii. 8. Judg. v. 25). The milk of goats (Proverbs xxvii. 27) was preferred. Sour, curdled milk is still with the Orientals a favourite article of food, and is brought to market in large quantities. According to the Levitical law, a kid was not to be boiled in its mother's milk (Exod. xxiii. 19), nor offered before it was eight days old, nor were the mother and young one to be killed in one day (Lev. xxii. 27, 28). These laws were designed to soften manners. Milk as a metaphor denotes that which is pure and nutritious (1 Peter ii. 2); also, as being the nutriment of the young, the mere rudimental parts of religion (1 Cor. iii. 2).

MILL, a word found in the Indo-Germanic tongues, representing in Exod. xi. 5. Numb. xi. 8. Deut. xxiv. 6. Is. xlvii. 2. Jer. xxv. 10, a Hebrew word whose dual (denoting two) form seems to point to the fact that reference is made to a hand-mill, consisting of a large nether stone, and an upper one of less size (Deut. xxiv. 6). This upper stone was perforated so as to admit the grain, and a handle by which it was turned round on the lower, so as to perform the operation of grinding. So important an article of furniture was the mill, that Moses forbade it to be taken as a pledge (Deut. xxiv. 6). The scriptural pas-

bearing on the subject are in accordance with facts observed at the present day. Matt. xxiv. 44 we read these words, intended to intimate that at the coming of the Son of Man, the ordinary occupations would be going forward in their usual course. 'Two women shall be grinding at the mill, and one shall be taken, and the other left' (Luke xvii. 35). The labour, as severe, is relieved by song. Accordingly, we find in the threatened consequences of the invasion of Nebuchadnezzar these expressive words: 'I will take from them the voice of gladness, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, and of the millstones, and the light of the candle' (Jer. xxv. 10; comp. Rev. xviii. 22). The kind was performed by persons in a comfortable condition; thus in Exod. xi. 5, we read these words—'from the first-born of the land that sitteth upon his throne, to the first-born of the maid-servant that is behind the door'; and so, in order to depict the national and social ruin of Babylon, the prophet tauntingly says to that proud city, 'the millstones and grind meal' (Is. 47. 2).

Matt. xviii. 6, our Lord speaks of a millstone being cast into the sea with a mill-hung to his neck. Grotius remarks that punishment was common in Syria. Tacitus (Aug. 61) relates that Augustus punished the servants of Caius Cæsar for misdeeds.

Arab hand-mills are those of scriptural times. They consist of two stones, eighteen inches or two feet in diameter, lying one upon the other, with a convexity between them, and a hole in the upper to receive the grain. The stone is fixed, sometimes in a sort of bowl, which rises around it like a bowl, and receives the meal as it falls from the upper stone. The upper stone is turned upon the axle by means of an upright stick fixed in the handle. They are worked by women, sometimes one alone, sometimes two together.

The female kneels or sits at her task, and turns the mill with both hands, feeding occasionally with one. The labour is hard. The rattling sound of the mill is heard at a distance, indicating, like our coffee-mills, the presence of a family and of household

life. In his Travels, has this passage descriptive of our subject: 'Scarcely had we reached the dwelling intended for us in Nablous, than we saw in the court two women grinding meal, to make bread for us, in a manner customary in this country. The two women sat on the ground, opposite each other, and had between them two round, flat stones, like the querns of Scotland. The upper stone had in the middle a hole, into which the corn was dropped, and at the side a long handle, standing erect, to turn it

round with. This handle the one thrust to the other successively, so turning the top stone on the bottom one and grinding the corn, while with their left hands the women constantly furnished a fresh supply of grain' (Matt. xxiv. 14).

At a fair held every Tuesday in the khan of Hasbeiya, on the western side of Hermon, Thomson saw exposed for sale fifty pair of millstones which were made of the porous lava of the Hauran. They had been brought thither by Bedouin Arabs.

MILLET, the common *Panicum Miliaceum*, is the correct rendering of the Hebrew *dohghan* in Ezekiel iv. 9. Millet, ranked by botanists among the grasses, though it has been known to reach the height of eighteen feet, is an annual, with a stalk resembling a jointed reed, and yielding a great number of small grains on a spike at the top of the stalk. In the East, millet is used as food for men, but in Europe, mostly for feeding poultry and domestic animals.

MILLO (H. fort.), a tower at or near Shechem (Judges ix. 6, 20), also a stronghold near Jerusalem (2 Sam. v. 9. 1 Kings ix. 15).

MINISTER (L. *a servant*), signifies one who waits on and serves another, or fulfils an office, such as performing sacrifices (Exod. xxviii. 35); or showing general religious obedience ('to serve,' from L. *servus*, 'a slave'; Is. lvi. 6); also in being a teacher of the gospel (1 Cor. iii. 5. 1 Pet. iv. 11).

MINNITH, a city on the border of the Ammonites (Judges xi. 33), which produced very superior wheat (Ezek. xxvii. 17).

MINT (L. *menta*), a well-known odiferous herb (of which there are many kinds), not mentioned in the Old Testament, but cultivated in gardens, and, though inconsiderable, subject to tithes (Matthew xxiii. 23. Luke xi. 42). The Jews are said to have in former times strewed this plant over the floors of their synagogues on account of its fragrance.

MIRACLES are in the New Testament indicated by several words, the right understanding of which is indispensable to what we here purpose, namely, to draw our notion of a miracle solely from the Scriptures:—I. *Thaumasia*, used only once, and correctly rendered, in Matt. xxi. 15, 'wonderful things'—an import which is correspondent with the Latin word 'miracle,' a wonder, from *miror*, 'I wonder.' These 'wonderful things' included, with healing the blind and the lame, the purification of the temple. The term is of a general nature, and its chief element is that of wonder or astonishment. The Jewish authorities were struck with surprise at beholding the boldness and power of the carpenter's son in thus acting as master in their own peculiar province, and curing otherwise incurable maladies. II. *Dunamis*, literally 'powers,' the same word as in Matt. vi. 13 is rendered 'power' (comp. xxii. 29. Mark

xiii. 25), and, less correctly than the preceding, translated 'wonderful works' (Matt. vii. 22). This is a general term for setting forth the extraordinary deeds of our Lord (Matt. xi. 20, 21, 23; xiii. 54, 58; xiv. 2), and ascribes those works to the Divine hand (Mark xii. 24. Luke v. 17). In a general sense, the whole gospel is thus declared to be a miracle (Rom i. 16), as also is Christ himself (1 Cor. i. 24). III. *Semeion*, 'sign' (Matt. xii. 38); that is, miraculous attestation as from God to man (Mark xvi. 17), and so 'confirming the word' (20). It is rendered 'miracle' in Luke xxiii. 8. John ii. 11, 18; is the word which John prefers (iii. 2; iv. 48, &c.), and comprehends 'wonders and mighty deeds' (2 Cor. xii. 12). IV. *Terata*, (comp. L. *terres*, 'I frighten'), 'wonders' (Matt. xxiv. 24); similar in import to *thaumasia*, only denoting a stronger impression on the mind of the beholder (comp. Acts ii. 19, 22). Of the sixteen times this word is used in the New Testament, nine are found in the Book of Acts. V. *Erga*, 'works,' a general term signifying acts or deeds, yet in some instances applying to miraculous operations, particularly in John's Gospel (Luke xxiv. 19. John v. 20? clearly in vii. 21; comp. 23; see also x. 25; xiv. 11. Acts vii. 22). Of these five words, three, namely, *dunameis*, *semeia*, and *erga*, refer us to the source of miraculous exertions, namely God, who employs the power, gives the sign, and does the works; two, *thaumasia* and *terata*, direct attention to the effects of these Divine acts on the minds of men in creating wonder and astonishment. Comp. Mark i. 27, 28.

This development of facts exhibits miracles as acts of Divine power, producing in the beholders surprise, amazement, and conviction. Their operation, therefore, is primarily on the feelings. Miracles were an appeal to the religious sentiment as well as to the logical faculty. Of these words, that which is most frequently used is *dunameis*, 'powers,' whence we learn that the predominant conception of a miracle with the writers of the New Testament was, that they were manifestations of Divine power. As such, they of necessity involved the exertion of wisdom, since wisdom is the only true source of power (comp. Matthew xxii. 29. 1 Cor. i. 24). Under the guidance, then, of the Scriptures, we learn that miracles are certain Divine acts which arouse and astonish the beholder, and, by awakening his religious emotions, confirm the teachings of Jesus and his apostles. Three elements are here presented to our consideration, on which, in order to have before our eyes the whole of what the New Testament teaches, we must dwell a little:—I. the source of miracle; II. its operation on the feelings; III. its evidential character. The source of miracle is God. This is the general implication. If we go beyond this general statement,

and ask how? by direct or indirect, ordinary or extraordinary means? by an infraction of the laws of nature? or a suspension of them? or the intervention of a higher system of law? by a pre-ordained result of such higher laws, or a purely exceptional act performed to meet a special need?—we gain from the New Testament no information, and are obviously carrying into its pages terms and ideas with which its writers have nothing in common. He who would learn what that book teaches, must first divest his mind of the doctrines and phraseology of the schools. But while God is presented as the source of miracle, are not other powers—for instance, demoniacal—spoken of as able to perform, if not actually performing, miracles? That such an opinion was current in our Lord's day is unquestionable; equally so that traces of it are found in the New Testament. It is not equally clear that its authority sanctions the common notion. The passage in Matt. xii. 27, 28, may be merely an *argumentum ad hominem*; that is, our Lord reasons with his enemies on their own ground. There is nothing in Mark ix. 38 to distinguish the exorcists there mentioned from the ordinary class of cheats, so called, nor to fix on Christ, if on his yet ignorant apostles, the belief that the persons spoken of were really casting out demons, still less that they were doing so by alliance with the power of Evil. The claim preferred in Matt. vii. 22 neither emanates from, nor is sanctioned by, the authority of the New Testament. If in Matthew xxiv. 24 our Lord implies that false prophets would really show, instead of attempting to 'show, great signs and wonders,' yet these signs and wonders would not be of a nature to deceive persons of true piety, the elect, who would discern their unreality and discover their source. And thus are we brought to another scriptural idea, which, as in the miracles of Moses in contrast with those of the Egyptian magicians, so in the general working of the primitive church in opposition to Satan (2 Thess. ii. 9. 1 John iii. 8), we find the Divine power combating with and vanquishing the power of Evil. Hence arises a distinction between Divine and demoniacal power. The two are distinguished by their result; the first is triumphant, the second overcome and kept down (comp. Exodus vii. 10, *seq.* John vii. 31). They are also distinguished by an internal sense; the man of God knows the works of God. Accordingly, we find a certain state of the soul often required by our Lord as a pre-requisite to his working a miracle; this state is denominated 'faith' (Matthew ix. 22; xv. 28), the want of which prevented Jesus from doing mighty works, since on the unbelieving, appeals to the religious sentiments were thrown away (Mark vi. 6, 6. Matt. xiii. 58. Mark xvi. 14. Heb. iii. 12). We must now, then, qualify our definition thus—miracles are works, shown by

their effects, and recognised by the religiously disposed, to be exertions of Divine power, producing in such persons astonishment, and corroborating their pious convictions in conjunction with express instructions (John x. 25). In regard to II., the operation of miracles on the feelings of spectators, it appears from what has been said that they require a predisposition, a certain pre-existent state of general religious sympathy. This state had in our Lord's day been largely produced by the better influences of the Mosaic religion, aided by the Divine Spirit working in the heart, and, through the universe, on the heart (Rom. i. 19. John vi. 44). This state, when already existing even in a rudimental form, miracles quickened, strengthened, and developed, so as to give it a powerful operation at once on the moving powers of the soul and on the convictions of the intellect. Hence, III., arose the evidential power of miracles. Like all other Divine operations, they addressed, not the emotional or the logical faculty merely, but men, as beings possessed of both intellect and feeling, whose combined faculties must be appealed to and influenced, if they themselves were to be led to a certain course of action. But since in no case can the reason be so moved as to effect persuasion and bring about a change of conduct, unless the heart be first won, so miracles, in appealing to man on behalf of the claims of Jesus, began by working powerfully on his religious sympathies, on the national prepossessions of the Jews; and having thus secured a favourable hearing for the evidence of the Messiahship of Jesus, left the impression to be completed by trains of reasoning specially adapted for the purpose. In other instances miracle both aroused the attention and satisfied the judgment, introducing a harmony between the heart and the head in confirming the assurance that Jesus, who wrought these deeds, and exhibited this holiness and this benignity, was the Son of that God who made the universe, spake unto the fathers, delegated Moses, inspired the prophets, and was the constant source to each good man of all holy thoughts and purposes of love. The argument was essentially of a moral nature. And what else but such can any argument be whose operation is on the heart, and whose aim is a religious conviction? Mere appeals to the reasoning powers must, for religious purposes, ever remain unproductive. Through the sole influence of logic no one ever yet became religious. All our genuine religious convictions are composed of feeling as much as of intellect. It is in and by the union of the two that men believe unto righteousness. Emotion, therefore, must enter as a constituent element into the effect produced by miracle on the mind; and in consequence, the argument involved in miracle must of necessity be moral in its charac-

ter. Yet, being so, it must have in it a logical as well as an emotional element. The appeal to the reason, when we strictly analyse a miracle, seems to be this: 'You, the bystanders, know that what you see done—this blind man made to see, this dead man raised to life—is beyond any human power, beyond any power within your knowledge; and therefore you refer it to a higher source, to a Divine hand.' In this view, miracle may be defined to be a superhuman effect, wrought in attestation of a Teacher sent from God. The argument, therefore, involved in miracles is the same as that which lies at the very foundation of religion in general. On all sides, within, around, and above us, we see an array of objects—order, beauty, happiness—which the first principles of our intelligent nature forbid us to refer for their origin either to themselves or any human agency whatever, and hence we are compelled to refer them to a superhuman source, which, as human powers are, after all, the highest of an earthly kind, some have chosen to term supernatural, and which in its loftiest condition we denominate God. Miracles, therefore, enter as one into that cluster of facts which bear the soul upwards from earth, sense, and man, to God and eternity. With these facts miracle is accordant in evidence, and the evidence arising from them it corroborates by a testimony of its own. For miracle, while thus generally agreeing with the whole circle of religious evidence in carrying the mind from the finite to the infinite, has this peculiarity, that while all other objects pursue a certain fixed order, and so may be called ordinary, miracle departs from that customary routine, and so is extraordinary, that is to human apprehensions, with which only we have here to do. This, which is the essential feature of miracle, is that to which it owes its power over the sense of wonder in the human soul. Hence miracles are called 'wonderful works;' in Greek, simply 'wonders.' But while in this particular they differ from ordinary workings in their power to arouse attention, and call into active exercise dormant religious sympathies, they are in their general logical appeal in exact accordance with the whole of God's works. It is not their evidence, so much as their primary operation, that is specific and peculiar. Their office is to awaken the indifferent, to impel the tardy, to confirm the wavering, to co-operate with other kindred influences in creating a firm and operative conviction that Jesus was sent to bring men to God.

Entertaining this view of miracles, we can see how it was that our Lord blamed the demand for them which was repeatedly made in his presence (Matt. xii. 38—42; xvi. 1—4. John iv. 48). Had miracles been the specific evidence of his divine commission, he must have regarded a request for their

performance as both a proper and an irresistible appeal. But since in their very nature they were extraordinary; since their operation depended on their material character, in being a striking appeal from the outward to the senses and the emotions; since, therefore, they were 'least in the kingdom of God,' which, as being spiritual in its essence, required its agencies to be spiritual, our Lord may well have deplored the hardness of heart which rendered miracles necessary on his part, as a similar hardness of heart had aforetime induced Moses to give some licence to divorce (Matt. xix. 8; comp. Mark iii. 5; xvi. 14). And hence, too, we learn how it was that, after he had condescended to the weakness of the unbelieving Thomas, in giving ocular and palpable evidence of his own identity, he pronounced those in a peculiar sense blessed who should stand sufficiently high in spiritual culture to believe without requiring the lower evidence of the mere organs of sight (John xx. 29).

The effects recorded to have been produced by the miracles wrought by Jesus Christ were of a decided nature, yet such as to show that they did not of necessity flash conviction on the mind, and turn the beholders to God. The general impression was, to awaken in every part of Judea an attention to the Great Personage that had just appeared. To him every eye was directed; of him every tongue spoke; from him the sick hoped for the restoration of health; under his guidance, patriots thought it possible for national emancipation to be wrought out. These excited regards brought thousands around the new Teacher, who but for the miracles would never have heard from his gracious lips the words of life. They moreover surrounded him with an atmosphere of popular enthusiasm which kept his enemies at a distance, or aided him to defeat their machinations. They also caused

him, when visiting Jerusalem for the last time, to be received with glad hosannas, and to be led in regal pomp into the capital of the land. But they were insufficient to save his life. Soon did their effect evaporate from the ardent minds of the exulting multitude. The sacerdotal order had effectually resisted their appeal. To adapt the taunting words uttered at the foot of the cross, 'they had saved others; Jesus himself they could not save.' So entirely did their effect depend on the state of the mind, that while the resurrection of Lazarus convinced many, 'others went their ways to the Pharisees, and told them what things Jesus had done' (John xi. 46). Even the doctrine of our Lord in conjunction with his miracles, failed to produce in the minds of the apostles themselves a clear and abiding conviction of his being the Messiah. This conviction did indeed, at last, take a definite form and a permanent seat in their hearts; but it is to be ascribed to the crowning miracle of the Christian religion, the resurrection, and to that not in its own bare import, but as interpreted on the day of Pentecost, and by events in which the hand of God was clearly seen. So complex was the influence which wrought eventual conviction and never-changing assurance in the souls of those who became the pillars of the church. In this complex influence, which may with propriety be regarded as from first to last miraculous, that is as superhuman and divine, the miraculous deeds were only one element, and therefore are to be accounted, not as the specific evidence of a divine commission, but as an important part of a great system of religious influences which combined to establish the Christian religion in the world.

The views which we have thus set forth, being derived analytically from the New Testament, will find confirmation if the reader shall carefully study the

Miracles performed by Jesus and his Apostles, as narrated in the Gospels and the Acts.

I. IN THE GOSPEL OF MATTHEW.

1. Jesus heals a leper, viii. 1—4. Mark i. 40—45. Luke v. 12—16.
 2. heals a centurion's servant of the palsy, viii. 5—13. Luke vii. 1—10.
 3. heals Peter's mother-in-law of a fever, viii. 14—17. M. i. 29—34. L. iv. 38—41.
 4. stills a storm on the lake of Galilee, viii. 23—27. M. iv. 35—41. L. viii. 22—25.
 5. exorcises two Gergesenes, viii. 28—34. M. v. 1—20. L. viii. 26—39.
 6. heals the palsy, ix. 1—8. M. ii. 1—12. L. v. 17—26.
 7. raises Jairus' daughter, }
 8. heals the bloody flux, }
- ix. 18—26. M. v. 21—43. L. viii. 40—56.

9. Jesus gives sight to two blind men, ix. 27—32.
10. gives speech to a dumb man, ix. 33, 34.
11. restores a withered hand, xii. 9—21. M. iii. 1—6. L. vi. 6—11.
12. heals a blind and dumb demoniac, xii. 22—45. M. iii. 20—30. L. xi. 14—36.
13. feeds five thousand, xiv. 13—21. M. vi. 30—44. L. ix. 40—47. John vi. 1—15.
14. walks on the sea, xiv. 22—36. M. vi. 45—56. J. vi. 16—21.
15. heals a Canaanitish girl, xv. 21—28. M. vii. 24—30.
16. feeds four thousand, xv. 32—39. M. viii. 1—10.

seals a lunatic, xvii. 14—23. M. —32. L. ix. 37—45.
provides tribute money, xvii. 24—

gives sight to two blind men, near c. xx. 29—34. M. x. 46—52. L. 36—43.
condemns the fig-tree, xxi. 18—22. 12—14.

IN THE GOSPEL OF MARK.

heals a demoniac, i. 23—28. L. —37.
heals a deaf person, vii. 31—37.
heals a blind man, viii. 22—26.

IN THE GOSPEL OF LUKE.

raises an abundant draught of fish, 11.
calls to life the widow of Nain's ii. 11—17.
heals a sick woman, xiii. 10—17.
heals the dropsy, xiv. 2—6.

forty-four miracles here recorded, and with the slightest propriety be any but the most benign object of pity. These two are, the condemnation of the fig-tree to perpetual barrenness, and the destruction of the herd of swine. To these it would be enough to say we are displays of authority, and so, of benevolence, inasmuch as the Lord Jesus had for its great object the advancement of his kingdom. But in the condemnation of the fig-tree a warning is given to the Jews, and is conveyed to all unprofitable lives. If even one man could be saved thereby, the condemnation would be fully justified. The destruction of the swine seems to have been an unnecessary consequence of their being made mad by their frantic cries and gestures made by the demoniacs when dispossessed, to our Lord, benevolently yielding to the popular conceptions of the cause of their distress, the sole means of restoring them to a right mind, conceded their request, and the demons might enter into the herd. No explanation or comment, all the miracles manifest a pure and active benevolence, which, prompted by the occasion, applying all needless display, applies its power to the divine work of removing the sickness, the woes, and sufferings, of men, and children, whom Jesus and his apostles meet with in their daily labours of the gospel. The whole history is a display of tender practical love, worthy of his Son, and in harmony with the aims and aims of the gospel; fit also, therefore, as preparatory and conducive to pure, benign, and lofty influences, and should be undergone by those who would be led to sit at the feet of Jesus

5. Jesus heals ten lepers, xvii. 11—19.
6. heals the ear of the high-priest's servant, xxii. 50—52.

IV. IN THE GOSPEL OF JOHN.

1. Jesus turns water into wine, ii. 1—12.
2. heals a nobleman's son, iv. 47—54.
3. heals an impotent man, v. 1—15.
4. heals a man born blind, ix.
5. raises Lazarus, xi.

V. IN THE ACTS OF THE APOSTLES.

1. The gift of tongues, ii. 1—13.
2. Peter and John heal a lame man, iii. 1—11.
3. Saul is converted, ix. 1—30.
4. Peter heals Æneas, ix. 32—35.
5. recalls Dorcas to life, ix. 36—41.
6. is set free from prison, xii. 3—19.
7. Paul restores a lame man, xiv. 8—10.
8. exorcises a damsel, xvi. 16—21.
9. restores Eutychus, xx. 7—10.
10. heals the father of Publius, xxviii. 8—10.

and become members of his church. Regarded in this light, miracle and doctrine are concurrent parts of one great educational system, designed and fitted to make men follow, love, revere, and serve the Lord Jesus Christ. What God in his providence has joined together, let not man attempt to put asunder. Comp. Mark i. 27, 28. Luke v. 8; vii. 16, 17. Acts ix. 32—35, 41.

Down to the present day the miracles have continued to direct attention — as of old, sometimes with a friendly, at others with a hostile disposition — to the claims, person, teachings, and sufferings of Jesus Christ. Different, indeed, now is the nature of their appeal. When first performed, they were facts and deeds which spoke to the eye; they were afterwards heard of 'by the hearing of the ear'; at present, they are part of a record which is received in virtue of the general guarantees of credibility that it bears. Useful still as illustrating the origin and accounting for the progress of Christianity, they are of special value in the exemplifications which they give of the Saviour's character, and scarcely less so in going far to reproduce before our eyes the entire scene which was again and again called into being, by the exercise of his divine powers, as he went about teaching, preaching, and doing good.

The miracle of Christ's resurrection and ascension is the great central fact of the gospel; which, resting as it does on the most solid grounds, is an absolutely indispensable element in the history of the infant church, and no less indispensable, as a preliminary, to that spiritual reign at the right hand of the Majesty on high which is to issue in the conversion of the world. Say the resurrection is not a reality, you repudiate the gos-

pel. If to these latter days it does not prove the truth of Christianity, certainly, without it, Christianity has neither truth, substance, nor light. So inwrought into the rise, spread, and history of the religion of Jesus is the resurrection, so much does it form an integral part of the Christian records, that with it the gospel stands or falls. Deny or disprove the resurrection, the result is the production, not of a system of virtue or philosophy, but of a lifeless mass of incongruous materials, in which what deception cannot explain, must be referred to the weakness of an easy faith or the impressiveness of a glowing fanaticism. Christianity stripped of miracle is neither virtue, philosophy, religion, nor common sense: and yet Christianity arose in the most flourishing period of the Roman dominion, has gone far to change the face of society, and, after having been tried for nearly two thousand years, is the religion of the most cultivated nations, and of the highest and purest minds; who find in it all they need and desire, and who hold its communication to the heathen and the sinful to be the greatest boon which can be received or conferred.

The relation in which miracle and doctrine stand to each other, is one which is not to be deduced from abstract considerations, but learnt from the New Testament. This remark ensues as of necessity from the fact, that as philosophy is unable to ascertain the real nature of a miracle, so it cannot determine its relations, for relations are only the outward forms which inward realities bear to other objects. We cannot by speculation make out the manifestations of that which we cannot define. But in order to define a miracle in its essence, we must comprehend the Divine operations, since a miracle is a special act of God. All, in such a case, we can know is found in the outward display, the effects produced. These as facts, and in their tendencies, come under our eye, and their harmony with a general system of religious truth we can appreciate. Viewed in this light, the miracles of Jesus are in strict accordance with the tenor of his doctrine. The miracle and the doctrine, therefore, give and receive mutual support. They are concurrent testimonies to the same effect—united voices from the same Divine Intelligence.

Attempting, however, to treat this, which is a specific, as a general subject, and to carry the mind away from the proper scriptural basis to general philosophic considerations, some, in order to invalidate the miracles of the New Testament, have maintained that there is no necessary connection between power (a miracle) and doctrine, or moral truth. It is, however, denied that the miracles of Jesus Christ are expressions merely of power. They possess a moral element, and that to such an extent, that they contri-

bute a very large portion of those materials which combine to form the Christian's conception of his Lord and Friend. Power in union with wisdom and goodness, which is what we behold in the miracles of our Lord, is in its very nature divine, and wherever beheld, will lead to the recognition of the hand of God.

Nor, independently of this consideration, can it be allowed that the question is one of power generally. It is clearly of Divine power that we speak. Now, the power of God involves goodness and wisdom as essential and intrinsic elements. True power, power of the highest kind, comprises wisdom and goodness; the first as its means, the second as its end. Without wisdom and goodness, power is mere force or violence, and as such, of necessity, short-lived. Power, indeed, is only wisdom and goodness in operation. Knowledge is power for a time, and knowledge and goodness are permanent power. Hence in the very nature of the miracles of Jesus is there the most intimate connection between the physical and the moral, between power and wisdom. And quite enough may on all hands be seen of the control exerted over matter by mind, especially by high moral excellence combined with wisdom, to create a strong feeling that the boundaries which in our ordinary conceptions separate the two, exist rather within ourselves than in the essence of things; and that, in very deed, the only true governor of the universe, the sole agent, the primal source of power and its constant employer, is Mind—the Supreme Mind in its wise and benign operations, which, ceaseless in their working, now create, now kill, and now make alive, after such manner as may in each case best accomplish the ends of the Divine government.

Hence it appears that there is in the miracles of Jesus Christ a very close and essential connection between power and doctrine. The conclusion of Nicodemus, for instance, was not, 'Miracles prove thy divine commission'; but, 'We know that thou art a Teacher come from God; for no man can do *these* miracles that *thou* doest, except God be with him' (John iii. 2). It is specifically the miracles performed by Jesus that proved him to be a divine messenger. Their divinity attested his; for, like him, and like the good Being of whom both were, his miracles betokened the immediate presence and operation of Divine power and love. Power and doctrine are so united in the miracles of Jesus, that the power is doctrine and the doctrine power, while the two combine to present the highest form of divine truth ever seen on earth. If, indeed, you separate the two, they both suffer, and may both perish. It is in the living Jesus that this compound expression of the divine is presented in the New Testament; and if we would know Christ and his doctrine, we must study them

and them, and not, by our logical, destroy the principle of life by sun-arts which exist only in union. The-d religion have been studied too the abstract. Attempts to force on ogical and even a mathematical cer-ave tended to invalidate their own vidence, as well as to pervert their The religion of Jesus offers itself is a great fact—a collection of his-tements embodying divine truths, a lofty and touching sympathies. elation or disclosure to the world, ibition of events which comprise the highest value, we must study as t, ascertaining what it is, what it con-at its historical claims, what its spi-roposes and achievements; and there nk, little risk in averring that, when nderstood, its miracle and its doc-be alike received as different forms me truth; and the united whole will med as far preferable for the great an's spiritual life than any *hortus* an any system of 'dry bones' that hical speculation and logical skill r yet devised.

oceness of the union in which mi- doctrine, power and love, stand to er in the Gospels, is in a general bited throughout their texture. We one passage as an exemplification, r because we there find Jesus him-enting evidence of his Messiahship. hn's messengers came to him asking, u he?' his reply was, 'The blind heir sight, and the lame walk, the e cleansed, and the deaf hear, the e raised up, and the poor have the reached to them.' With such an evidence, with so many and so im-tokens of the presence of God, well Saviour have added—and his words l an application—'And blessed is ver shall not be offended in me' l. 5).

a it is that those who witnessed the of Jesus were led to the conclusion Nicodemus gave utterance, namely, d was with him' (Acts x. 38; comp. 12). Of the fact they were the best and the sincerity of their testimony oed to us by all the circumstances history. It may be added, that is found in the defective record ted to us of the life and deeds of, show that, without exception, that those deeds were truly divine. In l. 20, the Lord is expressly said to th the apostles when engaged in g the gospel, and to confirm the rith signs following.' What those re we see in the Acts of the Apos-re also their power of convincing d leading to a change of heart ly set forth (Acts v. 12; xiv. 3).

MIRIAM, the Hebrew form of Mary, is the name borne by the sister of Aaron and Moses, a prophetess or female poet, who led the Hebrew women in celebrating the destruction of Pharaoh (Exodus xv. 20, 21. Numb. xxvi. 59; see also xii. 1, *seq.*; xx. 1, *seq.* Mic. vi. 4).

MITYLENE, a wealthy sea-port, the capital of the isle of Lesbos, whither Paul came from Assos (Acts xx. 14), distinguished for its literary culture, and as the birth-place of Alcæus and Sappho.

MIXED MULTITUDE (in the H. *great mixture*) is the term by which is described the crowd of Egyptians that accompanied the Hebrews on their departure from servitude to Pharaoh (Exod. xii. 38). They were probably of the lowest caste; and having found among the Israelites shelter, food, and service, and so severed themselves from their fellow-countrymen, they had grown attached to the foreigners, and now determined, and were, perhaps from regard and pity, allowed, to accompany Moses in his perilous yet hopeful enterprise. Retaining an ample leaven of their Egyptian nature and habits, they proved an occasion of stumbling to the chosen people (Numbers xi. 4, 5), appear to have passed with the latter into the land of promise (Deut. xxix. 11), and must have tainted the blood and impaired the character of the Hebrew race.

However stringent were the prohibitions of the law of Moses (Exod. xxxiv. 12, *seq.*), yet the Israelites mingled and intermarried with the idolatrous natives of Canaan (Ezra ix. 1, 2), and with the inhabitants of the countries in which they had been captives (vi. 21); so that when Ezra set about his great social and religious reform, he found it necessary to require these strangers to be put away (x. 11—14. Neh. xiii. 3). Purity of descent was, in the case of the Hebrews, intimately connected with purity of worship; nor was it until foreign elements had been removed, that their hearts were at full liberty to offer unpolluted homage to the Creator. And though under the Syrian and Roman dominion foreign blood must have been introduced into the national veins, yet during the nearly two thousand years that have elapsed since their national overthrow, the Jews, in the midst of the most wanton and cruel misusage, have preserved their ancient lineage unsullied and their characteristic features intact; so that they present a descent which for purity and duration has no parallel. In the times of the New Testament, no small variety of national character and costume might on festive occasions be seen in Jerusalem (Acts ii. 5, *seq.*), and more generally in the commercial cities of Galilee (Matt. iv. 15); but 'this mixed multitude' was small compared with what may now at Easter be beheld in the capital, or on the banks of the Jordan.

'This was no mean opportunity to study costumes, when a walk of two or three minutes brought under your inspection the Egyptian dining upon an onion and a doura cake, the Syrian with his hands full of curds, the Armenian feasting on pickled olives or preserved dates, the Cossack devouring huge pieces of boiled mutton, and the European and American seated around a box, serving the purpose of a table, covered with the usual variety of meats and drinks demanded by the pampered appetite of civilised man. As it grew dark, a multitude of fires were kindled throughout the camp and in the grove adjoining, which threw their strong glare upon these very characteristic, curious groups, and gave the fullest effect to the picturesque scene. The red caps, the huge turbans, the vast, flaunting robes of striped silk or scarlet, the coarse, shaggy jacket and bag trousers of the Cossacks; the venerable, huge beards, and bare feet and legs, of the Orientals, all seemed part and parcel of the human beings who lay nestled together upon the ground like domestic animals, or moved about the illuminated area, thus varying and multiplying, by every possible change of light and shade, the phases and hues of all that appears grotesque and fantastic to an eye accustomed to the graver modes of the Western world.' Such is the account which Olin (ii. 215) gives of the 'mixed multitude' that he saw on the plain of Jericho.

MIZPEH (H. *a watch-tower*; Gen. xxxi. 49), a town lying to the north of Jerusalem. See MICHMASH, and Judg. x. 17; xi. 11; xx. 1; xxi. 5. 1 Sam. vii. 5; x. 17.

MNASON, characterised in Acts xxi. 10 as 'of Cyprus, an old disciple,' is made by tradition a direct convert of Christ's, and one of the seventy.

MOAB (H. *of the father*), the name of a country and of a tribe derived from Moab, Lot's son, hence called children or descendants of Moab (Ps. lx. 8. Is. xxv. 10. Jer. xlviii. 45). The Moabites took the land possessed by the Emims (Deut. ii. 10), with the Arnon as the boundary between them and the Amorites (Numbers xxi. 13, 15, 20, 29), and Ar-Moab as their capital (xxi. 15—28). The land is now called Kerek. The Moabites, therefore, dwelt on the east of the Jordan and Dead sea. Their neighbours were, on the south, the Midianites and Edomites, and on the north, the Amorites; on the east, they had the desert. A friendly feeling was shown to them by the invading Israelites (Deut. ii. 9, 18. Judges xi. 15, 18), with whom, however, they were not to enjoy equal rights, because they offered not hospitality, but 'hired Balaam to curse thee' (Deuter. xxiii. 3, 4). The Moabites, whose religion was a kind of nature-worship, adored the false god Chemosh (Numbers xxi. 29), and served Baal-peor, by whose foul and lustful rites the Hebrews were enticed (xv. 1—5). Among

the enemies of the infant state of the latter, after the loss of Moses and Joshua, was Moab, who kept the Israelites in slavery for eighteen years (Judg. iii. 12—14), till Ehud slew their king, Eglon (17, *seq.*). The Moabites were conquered by Saul (1 Sam. xiv. 47), before whom David fled to 'Mizpeh of Moab' (xxii. 3). Nevertheless, having cruelly treated the inhabitants, he made the nation tributary (2 Sam. viii. 2); but under their king Mesha, they set themselves free (2 Kings iii. 4). Jehoram of Israel, however, to whom they had been subject, allying himself with Jehoshaphat of Judah, and the king of Edom, defeated their army and devastated their land (2 Kings iii.). On this they sought aid from their kindred, the Ammonites, but in vain (2 Chronicles xx.). Yet in the reign of Jehoahaz they invaded Israel (2 Kings xiii. 20), and, at a later period, Judah (xxiv. 2). In the confusion caused by the captivity, Israelites married Moabite women (Ezra ix. 1, 2), whom they were induced to put away (Nehem. xiii.). This valiant and powerful nation, that had so long maintained itself against the Hebrews, were at length mastered by the Assyrians (Is. xv. 4; xvi. 6. Jer. xlviii. Ezekiel xxv. 8—11; comp. Joseph. Antiq. x. 9, 7). They eventually disappeared in the Arabs.

The country was hilly, but with fruitful and well-watered vales, well suited for producing corn and wine, and for pasturing cattle (Ruth i. 1. 2 Kings iii. 4). The government was regal (Numbers xxii. 4). Human sacrifices were tolerated (2 Kings iii. 27). The inhabitants possessed great wealth (2 Chron. xx. 25).

MOCK—with the general sense of imitating another, and hence, derivatively, 'to deride,' 'insult,' 'scorn' (2 Chron. xxx. 10)—is a word which occurs frequently enough in the Scriptures to show that offensive bearing in word and deed towards each other was by no means unknown among the Hebrews. Such conduct was in the Mosaic law forbidden only towards rulers (Exodus xxii. 27), which would doubtless have a general effect, so as to make insults to distinguished men rare and noticeable (2 Kings ii. 23). Yet towards the humble and persons in distress, gestures and words were allowed which were no less painful than discredit (Ps. xxii. 7; xxxviii. 12. Lam. ii. 15. Matt. xxvii. 39). Among injurious terms were 'dog' (1 Sam. xvii. 43. 2 Sam. iii. 8), which denoted people of unclean or pagan blood (Matt. vii. 6. Phil. iii. 2. Rev. xxii. 15); 'worthless,' and 'apostate' (Matt. v. 22). Blows were sometimes given (Job xvi. 10. Matt. v. 39. John xviii. 22; xix. 3). These insults, which in some cases proceeded to outrage (Matthew xxvii. 30), and seem to have been too much allowed to wanton, bad men, were in later periods punishable by fines. Comp. Matt. v. 22 where our Lord seems to intimate

that, in his stricter law, cognizance would be taken and recompence made for insults that went not beyond offensive words; though it was a part of his teaching, beautifully exemplified in his conduct, that men should bear patiently and unrevengely injustice as well as mockery and scorn (Matt. v. 39; xxvii. 39, *seq.*).

MOLE—a small animal of the genus *tal-pide*, which has small, well-protected eyes, suited to its habits of burrowing in the earth, but was once held to be blind—is the rendering, in Is. ii. 20, of a Hebrew word whose root means 'to dig,' and so may be correct. Some critics render the word 'rat.' The prophet intends to intimate that the idols, once objects of reverence, should be thrown into dark and foul places, among mean objects, as being now despised themselves.

MOLOCH (H. king), the name, in Amos v. 16. Acts vii. 43, of a false god called, with a slight variation, in Leviticus xviii. 21, *Melech*, and in 1 Kings xi. 5, *Milcom*; also, in Zeph. i. 5, *Malcham*, worshipped by the Ammonites (Jer. xlix. 1, 'their king'), was, as Baal, the god of fire, probably the same as Saturn or Chronos of the Phœnicians and Carthaginians, the Chiun of the Babylonians, the Siva-Bhairawa of the Indians, and Adra-Melech of the Assyrians; thus indicating the extensive range over which the worship of fire, or the sun, prevailed. To Moloch human victims were offered. The image of the idol was brazen and hollow, with the head of a bull, and arms outstretched as if to receive something. He who wished to offer his child, kissed the head (Hos. xiii. 2). A fire being kindled, the victim was taken from the parent and placed in the arms of the image, down which it passed into the flames. In order to drown the cries of the poor child, and probably of its mother, drums were beaten; whence the place was called *Tophet* (a sort of kettle-drum; Jer. xix. 4—6). This frightful and cruel superstition prevailed (1 Kings xi. 6—8. 2 Kings xvi. 3; xxi. 6; xxiii. 10) in spite of the express prohibition of the law, which imposed on its practice the penalty of death (Lev. xviii. 21; xx. 2—5).

MONEY, WEIGHTS, AND MEASURES, THE, of the Hebrews, are so intimately related, that we think it better to treat the three subjects under one head. In so doing, we can within our brief space give little more than results which may in general be considered as ascertained, though they cannot all claim an equal authority. Till recently, when Böckh (*Metrolologischen Untersuchungen*; Berlin, 1838) and Bertheau (*Zur Geschichte der Israeliten*, Götting. 1842) contributed to the world the results of their learned inquiries, the weights and measures of the Hebrews were imperfectly known; and

even still the subject is not cleared up in all its parts, though by proceeding on the ascertained fact that the Western and the Eastern measures, comprising those of Palestine, constituted one great system, founded on the same principles, those learned archæologists obtained new and important points of comparison, and so were led to conclusions before unknown or unproved.

As denominations of Hebrew weights, these words are found in the Old Testament:—I. Kikhar, II. Maneh, III. Shekel, IV. Bekah, V. Gerah. The *kikhar* is rendered 'talent' (1 Kings ix. 28), and was of two kinds, one of silver (xx. 39), another of gold (x. 10). *Mahneh* is the Greek *mina*, Latin *mina*, rendered 'pound' (x. 17). *Shekel*, properly 'weight,' the standard weight; the Hebrew name is retained by our translators (Genesis xxiii. 16, 16). From the Septuagint translation of Ezek. xlv. 12, fifty shekels seem to have been equal to a mane. *Bekah* is 'half a shekel' (Gen. xxiv. 22. Exod. xxxviii. 26); *Gerah*, the smallest weight, a grain. The word is retained in the English; it is defined to be one-twentieth of a shekel (Exod. xxx. 13. Lev. xxvii. 25). By comparing Exod. xxx. 13, where we learn that each Israelite above twenty years of age paid a bekah as a sanctuary tax, with xxxviii. 26, which shows that the number of payers was 603,550; and 25, whence it appears that the entire sum thus contributed was 100 talents and 1775 shekels, we learn that the talent contained 3000 shekels, for the entire sum paid was 603,550 half-shekels, or 301,775 shekels; deducting from which 1775 shekels, we obtain for the 100 talents 300,000 shekels, which, divided by 100, gives one talent as equal to 3000 shekels. The shekel may be estimated at 218 grains. We are now in a condition to exhibit this tabular view of

HEBREW WEIGHTS.

English Name.	Hebrew Name.	Grains	Avdps. lbs. oz.
Talent	Kikhar.....	1.....654,000.....	3 12
Pound	Maneh.....	60.....10,900.....	1 9
Shekel	Shekel.....	3000.....	218.....
Half-shekel.....	Bekah.....	6000.....	109.....
Grain	Gerah.....	60,000.....	11

As it has been thought advisable to avoid the use of decimals, the values of the Hebrew weights, given in English avoirdupois weight, are only approximations.

From the Weights we pass to a consideration of the Money of the Israelites. The two are intimately connected together. Here we meet with the facts that the precious metals were used in very early ages as a medium of commercial exchanges, that money was weighed before it was counted, and that originally each coin was of the weight which its name indicated. The moment trade passed beyond barter, a circulating medium was indispensable. The earliest recorded

transaction in trade is found in Gen. xxiii. 15, 16, where Abraham buys a field for four hundred shekels of silver, 'current money with the merchant;' which shekels are weighed. The language implies that a circulating medium had been long in existence, and that probably it consisted of gold as well as silver. It is not so clear whether these 'four hundred weights' were in bars or in separate pieces of money; that they were coins, properly so called, by no means appears. The custom of weighing money prevailed also among the Egyptians. Indeed, until a government stamp fixing and declaring the value was given to money, weighing was the only method of determining the price actually paid. Joseph's brethren, when they discovered the money returned in their sacks, observed, on bringing it back, that it was 'in full weight.' The paintings of Thebes represent persons in the act of weighing gold (i. 124) on the purchase of articles in the market. This continued to be the custom when rings of gold and silver were used in Egypt for money, and even to the time of the Ptolemies, who established a coinage of gold, silver, and copper in the country, though coined money had been current there during the Persian invasion. How long the practice of weighing money as an exclusive measure of value prevailed among the Hebrews, it is not easy to say with exactness. That they possessed down from the time of Abraham a circulating medium, is beyond a doubt. Facts already stated show that the pieces of money

in circulation were very numerous. These pieces must in some way have been distinguished from other or ordinary pieces of gold and silver. If we may follow the Talmud, coin, properly so called, was in use before the exile, but it is not till the Maccabean period that coins are actually known to have existed. Simon Maccabeus as an act of sovereignty coined money. Specimens are still in existence, bearing the Samaritan or elongated and angular character. The genuine coins, shekels and half-shekels of silver, belong to the first and second years of Simon's reign; the shekel also of his third year are allowed to be genuine. Doubts are entertained regarding those coins which profess to have been minted in the third and fourth year of his rule. See i. 319; ii. 92.

In addition to the weights already enumerated, the circulating medium of the Hebrews comprised 'the fourth part of a shekel of silver' (hence, probably, the same piece of money existed in gold), or quarter-shekel, mentioned in 1 Sam. ix. 8. What in ii. 36 is termed 'a piece of silver,' in the original may be the name of the *gerah*, considered as money. During the captivity, the Hebrews would employ the Babylonian currency more than their own. When they came back to Palestine, conjointly with their native money, they used the Persian *daric*, called in Ezra ii. 69; comp. viii. 27. Neh. vii. 70, 'dram,' from the Greek *drachmē*. The *daric*—so called, according to some, after Darius, son of Hystaspes; according to others, from the Persian *dara*, which signifies king, after the



DARIC.

manner of our 'sovereign'—was of very fine gold, having on the one side an image of a monarch; on the other, that of an archer with a pointed cap. The standard weight of each was 1644 Parisian grains. If we weigh the shekels that have come down to us, we find them vary. Böckh fixes the average at 274 Parisian grains; but we cannot affirm that the word always denotes the same weight or the same piece of money, for we read of the shekel of the sanctuary (Exod. xxx. 13), and

the shekel 'after the king's weight' (2 Sam. xiv. 26). These terms, however, may merely refer to the standard as kept in the custody of the sacerdotal or civil officers.

Hussey and other authorities have ascertained that the shekel of Simon Maccabeus was about equal to 218 grains, that is, very nearly the same as half our ounce avoirdupois. But it is distinctly stated that the shekel was equal to twenty *gerahs*. The shekel was equal also (or nearly) to the Attic tetradrachm,

for the temple-tax was a didrachm (or half a tetradrachm; Matt. xvii. 24, 'tribute'); and in ver. 27, *the stater* ('a piece of money') is the payment of this tax for two persons. Now the stater, or tetradrachm, weighed in its deteriorated form, little more than what we have assigned for the shekel. Hence the shekel and the tetradrachm, or stater, may be fixed at 218 grains, or half an ounce avoirdupois. From this we approximate to the value of the Roman denarius or penny, for a denarius was equal to a Greek drachm, and accordingly weighed the fourth part of 218, or about 54½ grains. Let us reckon silver at five shillings an ounce troy; then we have 480 grains equal to five shillings, or 240 farthings; that is, each grain equal to half a farthing. Fifty-four half farthings is the same as sixpence three-farthings. This makes the shekel equal to two shillings and threepence farthing, nearly half-a-crown. Hence the temple-tax was about fourteen pence. Allowance, however, in these calculations, must be made for our uncertainty as to the purity of the metal. Especially must the reader bear in mind that as the real worth of money is 'what it will bring,' that it must be estimated in goods or in labour, so the value of the Hebrew money must have been much greater than what the sums we mention seem to assign. We may illustrate this by the fact that, from Matt. xx. 2, the day wages of a husbandman was a penny, or a denarius. Accordingly, about sevenpence was a sum sufficient to procure in Judea, at that time, the necessities of life. In our age and country they cannot, at the lowest, be procured for less than, on an average, five times that amount. Hence we may infer that money then went five times as far as it goes now, or was worth five times more in the actual expenditures of life. Compare Luke x. 35.

Instances showing the value of articles are neither numerous nor very satisfactory. In a period of cheapness, an ephah of wheat was worth a shekel; of the same value were two ephahs of barley (2 Kings vii. 1). In Solomon's time, an Egyptian horse cost 150 shekels (1 Kings x. 29). The price of a slave was thirty shekels (Exodus xxi. 32; comp. Gen. xxxvii. 28). The fee of a domestic priest, under the Judges, was ten shekels, besides food and apparel (Judges xvii. 10). A vine was worth a shekel (Is. vii. 23). In 2 Sam. xxiv. 24, David buys a threshing-floor and oven for fifty shekels. In Canticles viii. 11, a vineyard brings a yearly rent of a thousand shekels. Comp. Judges xvii. 4. 1 Samuel ix. 8. Neh. v. 15. From Joseph. Antiq. xii. 4, 9, we learn that a learned slave cost one talent. See also xiv. 2, 2. Jew. War. i. 33, 35. Life, 13, 44. We may in general conclude that, among the Israelites, the necessities of life were to be had at a small cost.

These things being premised, the reader will know how to understand the following

TABLE OF JEWISH COINS.

Gerah	0	0	1½
5 Reba	0	0	6½
10... 2 Bekah	0	1	1½
20... 4... 2... Shekel	0	2	3½
1200... 240... 120... 60 Maneh	6	16	3
60,000... 12,000... 6000... 3000... 50... Kikhar	340	12	4

The above values in English money are again only approximations.

Other coins were current in our Lord's times:—I. the *assarion*, rendered in Matt. x. 29, 'farthing': it was the tenth part of a denarius. In Hebrew letters, the *assarion* was used by the rabbins as a measure of the value of what was all but worthless: as we say, 'not worth a doit'; II. the *quadrans*, rendered 'farthing' (Matt. v. 26); and III. the *lepton*, translated 'mite' (Mark xii. 42). In this last passage, two mites are said to make a farthing. Now the farthing, or *quadrans*, was the sixty-fourth of the denarius, for it was the fourth of the Roman *as*, and sixteen *asses* made a denarius. But the denarius was about the same value as the *reba*; consequently, the *quadrans* was the sixty-fourth part of sevenpence halfpenny, or rather less than half a farthing.

The 'piece of silver' mentioned in Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11, in the Hebrew *kesitah*, 'lamb,' and employed in the interchanges of trade, may have been a gold or silver weight, or piece of money; some suppose it was a vessel.

The state of the currency in Judea in the days of Jesus is such as our knowledge of its political and social relations would lead us to expect, and so offers an incidental, indirect, and therefore forcible, corroboration of the reality of the recorded events and the historic credibility of the writers. That currency consists of Greek, Roman, and Jewish coins. The mere prevalence of the three on the same soil points to a condition of the national life for which the student of this work is quite prepared. The old imposts which existed before the introduction of the Roman power, and while yet Judea was under the Syro-Greek sway, are valued in Greek money; for instance, the payment to the temple, the *didrachm* or half-shekel (Matt. xvii. 24; comp. Josephus J. W. viii. 6, 6). In Greek money are the free-will offerings made, but represented in Roman money to minds used in ordinary life to Roman coins (Mark xii. 42. Luke xxi. 2; the 'mite,' *lepton*, was a Greek, the 'farthing,' *quadrans*, a Roman coin). A payment out of the temple treasury is, as was likely, made in the old national money (Matt. xxvi. 15; comp. Zech. xi. 13). But in the ordinary transactions of life, employment, and commerce, Roman coins are employed: as in Matt. x. 29, *assarion*, rendered 'farthing'; xx. 2, *denarius*, rendered 'penny'; *denarius*, also in

John vi. 7; xii. 5. And the newly-imposed taxes were paid in the money of the people who governed the country (Matt. xxii. 19, 'the tribute money' is the Latin *census*, and 'a penny' is *denarius*). Authors who, in particulars so minute and so unobvious, thus exactly exhibit the age, must have been contemporary with the events and lived in the land of which they wrote.

Measures of length have in all countries been taken originally from parts of the human frame. Hence both variety and uncertainty, yet within certain definite limits. Above twenty estimates of the length of the Roman foot lie before us. Yet all their variations are expressed in fractions. The smallest measure of length, or rather, in this case, breadth, was 'the finger' (Jer. lli. 21). Next came 'the handbreadth' (Exodus xxv. 25. 1 Kings vii. 26), and then 'the span' (Exod. xxviii. 10; comp. Is. xl. 12). A longer measure is the cubit, being the length of the fore arm, or the distance from the point of the elbow to the end of the fore finger. These natural measures extend in length one after the other: thus, I. the finger's breadth, *etba*; II. the hand's breadth, *tepuh*; III. the span, *zereth*, or the length from the top of the little finger to the point of the thumb; IV. the cubit (L. *cubitus*, 'the fore arm'), *ammah*. Taking the finger as unit, then the handbreadth is four fingers; the span, three times that, or twelve fingers; and the cubit, twenty-four fingers, or two spans. If, as among the Romans, 'the finger' was the sixteenth part of a foot, then we could easily calculate the relative and absolute values of these measures. With the Hebrews, however, the cubit was the standard measure of length, and some uncertainty rests on what it contained. There appear to have been two cubits: I. the great cubit (Ezekiel xli. 8; comp. xl. 5; xliii. 13), being a handbreadth longer than II. the common cubit, which was six handbreadths. The first, therefore, would be twenty-eight digits, the second twenty-four. A similar difference may have existed in Egypt; and Wilkinson ('Ancient Egypt,' iv. 32) is of opinion that the shorter was the measure of the arm on the inside, from the bend of the elbow joint to the top of the fore finger; the longer, the same on the outside from the point of the elbow, 'which would be a difference of about five fingers.' From comparing together well-known Egyptian cubits, Wilkinson comes to the opinion that the ordinary cubit was 20-6500 inches. This would make the span equal to about ten inches and a quarter, the palm about three inches and a half, and the finger rather more than three-fourths of an inch. A long measure, employed for architectural purposes, was the reed, or rather rod, mentioned in Ezek. xli. 8. Apoc. xxi. 15, which consisted of six great cubits, or about twelve feet. Two measures of distance, borrowed by the

Hebrews from their Roman conquerors, are found in the New Testament, namely, 'furlong,' *stadios*, or *stadion*, *stadium* (Luke xxiv. 13. John vi. 19; xi. 18. 1 Cor. ix. 24. Rev. xiv. 20; xxi. 16), and 'mile,' *milion*, found only in Matt. v. 41. A furlong is in England 220 yards, or the eighth part of an English mile of 1760 yards. The Greek stadium denoted a race-course, and is so used by Paul (1 Cor. ix. 24, 'in a race'). The Olympic stade, of 600 feet, was 606 feet 9 inches, or 202 yards 9 inches in English measure; so that the English statute mile would contain nearly 8½ Olympic stades. But the stadium was equal to 625 Roman feet, and eight stades made a Roman mile of 1000 paces, double paces or 5000 feet, that is, equal to 1618 yards in English measure, for the Roman mile was 142 yards less than the English statute mile. In a general way, however, 'stadium' and 'furlong' correspond sufficiently for the one to stand for the other. See DAY'S JOURNEY, i. 407. The 'fathom' (Acts xxvii. 28), *orguia*, was a Greek measure of about six feet.

The Romans, with a view to their military purposes, measured roads by miles (eight *stadia*), and set up mile-stones on them, though Strabo represents mile-stones to have before existed in India. The custom found extension under Augustus, with the augmentation of the Roman dominions. That emperor placed in the forum at Rome the *milliarium aureum*, or 'golden mile-stone,' as a general centre whence roads ran and distances were measured. Mile-stones were placed on the chief roads in Palestine by the Romans when they had become masters of the land. Of these mile-stones, Reland states fragments remained in his day. That learned person gives mutilated inscriptions of some that had been found in Syria. See WAYS.

In the passage, 'Whosoever shall compel thee to go a mile, go with him twain' (Matt. v. 41), the origin for *compel to go* shows that the Saviour referred to a Persian custom, by which royal messengers had the power, in order to expedite their progress, to make compulsory use of horses, boats, and even men. The Jews, as the inhabitants of other provinces, were obliged to supply to the Roman officers horses and men to attend them and find relays. See COURIERS.

In cubic measures we find two kinds and two systems. The two kinds are, one for dry, one for liquid articles. The two systems are, one decimal, the other duodecimal. The latter is the oldest. For dry goods the homer is the largest measure (Lev. xxvii. 16). Its place was in later times occupied by the *cor* (Ezek. xlv. 14). The bath is the largest measure for liquids, being of the same capacity as the ephah. The bath and ephah are one-tenth of the homer (ii. 14). The names of dry measures are these—homer, ephah, seah, gomer, cab. The names

of fluid measures are—bath, hin, log. Their proportional values may be learned in the following tables. First we exhibit the decimal division:

Homer	1
Bath and Ephah	10 ... 1
Gomer	100 ... 10 ... 1

Next the duodecimal:

Ephah or Bath 1	
Seah	3 ... 1
Hin	6 ... 2 ... 1
Cab.....	18 ... 6 ... 3 ... 1
Log.....	72 ... 24 ... 12 ... 4 ... 1

Lastly, the whole in relation to the Homer and one another:

Homer	1
Bath & Ephah 10 ...	1
Seah	30 ... 3 ... 1
Hin	60 ... 6 ... 2 ... 1
Gomer	100 ... 10 ... 3½ ... 1½ ... 1
Cab	180 ... 18 ... 6 ... 3 ... 1½
Log	720 ... 72 ... 24 ... 12 ... 7½ ... 1

From Josephus it appears that the bath

and ephah were equal to the Greek *metretes*. This contains 739,800 Parisian grains of rain-water, which would fill a space of about 1985 Parisian cubic inches. Whence arises this table:

	Size.	Weight.
Homer...	19,857 Par. Cub. In. ...	7,398,000 Par. Grns.
Ephah...	1985	739,800
Seah ...	661	246,600
Hin	330	123,300
Gomer ..	198	73,980
Cab	110	41,100
Log.....	27	10,275

The Greek *metretes* was also equal to 8 gallons, 7385 pints, or nearly eight gallons and a half. This varies from two statements generally current, one of which makes the bath 7 gall. 4 pints, the other 6 gall. 2 pints. The subject is not without its difficulties. On the whole, we think it desirable to present along with these views the tables of Dr. Arbuthnot. See also 'An Essay on Ancient Weights, by the Rev. R. Hussey,' Oxford, 1836.

I.—SCRIPTURE MEASURES OF LENGTH REDUCED TO ENGLISH MEASURE.

A Digit.....	Eng. ft. in. dec.
4 | A Palm	0 0'912
12 | 3 | A Span	0 3'640
24 | 6 | 2 | A Cubit	0 10'944
96 | 24 | 8 | 4 | A Fathom	1 0'888
144 | 36 | 12 | 6 | 1½ | Ezekiel's Reed.....	7 3'552
192 | 48 | 16 | 8 | 2 | 1½ | An Arabian Pole	10 11'328
1920 | 480 | 160 | 80 | 20 | 13½ | 10 | A Schœnus, or Measuring Line ...	14 7'104
	145 11'004

II.—THE LONGER SCRIPTURE MEASURES.

A Cubit	Eng. miles	pcs.	ft. dec.
400 | A Stadium	0	0	1'824
2000 | 5 | A Sabbath-day's Journey	0	145	4'6
4000 | 10 | 2 | An Eastern Mile	0	729	3'0
12,000 | 30 | 6 | 3 | A Parasang	1	403	1'0
96,000 | 240 | 48 | 24 | 8 | A Day's Journey	4	153	3'0
	33	172	4'0

III.—JEWISH MEASURES OF CAPACITY FOR THINGS LIQUID.

A Caph	galls.	pts.
1½ | An Og	0	0'625
5½ | 4 | A Cab	0	0'888
16 | 12 | 3 | A Hin.....	0	3'333
32 | 24 | 6 | 2 | A Seah	1	2
96 | 72 | 18 | 6 | 3 | A Bath, or Ephah	2	4
960 | 720 | 180 | 60 | 30 | 10 | A Corus, Homer, or Chomer	7	4
	75	5

IV.—JEWISH MEASURES OF CAPACITY FOR THINGS DRY.

A Gachal.....	English Corn Measure.
20 | A Cab	0 0 0'1416
36 | 1'8 | An Omer, or Gomer	0 0 2'8333
120 | 6 | 3½ | A Seah	0 0 5'1
360 | 18 | 10 | 3 | An Ephah	1 0 1
1800 | 90 | 50 | 15 | 5 | A Letech	3 0 3
3600 | 180 | 100 | 30 | 10 | 2 | A Chomer, Homer, or Corus ..	16 0 0
	32 0 1

V.—JEWISH WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

				lb. oz. dwt. gr. dec.
A Gerah.....				0 0 0 10 38
10 | A Beka.....				0 0 4 13½
20 | 2 | A Shekel.....				0 0 9 3
1200 | 120 | 60 | A Maneh.....				2 3 7 12
60,000 | 6000 | 3000 | 50 | A Talent.....				114 0 15 0

VI.—JEWISH MONEY REDUCED TO THE ENGLISH STANDARD.

				£. s. d.
A Gerah.....				0 0 1 2687
10 | A Beka.....				0 1 1 6875
20 | 2 | A Shekel.....				0 2 3 375
1000 | 100 | 50 | A Maneh, or Mina Hebraica.....				5 14 0 75
60,000 | 6,000 | 3000 | 60 | A Talent.....				342 2 9
A Solidus Aureus, or Sextula, was worth.....				0 12 0 5
A Siclus Aureus was worth.....				1 16 6
A Talent of Gold was worth.....				5475 0 0

VII.—GREEK AND ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH STANDARD.

								£. s. d. q.
A Mite (<i>lepton</i>), about.....								0 0 0 0½
2 | A Farthing (<i>kodrantēs</i>), about.....								0 0 0 0½
8 | 4 | An as (<i>assarion</i>), or Farthing.....								0 0 0 3
80 | 40 | 10 | A Penny, denarius (<i>denarion</i>), or drachm.....								0 0 7 3
160 | 80 | 20 | 2 | Didrachm.....								0 1 3 2
320 | 160 | 40 | 4 | 3 | Stater.....								0 2 7 0
8000 | 4000 | 1000 | 100 | 50 | 25 | Attic Mina.....								3 4 7 0
480,000 | 240,000 | 60,000 | 6000 | 3000 | 1500 | 60 | Attic Talent.....								193 15 0 0
The Italian Mina, or Roman Libra or Pound, was 96 Denarii, equal to.....								3 2 6 0
Seventy-two Libras made a Roman Talent, equal to.....								225 0 0 0

Note.—In the preceding Tables, Silver is valued at 5s., and Gold at 24s. per oz.

Full weight and measure are required in the law. In Proverbs xvi. 11 we read, 'A just weight and balance are Jehovah's; All the weights of the bag his.'

Jewish teachers are of opinion that, in order to preserve true weight and measure, and so to secure to the poor their proper share of food, it was ordained by their wise men that weights and measures should be made, not of metal—as iron, lead, or tin, which was subject to waste and diminution—but of marble, stone, or glass. Hence the Vulgate translates the word rendered 'weights' in the above passage, 'stones.' See Lewis's *Origines Hebraicæ*, iii. 403.

The words in Luke vi. 38, 'good measure—shall be given into your bosom,' will be better understood when it is known that 'the bosom' here meant is the recess formed by throwing the left side of the ample cloak, or large upper garment, over the left arm; so forming a large receptacle, in which were carried articles of convenience and immediate use. Others suppose this bosom, or pocket, to have been formed by the girdle, confining the cloak round the middle, and so leaving above and near the bosom capacious folds forming a receptacle.

MONTH (*moon*, from G. *maen*, L. *mensis*, Ger. *monat*), a division of the year deter-

mined by the revolution of the moon on her own axis. The lunar changes are the most obvious of those which the heavenly bodies present, and therefore afford an easy and certain measure of time. Months, we may in consequence believe, would be the earliest divisions of a larger kind used by man. First days, then months, came to be employed 'for signs and for seasons' (Gen. i. 5, 14). The months of the Hebrews, as appears from one name for the month, namely *yaregh*, moon (xxxvii. 9), were lunar months, which vii. 11, compared with viii. 3, 4, shows to have been originally of thirty days. The exact periodical time of a lunar revolution is 29 days, 12 hours, 44 minutes, 8 seconds. Accordingly, the Hebrew month was too long by about 11 hours. This irregularity was succeeded by another, which, however, was perhaps more manageable by an unscientific people. Months of alternately 29 and 30 days were introduced. That this observance prevailed after the exile, is known on Jewish authority, and may be held to have had its origin with Moses, since his festivals are based on a lunar year. Little, it must be confessed, is known on the subject relatively to the earlier periods of Hebrew history. In the period after the captivity, the exact length of the month depended on the

day on which the appearance of the new moon was announced to the Sanhedrim, it being the business of certain persons to watch for and declare her appearance. If the announcement took place on the thirtieth day, the Sanhedrim declared the foregoing month to be completed in 29 days; but if there was no announcement on the 30th, this thirtieth day belonged to the previous month, and the day ensuing was the day of the new moon. But as some days might be cloudy, it was established as a general rule, that in a year there could not be fewer than four and not more than eight full months. These rough approximations left deficiencies to be supplied when the lunar had to be made accordant with the solar year, or the periodical return of the seasons to be secured. Twelve lunations of about $29\frac{1}{2}$ days made only 354 days out of 365. The obvious remedy was, to use another month from time to time. Accordingly, every two or three years a month was added, or intercalated, by certainly the later Jews, after the month *Adar*, which was hence termed *Veadar*, or 'Adar the Second.' Whether this practice prevailed in the earliest periods of Hebrew history cannot be certainly proved, but as the great festivals fell on fixed days of certain months, and also contemporaneously with certain conditions of the vegetable world which were determined by the sun—for instance, the Passover on the 14th Nisan, and in the time of barley harvest (Lev. xxiii. 5, *seq.*)—so were there natural guides which would dictate and require regular intercalations on a fixed plan, in order to keep the religious in agreement with the natural year. Hence it is probable that the year in the time of Moses was already divided and governed by settled rules. As was natural, the year originally began with the re-appearance of spring, about the vernal equinox, in the month Nisan, *March* (Exod. xii. 2. Numb. ix. 1). Without sufficient reason, this has been held to be the commencement of only the ecclesiastical year, while the civil year was held to have begun with *Tisri*, *October*. But the latter had its origin not till after the exile. Its use was confirmed by its being in accordance with the era of the Seleucids, which began in *October*. Before the captivity the months were not named, but counted. In Exodus

xiii. 4 we read, it is true, of the month *Abib*, but this literally rendered is, 'the month of the ears' (of corn), being the name of the season, and not of the month, which would have been simply *Abib* (comp. xxiii. 15; xxxiv. 18). Three other names, apparently, of months occur in the First Book of Kings: 'the month *Zif*, which is the second month' (vi. 1); 'the month *Bul*, which is the eighth month' (38); 'the month *Ethanim*, which is the seventh month' (viii. 2). Whenever this passage was written, it is clear by the numbers of the months being added, that the names were not in general use; it is also clear that the numbers were older than the names. Hence we are justified at least in declaring that the custom of numbering was older than that of naming the months. The exact age when these names were introduced depends on the answer given to the question when the last hand was set to the First Book of Kings. Twelve names of months which appear in the calendar that ensues were in use at the time of the second temple, and have remained till the present day. These names are of Persian origin. This fact, after having been ascertained by philological investigations, was corroborated by the testimony of a Jewish doctor, *rabbi Moses Ben Nachman*, who lived in the thirteenth century. He says, 'These names, *Nisan*, *Iyar*, &c., are Persian names, and are found only in the writings of the prophets belonging to the Babylonian period and in the Book of *Esther*.'

The calendar now in use among the Jews was introduced in the fourth century A.D. We cannot hence infer that exactly the same prevailed in the time of our Lord. *Wieseler*, however, has with care drawn up one which at least approaches to a correct view of seasons and festivals as then observed. This calendar embraces two years and three weeks; that is, from the first of *Nisan* 28 A.D. to the twenty-first of *Nisan* 30 A.D.; that, in his opinion, being the period during which the Saviour was engaged in his momentous work. We here give a common year of 354 days (being eleven days short of the solar year of 365 days), which presents a general idea of the corresponding months and seasons in the Hebrew and the Roman Calendars. We have also inserted natural productions as they now appear in Palestine.

HEBREW CALENDAR.

Sept.	March.	viii	New Year's Day. Apple, Pear, Date and Fig Trees in bloom.	Sept.	i	New Moon. Feast of Trumpets.
		xiv	Vines pruned.		viii	
		xv	Summer Month.		x	Day of Atonement.
		xvi	Paschall Lamb Killed.		xiv	S
		xxi	Passover begins.		xv	Feast of Tabernacles begins.
		xxii	First Fruits of Barley Harvest.		xxii	Cool and pleasant.
		xxix	Passover ends.		xxiii	Dews heavy by night.
			Flowers in profusion.		xxix	Feast of Tabernacles ends.
			Hall.			Grape Harvest.
	April.	i	New Moon.	October.	i	Feast of the Law.
		viii	Oleaster and Mulberry in fruit.		viii	
		xiv	Terebinth and Oleander in bloom.		xv	New Moon.
		xv	Second Passover.		xxii	Ploughing.
		xxii	Lettuce and Bean Harvest.		xxx	Seed Time of the Winter Crop.
		xxx	Rose of Sharon.			Former Rain.
			Night Dews heavy.			
	May.	i	New Moon.	November.	i	New Moon.
		vi	Warm. Thunder.		viii	Cabbage, Spinach, Radish.
		viii	Pentecost.		xv	Carrot, Turnip.
		xiv	First Fruits of Wheat Harvest.		xxii	Winter Month.
		xv	Apricots in fruit.		xxv	Bad Weather.
		xxii	Early Apples ripen.		xxix	Dedication of the Temple.
		xxx	Henna Plant flowers.			
			Almonds and Apples ripe.			
			Balm Trees yield their gum.			
	June.	i	New Moon.	December.	i	New Moon.
		viii	Early Figs and Melons ripe.		viii	Snow and Rain.
		xv	Esculent Vegetables in abundance.		xv	Bulbous Plants flower.
		xxii	Hot.		xxii	Rigour of Winter begins. Fires in the houses only in the depth of Winter.
		xxx	Capture of Jerusalem by the Chaldeans bewailed.		xxx	Ice.
						Snow and Rain.
	July.	i	New Moon.	January.	i	New Moon. The Olive puts out its leaves.
		vii	Melons and Cucumbers abound.		viii	Bad Weather.
		viii	Temple destroyed by the Chaldeans.		xv	The Almond and Peach are in blossom.
		ix	Fast on the destruction of the Temple.		xxii	W
		xv	Very Hot.		xxix	Winter Figs still remain.
		xxii	Dates, Peaches, Nectarines, Plums, ripe.			Common Bean in blossom. Cauliflowers ripen.
		xxx	Olive Fruit ripe.			Lilies and Violets blossom.
						Verdure begins to re-appear, and the Vine to put forth leaves.
	August.	i	New Moon.	February.	i	New Moon. Snow, Cold and Rain.
		viii	Sycamore Fruit.		viii	Orange Trees still laden with fruit.
		ix	Sultry.		xiv	Latter Rain. Seed time of the Inundations.
		xv	Grapes gathered for the table.		xv	Summer Crop.
		xxii	Thunder and Lightning.		xxii	Lilies, Hyacinths, Poppies, &c.
		xxx	Mornings and Evenings cool.		xxx	Feast of Purim.
			Apples, Pears, Plums, common.			
			Millet, Maize, Rice.			Some Cold and Rain; but also Fine Weather.
						Trees in full leaf.

The moon, among other ancient nations besides the Israelites, was considered to have an injurious effect on the fruits of the earth, and through them on human beings (Hos. v. 7; comp. Is. xlvii. 13). Probably, the passage in Ps. cxxi. 6,

'The sun shall not smite thee by day,
Nor the moon by night,'

may refer to the belief, prevalent also among the Greeks and Romans, that the dew was produced by the moon.

MORDECAI (C. *contrition*). See **ESTHER**.

MOREH, the celebrated plain of terebinths, near Siehem, in the territory afterwards assigned to Ephraim, where Abraham, on his journey from Haran, first settled (Gen. xii. 6), in the vicinity of Ebal and Gerizim (Deut. xi. 29, 30).

MORIAH (H. *Jehovah's bitterness*), a hill in the eastern part of Jerusalem, separated from the Mount of Olives by the vale of Jehoshaphat, where Abraham is supposed to have prepared to offer Isaac, and which, from the provision of a ram made instead of his son, he called *Jehovah-jireh*, 'Jehovah will provide' (Gen. xxii. 2, 14). Here Solomon built his temple (2 Chronicles iii. 1), after having enlarged and levelled the surface.

MORTIFY (L. *mors*, 'death,' and *facio*, 'I make'), stands in Rom. viii. 13 for the Greek *thanatos*, which in Matt. x. 21 is rendered 'put to death;' in Rom. vii. 4, 'become dead;' and in viii. 36, 'are killed.'

MORTGAGE (F. *a dead pledge*), something given or assigned to another (and therefore dead to us, or which we cannot employ), in order to be a security to that other for any property of his which we may hold. Accordingly, the Hebrew word rendered in Neh. v. 3, 'we have mortgaged our lands,' is rendered in Gen. xlv. 32, 'became surety.' Comp. Prov. vi. 1.

MOSES (H. *drawn out*; A.M. 3822, A.C. 1726, V. 1571)—a great-grandson of Levi through his second son, Kohath, the younger son of Amram, Kohath's second son, by Jochebed, sister of Kohath, being born in Egypt during the servitude of the Israelites in that country—was rescued from death in the waters of the Nile by a daughter of the reigning monarch, and brought up in her father's court, and under the high intellectual advantages which that renowned land afforded (Exod. ii. vi.). Being adopted by the princess to whose pity he was indebted for the preservation of his life, he must have received in the main an Egyptian education, in the enjoyment of which, with all the honours that attended it, he remained during a period of forty years (Acts vii. 22, 23). The detailed events of that long and important period we have not space to supply. Some connection, however, with his Hebrew countrymen must have existed, else Moses could not well have performed the part he took for

their deliverance. The sacred text makes his own mother to have been his nurse. From her he may have derived his Hebrew name (Exodus ii. 10), and a knowledge of his lineage, as well as those strong national sympathies which, under Divine aid, prepared him for his high and most arduous task. We know not how long he was under the pious care of his mother, but it may have been long enough to justify us in referring to the same source that lofty moral tone which, at the age of forty, made him renounce all the advantages and splendour of Pharaoh's court, in order to give succour to his oppressed and afflicted countrymen. The direction in which his sympathies and sense of duty led him appears to us to point clearly to a Hebrew source (Heb. xi. 23, *seq.*).

It was what is termed an accident that led Moses to abandon the delights and honours of Egyptian royalty. Already had his national feelings become strong. These led him to visit his brethren, who were grievously suffering under the cruelty of petty tyrants, tolerated, if not encouraged, by the government. On one occasion, he saw an Egyptian smiting an Hebrew. Unable any longer to restrain his feelings, he slew the former. Knowledge of this deed reaching the ears of the monarch, made it necessary for Moses to seek safety in flight. Retiring into the land of Midian, he married Zipporah, daughter of Reuel, called also Jethro (comp. Exod. ii. 18; iii. 1. Numbers x. 29), priest or prince of the country. Here he spent his time in the duties of a Bedouin or Arab shepherd, a mode of life well fitted to foster habits of reflection in one who had undergone the highest culture of his age. Forty years appear to have been thus passed (Acts vii. 30), at the end of which, when now, in consequence of the death of the reigning king, the yoke was made to press with double severity on the shoulders of the Israelites, Moses received that divine commission for the deliverance of his brethren which was the beginning of his grand destiny. Eighty years of age is a late period for a man to enter on the very perilous and burdensome duties which Moses undertook. He who had been a studious and elegant courtier, or a wandering shepherd, was now to become a hero, a legislator, and a prophet. How great a change! Long and careful preparation there must have been. But at eighty years, who has not passed the meridian of his powers? whose sun is not near the horizon? The declaration of Scripture, however, is explicit (Exod. vii. 7).

With the assistance of his elder brother, Aaron, Moses returned into Egypt, and accomplished the deliverance of the enslaved Hebrews. Thus escaping from the hands of Pharaoh, he led his people across the western arm of the Red sea into the peninsula of Sinai, where, with varied fortunes,

he wandered for forty years more at the head of an immense multitude, whom, at the termination of that period, he conducted to the eastern border of Canaan, the land promised to the recognised father of the Hebrew race (Gen. xxiv. 7). There, in the land of Moab, the venerable man, having reviewed what he had accomplished, revised his laws, earnestly and affectionately urged on his followers the great duty of obedience to God, and having, under a Divine command, ascended Pisgah, the highest summit of Mount Nebo, and thence taken a distant view of the long wished-for land of promise, he died at the very advanced age of 120 years, when his eye was not dim nor his natural force abated. In order, probably, to prevent the possibility of his tomb becoming an object of idolatrous homage, he was secretly interred. Thirty days were spent in mourning by his bereaved and afflicted brethren (Deut. xxiv.).

The earthly career of Moses was not the limit of his existence. The Pentateuch, indeed, says nothing of his surviving the stroke of death. But that he did so may be inferred from his appearing, together with Elias, at the transfiguration of our Lord (Matt. xvii. 1, *seq.*), who is thus shown as the last and greatest of God's special messengers, receiving homage from the legislative and prophetic heads of his peculiar people, and as the Great Personage who, in completing the tendencies and fulfilling the design of the older dispensations, was the first link in that new series of Providential dealings which was designed to perfect God's work for the education and redemption of man. Of the grand result of that redemption, namely eternal life, Moses, we may presume, then, if not before, partook, when he had rendered his testimony to the Son of God, and so passed into the true land of promise.

The impression which Moses made on his countrymen was great and lasting. Its intensity may be estimated from two facts; first, his name and authority constantly appear in the scriptural books written after his death. His immediate successor, Joshua, is wont to rely on his injunctions and example (Josh. i. 1; iii. 7; iv. 10, &c.); Samuel (1 Sam. xii. 6), on abdicating his judicial office; Solomon (1 Kings viii. 53, *seq.*), in his dedicatory prayer; select Levites (Neh. ix. 4, *seq.*), on occasion of a national fast; writers of Psalms (lxxvii. 21; xcix. 6; ciii. 7; cv. 26); Isaiah (lxiii. 11, 12), Micah (vi. 4), Daniel (ix. 11, 13), and Malachi (iv. 4), have rendered homage to the glory of his mission, and Jeremiah (xv. 1) has given evidence of his intercessory power. Other passages of the elder Scriptures, in mentioning his name, show how intimately connected his memory was with the history and existence of the Hebrew nation. In the New Testament a crowd of passages give

testimony to the same effect, and some of them show that his name was currently received as equivalent to his religion or his social polity (Matt. viii. 4; xix. 7; xxii. 24. Rom. v. 14. 1 Cor. ix. 9. Heb. viii. 5; x. 28). Peculiar forms of expression illustrate the veneration in which he was held. 'Moses' seat' (Matt. xxiii. 2) denotes the office of interpreter of the law, since Moses, as the national legislator, was the best expounder of his own statutes. The Messiah drew from the communications received by Moses at Horeb an illustration of the future life (Mark xii. 26, 27). The Pharisees, in their reply to the man born blind, testify their high sense of the honour of being 'Moses' disciples' (John ix. 28, *seq.*). Paul, by one of those allusions so common in his letters, finds correspondences with gospel facts and truths in events which marked the exodus (1 Cor. x. 1, *seq.*; comp. 2 Cor. iii. 7). The whole of the Epistle to the Hebrews is a parallel between the religion of Jesus and that of his great predecessor and prototype, Moses, whose co-operation in furtherance of God's benign providence is implied in 'the song of Moses, the servant of God, and the song of the Lamb,' sung (Rev. xv. 2, *seq.*) by 'them that had gotten the victory over the beast.' Finally, the union of Moses and Christ as the two chief messengers of God and heads of the great Divine dispensations, or ages, is set forth when the former is represented as bearing prophetic testimony to the latter (John i. 45. Acts iii. 22; vii. 37. Rom. x. 19), and the latter appears as completing and perfecting the institutions of the former (Matt. v. 18).

It is in his relation to later days, and especially those of the Messiah, that Moses must be contemplated, if we would see the full purpose which he was designed of God to fulfil. In this character he appears as a schoolmaster to bring the world to Christ (Gal. iii. 24). His, therefore, was a preliminary system. As such, it made nothing perfect (Heb. viii. 13, *seq.*), but merely prepared the way for the development and prevalence of a higher law, even 'the law of the spirit of life' (Romans viii. 2). If, indeed, we carry our thoughts back to periods anterior to Moses, we see that his polity was, as the result of pre-existent ordinations and influences, so a great step in advance. As such, it of necessity had its basis on convictions and usages already prevalent. Human improvement can proceed only in the way of progress. It is by steps, not leaps, that society goes forward. Development is an essential condition of civilisation. Hence prescriptive usages and consuetudinary laws could not fail to enter into his institutions, which accordingly must be considered only as the best which the people with whom he had to deal were able to receive. Equally, for the same reason, must the record of them

contain things which, to more advanced minds, wear the appearance of being either without a reason or even absurd. The presence of such attests the antiquity of the polity in which they are found. Tried by this test, the Mosaic ordinances wear the impress of the age in which they are alleged to have been given. The train of remark leads also to the perception that revealed religion is a grand process of divinely-conducted education, designed and fitted to carry successive generations forward in their progress from animal to intellectual, from intellectual to moral, and from moral to spiritual and eternal life. Hence, let not the friends of education neglect religion, and let not the advocates of religion fear or suspect education. 'There are diversities of gifts, but the same spirit' (1 Cor. xii. 4). The lessons which the patriarchs learnt and transmitted were adopted and enlarged by Moses, and perfected by the Lord Jesus Christ.

The other fact to which we alluded as illustrative of the influence of Moses, is the perpetuation of that influence through a very lengthened period. His religion, after having existed for some fifteen hundred years, had in its decline strength enough to give birth to another, which now approaches to the age of two thousand years, and yet seems only in the first stages of its development. The religion of Greece and Rome perished within the space of ten centuries. But either in that corrupt form of it, Mohammedanism, or that fulfilment of it, Christianity, the religion of Moses is now held by nearly all the inhabitants of the most civilized nations on earth; while those who still own no other name but his, after having endured for their faith untold and almost incredible ills, and preserved their nationality, though dispersed over the whole surface of the globe, seem likely, at no distant day, to bow the knee in the name of Jesus' (Phil. 10), and so to give the highest attestation to the greatness of their own legislator, while they recognise the unity of the Divine plan for the enlightenment and salvation of mankind. The amount of influence here implied is unparalleled. Such an influence attests the greatness of its source, and is the best eulogy of the great Hebrew educator. Impressed with these important facts, the friend of revealed religion may pass in disregard the petty objections of the Voltaire school. The voice of humanity is more true and more powerful than the ill-natured words of a cavilling philosophy. No one who knows human nature can deny that there must have been something incomparably great and good, if not, as we hold, divine, in a system which has been and is being the chief source of religious light and impulse to the world.

In one view, the Mosaic polity may be regarded as the collective wisdom of the age in which it was set forth. For producing a system of so high a character, the discipline

through which Providence conducted Moses was admirably adapted. Egypt then stood at the head of nations. Her high culture in every branch of knowledge and art is no longer doubtful, and is attested by many portions of this work. So high was the character of the school in which Moses received his education; and that education, from the lofty station in which he was placed, was the best that the country afforded. In a less degree, many of his countrymen would share in the culture by which they were surrounded. Hence the elevation of a horde of slaves into a nation, though difficult, was not impossible; and the Israelites, on leaving Egypt, were better prepared than when they led a shepherd life on the uplands of Canaan, to receive, honour, obey, and work out a new law, containing the germ of the highest civilisation. That germ, however, Moses could not find in Egypt. The valley of the Nile could supply him with the highest products of material culture; but for true religion he had to look to the tent of his patriarchal forefathers. And therefore is he led by the hand of Providence to pass forty years more in a school whose scenes, engagements, and associations served strongly to revive in his mind the grand truths which Abraham received of God, and handed down as a precious family heir-loom and most sacred trust. Thus Canaan and Egypt contributed their highest wisdom, and these countries were each pre-eminent in that which they imparted.

The chief aim, however, that the Divine Being had in the call and mission of Moses was of a religious nature. God chose a people and established a nation, in order to teach the world his truth. This aim was of all aims the highest. True religion is the root and the sap of all desirable civilization, which, properly considered, is but its fruit. Hence Moses took the culture of Egypt with a view to raise it to a higher order. He also took it as a means for effecting his great religious purposes; for religion and civilisation act reciprocally on each other, and, in their pure state, are both God's ministers for man's good. But in using this culture, great care and discretion were needful. It was the immediate offspring and the potent token of gross and depraving idolatry. Whatever of a seeming religious nature it had about it, must be sternly renounced. Yet were the people accustomed to its images. If wholly and at once robbed of them, they might prove rebellious, and sink to a species of feticism, worshipping literally 'stocks and stones.' Hence arose a difficult problem, involving the manner in which the pure monotheism of the patriarchs might be recommended and perpetuated by and through the material culture and the sacred images of the Egyptians. This problem, we may well suppose, occupied the mind of Moses, while

pursuing his peaceful occupations in the land of Midian; and this problem he was, under special aid from on high, enabled practically to solve, in the ordinances which he gave and the polity which he originated.

It must not, however, be conceived that it was from Egypt only that Moses took the more earthly elements of his system. In very early ages Canaan was eminent for culture, of which trustworthy though scattered traces yet remain, and of which the patriarchal type of life affords a pleasing indication. Here were another set of social materials which Moses had to incorporate with his institutions, the reception of which was necessitated by that law of transition on which human improvement is conditioned, and the modification and eventual elimination of which were required by the great designs he had before him. The uniting of these diverse elements in one congruous and enduring system, was of no ordinary difficulty. We on whom these latter days have come, see that the perfect man in Christ has, under the influence of the Holy Spirit, come forth from the tent of the patriarch, the valley of the Nile, and the Hebrew sanctuary. Let us honour the instrument by which the Divine Wisdom produced so happy a result.

These reflections combine to prove that Moses was truly a great man. The facts which establish this proposition are patent and simple. It is, indeed, enough to say, that he stamped on a people an image of himself which has lasted for thousands of years. The 'form and pressure' which Sparta received from Lycurgus, did not endure for more than six centuries. Universality is a characteristic of the genius of Moses. In both thought and in act he stands unrivalled. He conceived and executed the greatest of mere earthly undertakings, namely, the elevation of a band of slaves into a nation of freemen. But he conceived and executed more than this—an achievement which finds nothing comparable, save in the work of Him who is greater than all others—for Moses taught first a people and then the world to know, serve, and love the only true and living God. Other men have individually been patriots, heroes, legislators, founders of religion; Moses bore all these characters in his own person. Of those of old, some were distinguished for wisdom, some for piety, some for patience, some for valour. It is the peculiarity of the great Hebrew, that he united in himself the highest qualities of our nature. There was, however, a predominating feature. Religion, which lay in the centre of his heart, appeared in all his thoughts, purposes, and deeds. His final aim was of a religious kind; such were his means. It was on the firm and broad basis of religious truth that Moses built that temple of the living God, which was first a wandering tent, then a

stationary tabernacle, then a grand and solemn edifice, and then the wide earth and the boundless vault of heaven. The greatness of this man is illustrated by the tokens of special favour which he received of God. Deny his divine inspiration, you only enhance his personal greatness. In proportion as you make heaven recede from your view, you are led to behold and recognise a surpassing earthly grandeur. Let neither Jews nor Christians be ashamed to own Moses as the founder of their faith, till unbelief has produced his equal among Pagan nations. Nor let them be deterred from asserting his greatness by allegations that parts of what passes under his name belong to other men and other ages. If so, Moses still remains the root of the Hebrew polity. From him sprang the Bible. He gave the impulse which has made Palestine the religious teacher of the world. His greatness is not diminished should it be proved that it was by the minds, tongues, and hands of others that he founded a nation, created a literature, and prepared the way for Christ.

MOTE (T.), a small particle (comp. MITE)—thus Milton (*Il Penseroso*),

'As the gay motes that people the sun-beams'—is in Matt. vii. 3 the translation of the Greek *karphos*, which denotes a particle of straw or chaff, and is used to denote faults in opposition to vices indicated by 'beam' or splinter. In the same way Seneca writes, 'Though covered with blotches, you mark other men's pimples.' South's comment is worth quoting: 'Motes may enter where beams cannot, and small offences find admittance where great and clamorous crimes fright the soul to a standing upon its guard to prevent the invasion.'

MOTH (T.), a species of destructive insect, is the rendering, in Matt. vi. 19, of the Greek *ses* (comp. Heb *sahs*, rendered 'worm' in Is. li. 8, but which signifies 'moth'). The treasures of the Orientals consisting to a great extent of woollen garments, the destructiveness therein of the moth presented to them a vivid idea of destruction in general.

MOUSE, the English, in Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Is. lxxv. 17, of the Hebrew *gachbar*, 'the field mouse,' which is very destructive to the fruits of the earth: hence in 1 Sam. vi. 5, these mice are described as animals 'that mar the land.' Golden images of mice were made on the occasion as emblematical of the devastation suffered by the Philistines (v. 6, 11; comp. vi. 5). It was not unusual to offer in temples emblems of the kind.

MULE (L. *mulus*), the progeny of a horse and an ass. Mules were obtained by the Israelites from Syria, and especially from Armenia (Ezek. xxvii. 14. 1 Kings x. 25), since such a mixture of diverse species was forbidden by the law (Lev. xix. 19). They

were used for riding, and in battle (2 Sam. xiii. 29; xviii. 9. 1 Kings i. 33, 38); in Persia, by royal couriers (Esth. viii. 10, 14); also for carrying burdens (2 Kings v. 17. Zech. xiv. 15). For this varied service they were fitted by their sure tread and power of endurance.

MUNITION (L. *munio*, 'I fortify'), is the translation, in Is. xxix. 7, of a word rendered in Ezekiel xix. 9, 'hold'; in 2 Samuel v. 7, 'stronghold'; and in xxii. 2, 'fortress.'

MURDER (T. *mord*, L. *mors*, 'death,' representing, in Hosea ix. 13, a word, *harag*, whose root-meaning is 'to slay,' and denoting the taking away of human life with a malicious intent), was in the Hebrew law punished with death (Exodus xxi. 12), even though the criminal had sought refuge at the altar (14), nor was any satisfaction to be taken instead of his life (Numbers xxxv. 31). This was a part of that vindictive system of law and usage, requiring 'an eye for an eye, and a tooth for a tooth,' which the great Christian Legislator abolished (Matt. v. 38); and yet, eighteen hundred years after the abolition, professed Christian governments continue to degrade society, while they indirectly condemn their social systems, by killing men in public. Similar to the punishment inflicted on Cain is that ordained in the Hindoo laws by Menu, an offspring of Brahma, the supreme divinity. On the forehead of murderers it is directed should be burnt, with a hot iron, the figure of a headless corpse. As they wandered over the earth, no one was to eat with them, no one to join them in making offerings, no one to contract affinity with them in marriage; they must ever remain despised and excluded from all friendly offices. A policy which is perfect in its kind, if vindictiveness is a Christian feeling; but blameworthy in all its applications, if we propose to reform the criminal and diminish crime.

MUSIC (G. *mouse*, 'a song'), as the import of the name indicates, was originally song, for men can make sounds before they can construct instruments; yet history gives reason to think that sounds and instruments of music have a near relation to each other, and exert a reciprocal influence; so that improvement in the one speedily follows or occasions improvement in the other. Among so sensitive a people as the Hebrews, music, which anciently was much cultivated in the East generally, could scarcely fail to be practised and held in repute. Accordingly, its origin is traced back to the dim twilight of history (Genesis iv. 21). In connection with song, dancing, and poetry, instrumental music was employed by the Israelites as a recreation, and for the expression of the highest feelings of the soul, from a very early period. Even in patriarchal times we find that mirth, song, the tabret and the harp, were on suitable occasions called into joint action (Gen. xxxi. 27). Women appear to

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have chiefly been the performers (Exod. xv. 20. Judg. xi. 34. 1 Sam. xviii. 6), as from the monuments we find was the case in Egypt. At a later period, foreign court-sans travelled about Palestine, as in Greece and Italy, making gain by their musical skill (Is. xxiii. 16). In social life, the enjoyments of music were much sought after and highly valued (v. 12; xiv. 11; xxiv. 8, 9. Amos vi. 5). Music was also employed to enhance public rejoicings (1 Kings i. 40). By the sound of silver trumpets the national assembly was convoked (Numb. x. 2), terror struck into the heart of foes (Josh. vi.), and signals given in battle (Job xxxix. 25). Music was introduced, in a solemn and splendid manner, into the temple service by David, who divided the Levites into classes, so as to create a regular succession of well-practised choirs, that sang sacred poetry, accompanied by 'harps, psalteries, and cymbals' (1 Chron. xxv. 1, seq.; comp. 2 Chron. xxix. 25, seq.; xxx. 21; xxxv. 15). The prophets also, in the exercises of their high mission, called in the aid of music (1 Sam. x. 5). Indeed, music, song, poetry, and prophecy, were not seldom all associated in producing one lofty effect which raised the soul to God (2 Kings iii. 15), or expelled the evil spirit of jealous dejection (1 Sam. xvi. 16).

Of the nature and powers of music among the Hebrews, the little that is known can scarcely be augmented by conjecture. That it was of a simple kind, may safely be inferred from the instruments employed. That its effects were great, may as safely be deduced from the consideration, that the union of several instruments and many voices in the utterance of poetry so sublime as that of the Psalms, during the solemnities of divine worship and in the presence of a multitude (Ps. xlii. 4), must have produced emotions of a very deep and elevating character. These effects would be much enhanced if the Hebrew music, besides simple melodies, included, as seems probable from the number of voices and variety of instruments—for instance, in the choruses of the temple—some of the resources of harmony. In our ignorance of the nature and compass of that music, words connected with it may well occasion difficulty. Thus in the title of Psalm xlii. we find, 'A Song upon Alamoth.' The last word may be a professional name for the tune or movement (comp. 1 Chron. xv. 20). Sheminith, in the title of Ps. vi. xii., may be the air or key-note, or an instrument taking the leading part. Other names seem to indicate the tune to which a new poem was to be sung (xxii. lvi. lvii. lviii.). These dim traces of customs encourage the idea that music was an art well cultivated and carefully practised. If we are still left in uncertainty in regard to much that concerns music among the Hebrews, our condition is not better in regard to other ancient nations.

8

The musical instruments also of the Is-



raelites are very imperfectly known, chiefly in consequence of the small remains we possess of their outward and material life. What neither monuments nor descriptions have supplied, learned men have striven to approximate to by the aid of philology and conjecture. A more satisfactory resource is offered by the Egyptian monuments, on which we even yet behold musical performers engaged in the practice of their art, with various instruments in their hands. Sometimes one is singing alone to the harp; at other times, one so occupied is attended by another who beats time; and again, several are grouped together playing on similar or different instruments, and in the last case giving the idea of the performers being employed with something like concerted music. From this source of information we draw our chief materials. But means of information more closely connected with the Jewish nation is not altogether wanting. Thus the Arch of Titus (i. 223) presents us with two trumpets. Among the objects found on the few Maccabean coins that have come down to us, we see, as above, a lyre, or, as in this,



trumpets. In the sanctuary were kept two silver trumpets, which the priests were to blow on festivals and sacrifices (Numb. x. 2, seq.; comp. xxxi. 6. 2 Kings xi. 14; xii.

13). The description given by Josephus corresponds with that which we have presented to the eye (Antiq. iii. 12, 6). II. Another wind instrument, *schophar*, the 'horn,' whose name denotes its shape, was used for giving signals; as to announce the year of jubilee (Lev. xxv. 9), the new year, or in war (Jer. iv. 5, 6), also by watchmen (Ezek. xxxiii. 6), and had a loud echoing tone (Is. lviii. 1), resembling thunder (Exod. xix. 16, 19). It appears to have been of two shapes, straight and curved (Josh. vi. 4). III. The *ougab*, translated in Genesis iv. 21, 'organ' (Job xxi. 12), according to Jewish interpreters, the bagpipes. In Daniel iii. 5, 'dulcimer' is in Chaldee characters a representative of *ougab*, and, apparently of Greek origin, is the same as our term *symphony*, meaning reed or pipe, and, says Osburn ('Ancient Egypt,' p. 215), 'remains to this day the name of the hantboy, *zampogna* in Italy and Asia Minor.' Another wind instrument, IV., was the *halil*, or nebiloth (Ps. v.), which, denoting what is performed,



signifies a pipe or flute; an instrument much in use among the ancients for joyous occasions (1 Kings i. 40. Is. xxx. 29), also for seasons of grief (Matt. ix. 23, 'minstrels,' properly 'pipers'; comp. Joseph. Jew. W., iii. 9, 5). It was also a concert instrument (Is. v. 12. Ps. cl. 4, 'stringed instruments,' rather, 'pipes'). Besides the form given above, we find also among the Egyptians the oblique pipe, which, as here exhibited, was also used with other instruments as well as alone.



Another class is made up of such instruments as emit loud and musical sounds on being shaken or struck, designated in Hebrew by the general name of *toph* (to strike);

doubtless the same as the Arabs call *doff*, and the Spaniards *aduffa*, comprising the tambourine, drum, and timbrels. This interesting picture, taken from a very ancient



tomb at Thebes, exhibits varieties of these instruments; the votive boughs indicate a religious ceremony. The foremost figure, or leader of the choir, beats a hand-drum, resembling what in France is called *tambour de Basque*. It consists of the skin of some animal stretched over an earthen vessel of a conical form. The other damsels are beating tambourines, one of which is circular, like the modern instrument; the others are of nearly an oblong shape, with the sides

curving inwards, which is a much more common form in the tombs. They are all beaten solely with the hand. They are made of the skin of an animal tightly stretched over a frame (1 Chron. xiii. 8).

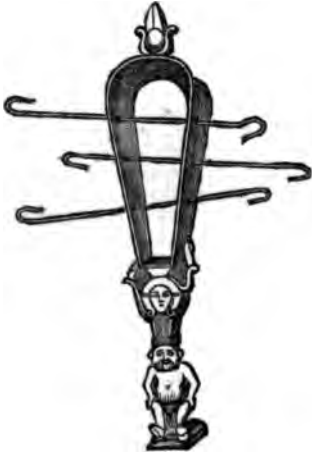
In 2 Sam. vi. 5, *calceslim*, 'cymbals,' are mentioned, a species of instrument producing a sound by the clashing of two parts together. Niebuhr found in Arabia two kinds of cymbals: the larger consisting of two metal plates, and the smaller, which may be deno-



minated castanets. In the last cut, exhibiting also the double pipe, is, at the right hand extremity an instrument not unlike an eastern fan, to which were probably attached

small bells or pieces of metal, which, on being shaken, emitted a jingling and clashing sound. Another instrument, producing sounds by being shaken, was the sistrum, of

which this is a specimen, when on the three rods rings or bells were suspended. The pre-



ceding view offers to the reader the instruments of music mentioned in 1 Sam. xviii. 6, properly 'the three (stringed?) instrument;' unless a harp of three strings is intended, such as may be seen in this cut.



Of stringed instruments specimens have already been given. The simplest is a harp of rather clumsy construction, having only

two strings. The other extreme is reached in the view before presented, in which females covered with branches are playing. Of peculiar interest to the student of the Bible is a harp presenting an instrument of 'ten strings,' mentioned in Ps. xcii. 3. This form is frequently found in the tombs, and was evidently in high repute. Some of these harps were small enough to be carried by the performer, while he played and danced (1 Chron. xiii. 8). The harp was the instrument on which David played so skilfully (1 Sam. xvi. 16, 23; xviii. 10) with his hand (xix. 9), and which gave forth pleasing notes (Ps. lxxxi. 2). Specially was it consecrated to divine worship (1 Sam. x. 5. Ps. xxxiii. 2). In its smaller forms it may have been nearer the modern guitar, as seen in a former cut.

The psaltery (Dan. iii. 5), as its name in Chaldee letters renders probable, was an instrument of Greek origin, somewhat resembling a harp, and is believed to be exhibited in this figure, which is taken from a column



of the temple of Dakkeh, in Nubia, of the age of the Ptolemies.

Another word, *nebal*, rendered psaltery in 1 Sam. x. 5. 2 Sam. vi. 5. 1 Kings x. 12, &c., was probably the lute or guitar, used also in the service of the temple, and generally in concert with the harp (Ps. lvii. 8; lxxi. 22). The ten-stringed lute is mentioned in Ps. xxxiii. 2. The harp was not only played alone, but with the voice. Sometimes it was associated with a choir, as in this view of a harper and band of blind choristers, where time is beaten, and the effect

of the music enhanced, by clapping of hands (Ps. xlvii. 1). The tunes of the an-



cient songs of the Egyptians seem to have been distinguished by names which are written above some of the transcriptions of them in hieroglyphics—like the words Shigaion (Ps. vii.) and Maschil (xlv.). Clearly the Hebrews, as did the Egyptians, accompanied their instruments with singing (Ps. xxxiii. 2; xliii. 4). The concerted music of the two nations was also similar. For example, the passage in Ps. lxxxi. 2, 'Take a psalm, and bring hither the timbrel, the pleasant harp, and the lute,' receives illustration from views given in this article. The monumental remains of Egypt furnish, in regard to our present subject, satisfactory evidence of the truth of the Old Testament. The preservation of the painted tombs affords ocular demonstration that the musical instruments mentioned in the Hebrew Scriptures were actually in use among the ancient Egyptians, with whom the children of Israel sojourned, at the very commencement of their national existence, for probably 430 years, and on whose customs, therefore, their general habits must, in a great measure, have been founded. The mode of singing, too, described or implied in the Psalms was that which prevailed in the valley of the Nile.

In Ps. lxxviii. 24—26, is a clear reference to a procession on a great religious festival, going up to the temple with music and song, after the manner depicted on the monuments as customary among the Egyptians. The language in the Psalm and the painting on the tombs are so correspondent, that the one might have been taken from the other.

Music, with the followers of the false Prophet, accompanies festivities. 'Wine,' says their proverb, 'is the body, Music the soul, and Joy their offspring.' Music, however, was condemned by Mohammed almost as severely as wine; and musical instruments he declared to be among the most powerful means by which the devil seduces man. In the houses of the wealthy, domestic female slaves are often employed as vocal and instrumental performers. It is necessary for an Arab musician that he should, in addition to a ready wit, have a retentive memory, well stocked with choice pieces of poetry, and facetious or pleasant anecdotes, as well as songs. The Arab music is generally of a

soft and plaintive character. The lute is chiefly used at entertainments.

MUSTARD SEED, the seed of the (in Greek *sinapi*) mustard tree, whose identification has caused much difficulty. The best supported opinion is that of Professor Royle (see Hyslop), who holds it to be the tree called by the Arabs *khardal* (mustard), whose scientific name is *Salvadora Persica*, which he thinks better calculated than any other tree that has yet been adduced to answer to every thing that is required. We have in it a small seed, which, sown in cultivated ground, grows up, abounds in foliage, and produces a tree-like plant, or large shrub, twenty-five feet high, under which a horseman may stand, having numerous branches and leaves, among which birds may and do take shelter as well as build their nests. Its seeds have the pungent taste, and are used for the same purposes, as mustard. The tree abounds on the shores of the lake of Tiberias, where the parable (Matt. xiii. 31; xvii. 20. Mark iv. 31. Luke xiii. 19; xvii. 6) was spoken. The distribution of the plant—from the Persian gulf to Senegambia—renders it well suited to illustrate the fact, that the gospel, professed at the first by few, was eventually to spread far and wide over the world. Of this tree, Irby and Mangles, when near the Dead sea, saw specimens. They say, 'There was one curious tree which we observed in great plenty, and which bore fruit in bunches resembling in appearance the currant, with the colour of the plum. It has a pleasant, though strongly aromatic taste, exactly resembling mustard; and if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. The leaves of the tree have the same pungent flavour as the fruit, although not so strong. We think it probable that this is the tree our Saviour alluded to in the parable of the Mustard Seed, and not the mustard plant which we have in the north; for, although in our journey from Byssora to Adjeloun we met with the mustard plant growing wild, as high as our horses' heads, still, being an annual, it did not deserve the appellation of a tree; whereas the other really is such, and birds might easily, and actually do, take shelter under its shadow.'

MYRA, one of the six great cities of Asia Minor, in the district of Lycia, lying on a hill, sixty furlongs from the sea; where Paul landed when on his journey to Rome (Acts xxvii. 5).

MYRRH is a Hebrew word, *mohr* in English letters, found in Ex. xxx. 23. Esth. ii. 12. Ps. xlv. 8. Prov. vii. 17. Cant. iii. 6; iv. 6; v. 13; from which passages it appears as a choice perfume used in making the sacred oil, about the person and about wearing apparel. Another term, *loht*, translated 'myrrh,' is found in Gen. xxxvii. 25; xliii.

11, in connections which show that it also was a fragrant body. The latter was the thick exudation of the plant *lada*, a kind of cistus, the *cistus ladanifera*. The former word having for its root-meaning 'to flow' or 'distil,' signifies a 'drop;' hence the gum of a plant, the odorous and bitter exudation of an Arabian shrub resembling the acacia. See FRANKINCENSE.

MYRTLE (*G. perfume*), an odorous, beautiful plant, found in Africa, the clime of the sun, or beneath the blue and smiling skies of southern Europe. Among valleys formed by the ridges of elevated mountains, the myrtle attains its highest perfection. So often is it found shading the peaceful vales that lie among 'the eternal hills,' that it naturally became associated in the mind with all that is calm and lovely. It offered an emblem of tranquillity and peace, giving a living freshness to the annunciation of the angel mentioned by Zechariah, who, as he stood among the myrtle trees, said, 'We have walked to and fro through the earth, and behold all the earth sitteth still and is at rest' (i. 8, 11). In the East it is a rival of the violet. A tradition says, that 'Adam fell down from Paradise with three things: the myrtle, which is the chief of scented flowers; an ear of wheat, which is the chief of all kinds of food; and pressed dates, which are the chief of the fruits of this world.' It was used by the ancients to improve the flavour of wine, and hence was accounted an emblem of festivity. In consequence, garlands of myrtle were worn at banquets, and put round the head of a corpse, to hide the 'dumb forgetfulness' of death under the recognised token of hilarity.

The myrtle of Palestine is the common myrtle, and has several varieties. One variety, the broad-leaved Jews' myrtle (as it is called), on which the leaves grow in threes at each joint, is much in request among the Jews, who still keep the Feast of Tabernacles, by obtaining, among others, boughs of myrtle trees (Neh. viii. 15). This myrtle was and is very common in Judea, of which, with some qualification, the lines may be employed—

"She read of isles renowned in song,
Of skies of cloudless blue,
And flowery plains, which all year long
Wore tints of brightest hue;
Of vine-clad groves and myrtle shade,
And hills with verdure clad,
Where rose and henna ever made
The fragrant earth seem glad;
And as she read, the dreamer fair
Sat wishing that her home was there."

MYSIA, a district rich in corn and wine, in the north-west corner of Asia Minor, where lay Pergamus, Adramyttium, Assos, and Troas.

MYSTERY, a word of heathen origin, from the Greek *muo* or *myo*, used originally of closing the eyes, lips, and mouth; which

may have been done in the dark rites called *mysteries*, in order to indicate symbolically the duty of the person so and by other means initiated, to see as if he saw not, and on no account to give utterance to what he saw. Hence 'a mystery' was something covered, hidden, advisedly and carefully concealed from the vulgar or uninitiated; and mysteries in the plural signified secret doctrines and rites, or the institutions where these secret things were taught and practised. The term 'mystery' was borrowed by Paul, in order to set forth facts and truths which had some point of resemblance to such as the word originally and properly denoted; but the use which is made of it in the New Testament by no means warrants the idea that Christianity has two kinds of teaching, one for the few and the learned, another for the many and the unlearned; though, as being a system of religious truth, the gospel must offer many things to our minds which we can only in part comprehend. We may arrange the kindred significations which the word mystery bears in the New Testament under several heads: I. 'A secret, something hidden,' as in 2 Thess. ii. 17; 'the mystery of iniquity,' that is the lawless or unjust power or influence which is secretly in operation. II. 'That which is obscure and hidden in itself' (1 Cor. xiv. 2); 'speaketh mysteries,' that is, words which no one understands (xii. 2), which, however, may be made known (xv. 51). III. 'Truths that are beyond the reach of the ignorant, but clear to those who study their import'—as 'the mysteries'—the great spiritual doctrines—of the kingdom of Christ (Matt. xiii. 11. Mark iv. 11. Luke viii. 10). IV. 'The hidden import of a symbol, image, saying, or dream' (Eph. v. 32. Apoc. i. 20; comp. xvii. 5). V. 'Counsel, determination, unknown decree' (Apoc. x. 7; comp. xi. 15), especially that divine purpose and determination of which Paul was, before others, the chosen herald and minister, namely, the admission of the Gentiles into the kingdom of God (Eph. iii. 3–9. Rom. xi. 25, *seq.* 1 Cor. iv. 1; so in ii. 1, where manuscripts supply 'mystery' for 'testimony,' the two words in Greek being very similar: Eph. i. 9, *seq.*; vi. 19. Col. i. 26, 27; ii. 2; iv. 3); 'the mystery of Christ,' that is, 'the purpose that the Messiah should be offered also to the Gentiles.' After the same manner, 'the wisdom of God in a mystery' (1 Cor. ii. 7), means 'in agreement with the (same) divine determination.' VI. 'Divine secrets, or hitherto unknown doctrine' (1 Tim. iii. 9, 16). Of the latter passage, the purport, according to Campbell, plainly is, 'Great is the divine secret of which our religion brings the discovery.' The same divine having remarked, 'By the most current use of the English word 'mystery,' is denoted some doctrine to human reason incomprehensible; in other

words, such a doctrine as exhibits difficulties, and even apparent contradictions, which we cannot solve or explain. Another use is to signify some religious ceremony or rite, especially those now denominated sacraments; adds, 'both these senses are unsupported by the usage of the inspired penmen.' We subjoin the substance of other remarks by the same judicious writer: The words *revelation* and *mystery* (Rom. xvi. 25) stand in the same relation to each other that the English words

discovery and *secret* do. 'The revelation of the mystery' is the secret discovered, and, consequently, a secret no longer. The discovery is the extinction of the secret as such. These words, accordingly, or words equivalent, are often brought together by the apostles to shew that what were once the secret purposes and counsels of God had been imparted to them, to be by them promulgated to all the world (1 Cor. ii. 7—10. Eph. i. 9; iii. 3, 6, 9; vi. 19. Col. i. 26, 27).

N.

NAAMAN, a favourite general of Benhadad, king of Syria, who being afflicted with leprosy, and having understood from a Hebrew maid-servant that Elisha was skilled in healing the disorder, induced his master to apply to the king of Israel, in order to procure the desired aid. The request was conceded. Naaman visited the prophet in Samaria, and was by him instructed to bathe seven times in Jordan. But what could Jordan do—so petty a stream compared with his native rivers, Abana and Pharpar? The prophet's injunction was unworthy of attention on the part of the valorous soldier of Damascus. Overcome, however, by the importunities of his servants, Naaman complies, and is restored to soundness. His heart is humbled at the same time that his body is healed. He acknowledges that there is no God but the Creator. A mind, however, trained in idolatry cannot be at once divested of its infirmities and superstitions. Accordingly, Naaman asks permission to carry with him some of the holy soil of Palestine, probably to erect therewith an altar to his Divine Benefactor; and makes another request, more difficult to be granted, namely, that when he attends his king at the idol service in the temple of Rimmon, he may, in consideration of his official relations, be held excused (2 Kings v. Luke iv. 27).

Naaman is a courtier who measures the value of objects by their exterior, and, whatever his convictions, conforms his conduct to the will of his sovereign.

NABAL (*H. a fool*), a man of substance dwelling in the wilderness of Maon, of the tribe of David, who, being harsh and churlish, rejected David's friendly greeting and denied him the succour which he asked, and so brought on himself the anger of that chieftain, who, but for the interposition of the no less generous than beautiful Abigail, would have taken Nabal's life. The latter, however, was greatly alarmed at the peril he had been in; and the consequent dejection of spirits, operating with an illness into which

he shortly fell, put an end to his days. Abigail, his wife, passed into David's harem (1 Sam. xxv. xxvii.).

NABOTH (*H. words*; A. M. 4657, A. C. 891, V. 899), a 'village Hampden,' dwelling at Jezreel, in Israel, who had, near the palace of its king, Ahab, a vineyard, which that monarch coveted, but which its proprietor, in obedience to the law (Lev. xxv. 23, 24), refused to alienate from his family, even in favour of a king. For this no less just than legal conduct, Naboth, at the suggestion of queen Jezebel, was falsely accused of blasphemy, which implied treason, and stoned to death. Ahab, however, was visited by Elijah, and threatened with a terrible punishment, which did not fail to be carried into execution (1 Kings xxi. 2 Kings ix. 21, *seq.*).

NADAB (*H. free gift*; A. M. 4605, A. C. 943, V. 954), second king of Israel, successor of his father, Jeroboam, gives an instance of the difficulty with which usurped power can be transmitted; for in the second year of his reign, while besieging the Philistine city of Gibeon, he was assassinated by one of his officers, Baasha, who, having exterminated his master's family (1 Kings xiv. 10), usurped the throne, which he occupied for twenty and four years, making Tirzah his capital (comp. xiv. 17. Cant. vi. 4). In consequence of his idolatrous practices, the house of Baasha, like that of Jeroboam, was threatened with extirpation by the mouth of Jehu, the son of Hanani (1 Kings xvi. 1—7). Accordingly, his son and successor was cut off in the second year of his unworthy reign (8—10; xv. 25, *seq.*)

NAHUM (*H. comforter*), the seventh minor prophet, of Elkosh, or Elkesai, according to Jerome, a village in Galilee beyond Jordan; or, which is less probable, the same as Alkush, in Assyria, some ten miles north of Mosul, on the east side of the Tigris, where the alleged tomb of the Prophet is shown. Nahum prophesied at a time when Judah stood in fear of the Assyrians (i. 11; ii. 1); probably (cir. 714 A. C.) when Sen-

nacherib threatened Jerusalem with ruin in the reign of Hezekiah (2 Kings xviii. 13). Of the particulars of Nahum's life nothing is known.

NAHUM, THE BOOK OF, consisting of only three short chapters, or forty-seven verses, presents us with one of those remarkable phenomena, found nowhere but in the Bible, in which a very brief writing, comprising, it may be, all an author wrote, has, by the conservative force of religious respect, been preserved from the destroying agencies of time, during five-and-twenty centuries or more. This fact betokens, if it does not evidence, the vitality of true religion and its genuine literary productions. The prophecy of Nahum, directed against Nineveh, is designed to announce its overthrow and ruin, considered as the seat of the great Assyrian monarchy. In the strong confidence expressed by the prophet (ii. 8, *seq.*), he may have been confirmed by the sudden destruction of Sennacherib's army (2 Kings xix. 35). The threatened devastation was sure, powerful as Nineveh was, for No (Thebes, in Egypt) was as great, and she lay waste (iii. 8). The style of the book, which is a succession of fine and impressive passages, is purely classical, after the Hebrew model.

NAIN (*H. beauty*), a town in the south-east corner of Galilee, near Endor, at the foot of the lesser Hermon, in the plain of Jezreel, rendered for ever remarkable by the restoration to life of the only son of a widow (Luke vii. 11—17). The modern *Nein* is a small village two hours and a half south-east from Nazareth, presenting, among other ruins, two marble pillars, designed to make known the spot where Jesus performed the miracle.

NAME (comp. Greek, *nemo*, 'I assign,' 'distribute,' *nomos*; *L. nomen*; *F. nom*), stands for the Hebrew *shem* (comp. *G. sēma*, 'sign'; *L. signum*), which denotes a sign or token, and so that which betokens or distinguishes an individual, that is, his name. Among the Hebrews, names were given to children, first immediately after birth, and then at the time of their being circumcised (Gen. xxix. 32—35. Exod. ii. 22. Luke i. 59). The mother gave the name (Gen. xix. 37, 38; xxix. 32; xxxv. 18); but also the father (Matt. i. 25. Luke i. 63, comp. 13). The name was often determined by circumstances attending the birth (Gen. xxv. 25; xxxv. 18. 1 Sam. iv. 21). Names of expressive import were held in favour (Gen. iii. 20; iv. 1; v. 29; xvi. 11; xxi. 6. 1 Sam. i. 20). Symbolical names were given to their children by prophets (Is. vii. 17; viii. 3. Hos. i. 4; vi. 9). To girls names denoting something beautiful were given (Job xlii. 13, 14. Gen. xxix. 6. Acts ix. 36). Family names were preserved (Luke i. 61. Is. lvi. 5); sons added to their own name that of their father, for the sake of more complete distinction (2 Sam. xxiii. 1. 1 Kings xii. 2);

sometimes that also of the grandfather (Judg. xx. 28. Jer. xxxix. 14). The same end caused the name of the mother to be given as a surname to a son (2 Sam. ii. 13; 1 Chron. iii. 1—8).

In the East, a person often bears more names than one, either because originally several were given to him, or because he acquired them under peculiar circumstances. The latter influence is still in operation, as undoubtedly it was in ancient times (Gen. xvii. 5. 2 Chron. xxxvi. 4. John i. 42). In the time of our Lord, Jews, in their intercourse with Greeks and Romans, were accustomed to give themselves a different name from that which they had before borne; though sometimes the heathen was a translation of the Hebrew appellation. Thomas bears also the name of Didymus, the latter being Greek for the former, and both signifying 'twin' (John xi. 16. Acts i. 23; iv. 36). The names of cities also were, under peculiar circumstances, changed; affording to critics materials which have not been sufficiently used (Gen. xxviii. 19. Numb. xxxii. 38. Josh. xix. 47; xxi. 11).

Characterising names were given even to God. The Egyptians gave to their divinities names of honour indicative of the quality by which each was distinguished. Accordingly, the Egyptian Hagar called the name of the Lord that spake with her in the wilderness, *elroi*, 'the appearing God' (Gen. xvi. 13). Names were also given to the Supreme corresponding with special events and occasions. Thus Abraham, on having been provided with a sacrifice in place of Isaac, instituted the name *Jehovah-jireh*, 'Jehovah will provide' (Gen. xxii. 8, *seq.*). Even from places peculiarly dominated, the Divine Being received appellations, as 'the God of Bethel' (xxxi. 13; comp. xxviii. 12, *seq.*). This multiplication of the names of God, especially when carried, as in Egypt, to a great extent, was abused to the encouragement of idolatry; on which account Zechariah, in speaking of the golden age of religion, declares not only that there shall be one God, namely Jehovah, but that his name shall be one (xiv. 9; comp. Exodus iii. 14).

Name often denotes the person himself (1 Sam. xviii. 30. Matt. vi. 9). 'Names' are what we term 'persons,' or 'souls' (Acts i. 15). The name of God is God himself (Psalms vii. 17; ix. 2; xx. 1), or God considered in certain relations (cxxxviii. 2. Prov. xviii. 10); as in the exertion of power (Ex. ix. 16), in regard to his glory (2 Sam. vii. 13), his eternity (Ps. lxxii. 17). 'To come in the name of,' is the same as 'taking' or 'employing the name,' claims, or authority of another. It is used of impostors (Matt. xxiv. 5); and his disciples are said to teach in the name of Jesus, that is, as his representatives (Luke xxiv. 47. Acts iv. 17), and in his name to work miracles, allusion being

made to the current notion that certain names, as that of Solomon, were potent spells for exorcism. Generally, 'in the name' denotes, 'by the authority' (Matthew xxi. 9. 1 Cor. v. 4. 2 Thess. iii. 6). The name Jehovah, as the Mosaic appellation of God, was held in special reverence (Exodus iii. 15; Ps. 8; xx. 7. Lev. xviii 21. Matt. vi. 9); its use was discontinued by the later Jews, who employed instead the name *Adonai*, or 'Lord.' 'To glorify' or 'manifest the name of God,' is to accomplish his purposes so as to show forth his greatness and love. 'To call on the name,' is 'to invoke' (Acts ii. 21; ix. 14. Rom. x. 13; compare 1 Kings xviii. 25). 'To believe on the name of Jesus Christ,' is to receive him as the Messiah, the Son of God (John i. 12; ii. 23). 'To ask in the name of Christ,' is to pray with a view to the promotion of his cause (xiv. 13, 14; xv. 16). It is the Christian's privilege and duty to do all that he does for that great purpose (Colos. iii. 17; comp. 1 Cor. x. 31).

In Apoc. iii. 12, allusion is made to the custom of inscribing on coins the names of conquerors, with the name of the divinity under whose guardianship they were. Medals bearing these and other particulars, coined in the Greek cities of Europe and Asia Minor, abound in our museums.

NAPHTALI (H. *wrestling*), Jacob's second son by Bilhah, Rachel's maid (Gen. xxx. 8; xxxv. 25), is compared with a bounding hind (xlix. 21). He was the founder of

Naphtali, the Tribe of, which at its first numbering contained 53,400 fighting men (Numbers i. 42, 43), who at the time of the second census had decreased to 45,400 (xxvi. 50). This division of the Israelite nation obtained the north of Palestine, from the sea of Gennesareth to Lebanon and the sources of the Jordan (Joshua xix. 32), its last town towards the north being 'Kedesh in Galilee, in Mount Naphtali,' one of the spurs of Lebanon, perhaps the modern Dschebel Izaffad (xx. 7. Judg. iv. 6). Naphtali, failing to exterminate, dwelt among the Canaanites, part of whom it made tributary (Judg. i. 33). Under Barak, and aided by Zebulun, it conquered Sisera (iv.; v. 18). Together with other parts of Galilee, it suffered a severe defeat from the Syrians (1 Kings xv. 20). At a later time, many of its chief people were carried away into Assyria (2 Kings xv. 29; comp. Is. ix. 1. Matt. iv. 14, 15). The district was one of the most fruitful in Palestine. Comp. Deut. xxxiii. 23.

NARD, or SPIKENARD (L. *spica nardi*, 'ear of nard'), a costly and fragrant essence prepared from the leaves and roots of the odoriferous *Nardus Indica*, used as a perfume for the person (Cant. iv. 13, 14), with a pound of which Mary, in affectionate gratitude for the restoration of her brother's

life, anointed Jesus as he sat at supper at Bethany (John xii. 3, 6; comp. Mark xiv. 3). This pound of nard is said to have been 'worth three hundred pence,' or *denarii*; that is, apart from the difference in the value of money, between seven and eight pounds—a proof that the family of Lazarus were people of substance.

Nard, greatly valued as an article of luxury in ancient times, and carried westward in small vases of alabaster (see the article), was often adulterated; hence in the Greek, the word *pistike*, 'pure,' or 'genuine' (marg.). The plant producing the best kind grew in India. An inferior kind, *Nardus Syriaca*, was found in Palestine.

NATHAN (H. *who is given*), was a distinguished prophet of the age of David, among whose advisers he held a foremost rank. If Nathan proceeded from Sammel's school of the prophets, he gives reason for entertaining a very favourable opinion of the aims and working of that institution; and in whatever way he was prepared for his high duties, he still impresses the reader with a deep feeling of respect for his personal excellences and official fidelity. When, after achieving great victories, David had formed the idea of erecting a temple for Jehovah, he consulted Nathan respecting the project, and received from the prophet a statement that it was not a part of the Divine counsels that he whose hands had been so often and so deeply stained with blood, should accomplish the holy task. The reason assigned is in itself of sufficient weight, but probably the far-seeing prophet discerned in the state of David's heart indications which made him desire that an undertaking around which he naturally wished none but the purest and loftiest associations to gather, should be postponed, in the hope that a period of peace and prosperity, being favourable to religion, would produce a monarch more suitable for the sacred undertaking. Certainly, David's crime in connection with Bathsheba encourages this idea. And if in that case the king's misdeeds afflict the mind with pity and sorrow, they also serve to bring into relief the high moral daring of the prophet, and so strengthen the impression that, for personal elevation and public fidelity and zeal, the Hebrew prophets are a class to which history presents no parallel. The excellence of Nathan is the more striking and laudable because he was immediately subject to the fascinating glare of the throne; for besides being a prophet and a regal adviser, he held the office of national annalist. And the fact that the making and conservation of the public records were in such hands, gives solid reason for their being regarded as in the main trustworthy and credible (2 Samuel vii.; xii. 1 Kings i. 8, seq. 1 Chron. xxix. 20. 2 Chron. ix. 29).

NATHAN is also the name of David's third son by Bathsheba (2 Sam. v. 14. 1 Chron. iii. 5).

NATHANAEL (H. *God's gift*), of Cana in Galilee, one of those to whom, according to John xxi. 2, Jesus, after his resurrection, showed himself at the sea of Tiberias. Nathanael, under the impression that no good thing could come out of Nazareth, was introduced by Philip to our Lord, who, on beholding him, pronounced him 'an Israelite indeed, in whom is no guile.' Surprised at this knowledge of him, Nathanael forthwith recognised Jesus as the Messiah (John i. 43, seq.).

Nathanael, though a prejudiced, was an honest man, and hence evidence was not unduly impeded in working in his mind conviction of the fundamental truth of the Christian religion. See **BARTHOLOMEW**.

NATIVITY (L. *natus*, 'born,' from *nascor*), 'native' (Jer. xxii. 10, 'native country'), used in connection with land, denotes the place of birth (Gen. xi. 28; comp. xii. 1; xxiv. 4, where the same Hebrew word is used).

NATURE (L. *nascor*, 'I am born,' *natura*, 'birth')—as now generally enlarged from its primitive import of 'birth,' and applied to the created universe, especially when the great whole is in some way personified, and, contrary to the essential meaning of the term, is raised from effect into cause—presents a collection of notions which has no ground or counterpart in the religion of the Old Testament, and came into the church from that heathenism under whose prolonged influence pantheistic tendencies have been and are encouraged and propagated. 'Nature,' a term of which atheistical writers make much use, has, in their sense of the term, no meaning and no force, unless on the assumption of the very thing to be proved, namely, that, possessing divine qualities, it, and not God, is the author of all that exists. The very pronoun now used to refer to nature, namely *it*, exposes the fallacy; for that which has not personal powers—in other words, that which is not intelligence—could not have produced the universe, which on all sides is full of intelligent signatures. Here we are brought to the sole question at issue between the Theist or the Atheist—namely, Did the universe spring from mind or matter? from a thinking or an unthinking power? The name given to that power is of small account. You may call it 'nature,' if you prefer a bad to a good designation. You may call the power 'Jehovah, Jove, or Lord.' Any way, the fact remains that the mind of man, from its very nature and experience, cannot rest satisfied until it has referred itself and all around it to some great Intelligent Cause. 'Nature,' therefore, to a theist and a scriptural disciple, can mean

only the totality of created things (James iii. 6?), or the specific qualities which they each possess.

'Nature,' in the English New Testament, holds the place of two Greek words: I. *genesis*, 'origin,' 'birth' (Matt. i. 18; comp. Gen. xi. 20, 'birth-day,' in the Septuagint, 'day of birth'); 'natural face' (James i. 23), literally 'face of birth'). II. *phusis* (from *phuo*, 'I beget,' or 'am begotten' (Heb. xii. 15. Luke viii. 6, 8), the collected qualities of an individual, whether external or internal; that which makes him what he is, considered relatively to his birth and origin; Rom. ii. 27, 'uncircumcision by nature,' that is, 'Gentiles,' whence is explained Ephesians ii., 'by nature children of wrath;' that is, by the position in which they were born, and its natural influences on them as Gentiles, who, as such, were sinners (Gal. ii. 15) under wrath, and not under grace. 'Nature' (*phusis*) is used analogically of God (2 Pet. i. 4, 'partakers of a divine disposition,' comp. Gal. v. 8). In other places the word denotes 'disposition,' the feelings which arise from ordinary influences (1 Cor. xi. 18), reference being had to origin and birth (Romans ii. 14). Scripture contemplates man in two conditions; one the natural, that in which he is apart from special Divine aid; the other, that of grace, that into which he enters by faith in Christ. These two states are illustrated by an ungrafted and a grafted tree (Rom. xi. 17, seq.). See **LAW**.

NAZARETH (H. *separated*), an inconsiderable town in Galilee, now the capital of the province en-Nassirah, lying in what was the territory of Zebulun, three hours from the south-western foot of Tabor, seven from Ptolemais, and about the same from Carmel. Nazareth is not mentioned in the Old Testament or in Josephus, but is for ever distinguished as the place where Jesus 'grew in favour with God and man,' till he was near thirty years of age (Matt. ii. 23. Luke ii. 51, 52; iii. 23). From his long residence here, our Lord was himself called a 'Nazarene,' also 'Jesus of Nazareth' (Matt. ii. 23; xxi. 11), and his early disciples were ignominiously described by the same appellation (Acts xxiv. 5). The name is still used by the Arabs to describe the followers of Christ, but has shared the ordinary fate of opprobrious epithets, and come to be a title of honour, since both the name of the place where the Saviour dwelt, and the epithet which hence accrued to himself, could with Christians be only objects of respect. Comp. John i. 46; vii. 41. Matt. xxvi. 71.

Nazareth lies in the bowl-shaped end of a valley of chalk, whose rounded elevations are divided by diverse gorges, and that towards the east sinks down to a plain. At the spot where Nazareth lies the height of the vale above the sea measures 821, that of

the plain at the western foot of Tabor, 489 Parisian feet. The hills which encircle the town on the west, south-west, and north-west, reach a height of from 1500 to 1600 feet, affording a prospect as far as the snowy tops of Lebanon and Anti-Lebanon, and to the surface of the Mediterranean. In few other places are the features of softness and cheerfulness united with those of lofty severity, more than at Nazareth: 'the flowery vale is a young mother, who thinks only of bestowing cares and nutriment on her darling, man; the hills, a father, which conducts the eye alike to heights and depths' (Schubert, iii. 169). Palms, though standing alone, flourish here; better still, the orange, the aromatic fig, the olive, the pomegranate; and among the products of the field, cotton. The valley, protected against the north and west, lies open to winds from the east and north-east. The cold of winter is sometimes severe. There is here a Latin monastery, near which is a school; also the church of the Annunciation, which, in its present form, is not much beyond a century old, though it has succeeded buildings that go back to the time of Helena, who caused a church to be erected on what was then accounted the spot where stood the house of Mary. The peculiarly sacred portion of this church is that chamber in which tradition makes the angel to have appeared to the mother of Jesus; two pillars, of which one is broken, mark the place where she stood when she received the angelic congratulation. In a small chapel within the city is the spot where stood Joseph's house, in which the child Jesus lived subject to his parents. In the middle of the town are some palms and cypresses, also a lofty minaret. The houses have flat roofs, without domes. 'We saw' (Tischendorf, ii. 193) 'on these roofs small knots of friends, who were enjoying the evening air, whose exhilarating freshness, after the sultry day, was very grateful to us also. We beheld no traces of the earthquake that struck the city a few years ago. But a fearful impression was made on me in the western part of the city, by the precipitous sides of the declivity on which the town stands. Involuntarily my mind turned to the peril in which, according to Luke (iv. 29), the Saviour was placed. More than one of these rocky hills around the present town, which, according to all appearance, lies where that of old lay, shows how naturally the mode of venting their wrath mentioned in the Scripture, might come into the hearts of the Nazarenes. Tradition is, however, wrong in 'the Hill of Precipitation,' which it has placed at a distance from the town, and which does not accord with the narrative of the evangelist. Among other sacred places, the traveller is directed to the garden, which is said to have been frequented and loved by Jesus when a boy. This garden, full of

figs, oranges, and pomegranates, awakens very pleasing emotions. But what gratified me most was 'Mary's Fountain,' lying a few minutes beyond the city, on the way to Tabor. Few of the honoured spots of Palestine are, in respect of their origin, so certain as this fountain. It is still the only one the town has: it probably was so two thousand years ago. This evening I found very many women and girls gathered round it in order to obtain water. Among them I saw several of graceful figure. They with great skill bear their heavy water-jugs on their heads. The thought of sleeping under the roofs of the same place where the Saviour spent his early days, lighted up this night of my life with a celestial radiance. With fresh joy did I awake in the morning of the 20th of July. In the dawn I traversed the eastern heights in view of the town, which grew more figs than olives. It was difficult to fix on the most beautiful view of Nazareth. On all sides it had a fine picturesque effect. An agreeable resting-place the eye found in the white tower of the mosque, with its high, deep-coloured cypresses. With most pleasure, however, did I dwell on the part where, with the city, I at the same time saw before me the fountain in the north, on the edge of the hill. And thus I allowed my eye, and with it my soul, to repose a long while on Nazareth, its hills and vales. The sky was cloudless; the air perfectly clear and bright. Two thousand years may well have changed much; but much also of what I saw must have lain under the divine eye of Mary's Son. How often may he have wandered where I wandered; his heart full of his great future destiny, full of the thought of that preaching which, from the restricted hills of his small homestead, was to fill all valleys, seas, lands, and hearts of the earth!

The ill repute of Nazareth (John i. 46), has been referred to the scorn felt towards Galilee by the southern Jews. Was Nathanael, a native of Galilee, likely to quote the proverb? Others have found the source of the impression in a scarcely adequate cause, namely the existence of a notorious thief, Ben Nezer, who was of that place. Jowett places it in the known vile character of the city, exemplified in its conduct towards Jesus, and arising from its position; which, as being a frontier town in three directions—towards Samaria to the south, a region notorious for iniquity and frequent revolts; towards Philistia on the south-west, the inhabitants of which were notoriously flagitious; and on the west towards the maritime city, Acre, peopled by heathens—made it a nest of the very worst of characters; while its condition would be the more notorious from contrast with the better protected and more peaceful inhabitants of the interior of Galilee.

NAZARITES (H. from *Nazir*, 'separated,'

'set apart,' and hence sometimes 'eminent' or 'select,' *F. elite*, persons. See Lam. iv. 7, and comp. Gen. xlix. 26. Deut. xxxiii. 16), were a class of devotees, who followed out to its extreme the idea of self-denial, and so of ascetic severance, which in part the Hebrew priest observed (Lev. x. 7), which a religion of ceremony and symbol, such as the Mosaic, was so likely to encourage, and the grounds of which are so deeply seated in human nature that they have manifested their effects in all times and countries, down to the monkism of the middle ages and the total abstinence of the present day. The Nazarites, accordingly, who were regarded with much respect, as a kind of (indirect) religious teachers (Amos ii. 11), abstained from the ordinary enjoyments of life (not the nuptial couch), such as strong drinks, wine and its products—the beverage of every day; and vinegar, the refreshment preferred in the hot months; also from everything which could cause ritual uncleanness, hence from houses where lay dead bodies; as well as from the customary shaving of the head (equivalent to our allowing the beard to grow). If uncleanness was in any way contracted, the whole had to be recommenced. The Nazarite vow was of two kinds, temporary and perpetual. The former lasted commonly for thirty days; at the end of which the Nazarite brought to the door of the temple a burnt, sin, thank, and meat offering, which was accepted by the priest, who shaved his head, and threw the hair into the fire (Numb. vi.). In some cases persons were perpetually consecrated to this ascetic mode of life, in which not moderation, but mortification, is virtue, and religion is apt to degenerate into the mere 'beggarly elements' of an outward rigour; and thence to pass, by a natural disregard of the body and its acts, into gross indulgence, and even licentiousness. These evils, in their worst estate, seem to have been produced, not so much in Judea as in India, and in the monastic life. Samson was a perpetual Nazarite (Judg. xiii. 2, *seq.*), also Samuel (1 Sam. i.), and John the Baptist (Luke i. 13, *seq.*). The vow, which involved much expense, and towards which rich men sometimes contributed (Joseph. Antiq. xix. 6, 1, comp. Acts xxi. 24), was undertaken as a means of either procuring or acknowledging a divine favour. See AQUILA.

NEAPOLIS (*G. new city*), a town in Macedonia, now called Kruševac, on the coast of the *Ægean* sea, on the gulf of Strymon, originally belonging to Thrace; visited by Paul (Acts xvi. 11).

NEBAJOTH, or NEBAIOTH, Ishmael's first-born son (Gen. xxv. 13), the origin of an Arab tribe, whose country, in Arabia Petraea, extended, according to Jerome, from the Euphrates to the Red sea, having Petra for its capital. Their head quarters may

have been at the top of the Elanitic gulf; whence they spread north and eastward on their predatory and pasturing excursions: comp. Is. lx. 7. 1 Maccab. v. 24; ix. 35. They were governed by kings, who bore the name of Aretas. Pompey, when in Syria, sent an army and subdued them (Joseph. Antiq. xiv. 8, 3; 8, 4).

NEBO, a heathen idol, worshipped by the Assyrians and Babylonians (Is. xli. 1), probably the moon or the planet Mercury (Oannes Hermes), protector of commerce and knowledge. The Arabs are said to worship Nebo on Wednesday (Woden's day, or Mercury's day, seen in the French *Mercredi*). Nebo, according to Eastern astrology, was the secretary or scribe of heaven. He was probably worshipped in the Moabite city of Nebo, and on the summit of Mount Nebo. His name appears in the names Nebuchadnezzar, Nabopolassar, &c.

NEBO, the name borrowed from the preceding, a city in Reuben, in Peræa, eight Roman miles from Heshbon (Numb. xxxii. 8, 38), belonged in an early period to the Moabites, who, in later times, also appear as its possessors (Is. xv. 2).

NEBO was also the name of a mount in the vicinity of the aforementioned town, on the top of which, or Pisgah, Moses, having surveyed the promised land, breathed his last (Deut. xxxiv.).

NEBUCHADNEZZAR, whose name, like other oriental names, is diversely spelt (comp. 2 Kings xxiv. 1, and Jer. xxxix. Ezek. xxix. 18), and which, according to Lorschach, signifies in the Persian 'Mercury, chief of gods,' was the son of Nabopolassar, and the second independent king of the Chaldeo-Babylonian dynasty, the power of which he raised to the highest pitch. His history, materials for which are found only in the Bible and other Eastern sources, is intimately connected with the execution of the Divine will in the punishment of the apostate Israelites; who, however, appeared to the great monarch only as a province, whose subjugation entered as a small part into schemes of conquest which embraced all the known regions of the west, and especially Egypt, the great rival of Babylon. During the life-time of his father, who died 604 A. C., Nebuchadnezzar, probably sharing in the honours of government, undertook an expedition towards the west, and overcame Pharaoh-Necho II., at Circesium (605 or 606 A. C. Jer. xvi. 2), and so became master of all Syria. Interrupted in his victorious career by the death of his father, he returned to Babylon; whence, after having consolidated the foundations of his throne, he resumed his aggressions against Egypt; in the prosecution of which he subjugated Jehoiakim, who remained his vassal for three years (2 Kings xxiv. 1). As, however, the Jewish monarch attempted to throw off the yoke, the Chaldean conqueror

made another hostile visit to Jerusalem, and subduing the city, carried back much spoil, together with youths of distinguished families, amongst whom was Daniel, doubtless to be held as hostages (2 Kings xxiv. 2. 2 Chron. xxxvi. 6, 7. Dan. i. 1, 2, 6). Wishing apparently to interfere no more than his purposes rendered necessary, he allowed Jehoiachin, the son of the former monarch, to succeed his father on the Jewish throne. Soon, however, he saw fit to send an army against Jerusalem, which he himself speedily followed; when he overcame its king, and (598 A.C.) carried him, with most of his chief people, among them Ezekiel, together with much treasure and the sacred vessels of the temple, back into Babylonia, giving the crown of Judah to Mattaniah, whose name he changed to Zedekiah (2 Kings xxiv. 10, *seq.* 2 Chron. xxxvi. 10. Ezek. i. 1, 2. Jer. xxvii. 20). When, however, in the ninth year of his reign, Zedekiah attempted to assert his independence, Nebuchadnezzar made another expedition against Jerusalem, and, after a siege of a year and a half, captured the city, destroyed the temple, put an end to the kingdom of Judah, slew its monarch's sons, and conveyed (588 A.C.) him himself, with the rest of the persons of influence, into his Asiatic provinces; placing over the wreck of the nation Gedaliah as his servant (2 Kings xxv. 1—22. 2 Chron. xxxvi. 17—20. Jer. xxi. xxxii. 1—5; xxxvii. 7; xxxix. 1—10; lii. 4, *seq.*). Pursuing his western conquests, Nebuchadnezzar undertook the siege of the rich and powerful city of Tyre, but did not gain his object till after the lapse of thirteen years (Ezek. xxvi. *seq.* Ia. xxiii.). During this protracted undertaking, Nebuchadnezzar seems to have fallen on surrounding nations, as the Ammonites, Moabites, Edomites, Philistines, and Arabians, whom he succeeded in subduing (Jer. xxv. 18—26; xlix. 28. Ezek. xxv.). Having thus cleared the ground before him, he invaded Egypt, penetrated into Ethiopia, and is said to have carried his triumphs as far to the west as the Straits of Gibraltar (Jer. xliii. 10—18; xli. 13, *seq.* Ezek. xxix. 19, 20; xxx. 4—12). Returning home loaded with booty and full of pride, this truly Eastern despot proceeded to enlarge, strengthen, and beautify his capital; and, in the assurance that he owed his success to his false gods, he set up a huge idol of gold, and took measures for compelling all his subjects to pay their worship to this divinity, having, doubtless, special reference to the Monotheistic and rebelliously-inclined Jews. See DAVIEL. Like other tyrants, he encountered unexpected opposition; which, combined with his arrogance and elation, bewildered his mind. Having lost his senses, he fell into contempt, and was allowed to wander at large, and to live on the spontaneous products of nature; till, at the end of seven

years, being tamed by suffering, he recovered his faculties, and with them his throne. After having reigned forty-three years, he died 561 A.C., leaving his crown to his son, Evilmerodach (Jer. lii. 31). Medical men have referred his disorder to what is technically called *insania canina*, or lupino-dog-madness, with the symptoms of which those of Nebuchadnezzar have a correspondence. The Scripture, however, represents his affliction as a divinely-sent punishment (Dan. iv. 25), intending, probably, to exhibit that punishment as peculiarly appropriate in the case of one who had abused the power given him of God over men and beast. Comp. Jerem. xxvii. 6; xxviii. 14. Dan. ii. 37. Prophets foretold the punishments which this monarch was to inflict on Judea and neighbouring lands (Jerem. xxv. 9, 11, 15—28; xxvii. 6—8). See BABYLON.

NEBUZAR-ADAN, the general of the celebrated Nebuchadnezzar, who, in the nineteenth year of his sovereign's reign, stormed Jerusalem, burnt the temple and the palace, destroyed the walls, and led many persons into captivity. At the command of his master, he released Jeremiah from prison, and treated him with great respect (2 Kings xxv. 8, *seq.* Jer. xxxix. 9; lii. 12, *seq.*).

NECHO, or PHARAO-NECHO, second of the name, a king of Egypt, according to Herodotus (ii. 168), son and follower of Psammetichus, who formed a canal in order to unite the Mediterranean with the Red sea, and, by means of the Phœniciana, circum-navigated Africa. Undertaking an expedition against Nabopolassar, king of Assyria, Necho requested of Josiah, king of Judah, permission to pass through his dominions. A refusal being given, there ensued at Megiddo a conflict in which Josiah lost his life (609 A.C.). His son and successor, Jeohahas, was deposed and carried into Egypt by Necho, who, having made the land tributary, set Eliakim on the throne. In the Assyrians he found a more formidable enemy; for meeting, at Carchemish, Nebuchadnezzar, king of Babylon he suffered a defeat which cost him the loss of all his power east of the Nile, as Jeremiah had predicted (2 Kings xxiii. 29, *seq.*; xxiv. 7. 2 Chron. xxxv. 20, *seq.* Jer. xli.). Six years after this disaster, Necho is said to have died.

NECROMANCER (from two Greek words denoting, 'divination by the dead'), stands, in Deut. xviii. 11, for two Hebrew words which signify, 'one who inquires of the dead.' See ASTROLOGER.

NEESINGS, in Job xli. 18, from T. *nase*, 'the nose,' is the same as *meesings*, the s being prefixed for the sake of sound. Well-beloved renders,

'When he snorteth, a light shineth,

And his eyes are as the eyelids of the dawn.

¹Rising after a time to the surface of the

water, the crocodile throws out his breath violently, so that, with the influence of his small bright eye, the smitten air appears to sparkle. The hieroglyphic for the morning is said to be the eye of a crocodile.

NEHEMIAH (H. *Jehovah's rest*). See EZRA.

NEST stands for a Hebrew word rendered 'room' in Genesis vi. 14 (comp. marg., but generally 'nest,' Numbers xxiv. 21. Deut. xxxii. 11). It is also used derivatively, as 'abode,' 'residence' Jer. xlix. 16. Obad. 4). If an Israelite found a nest, he was not to take both dam and young (Deut. xxii. 6).

NETHINIM (H. *gifts*, Numbers viii. 18, 19), servants who, under the Levites, executed the lowest offices, being, as their name indicates, given or assigned thereto. They appear in the post-exilic writings (1 Chron.

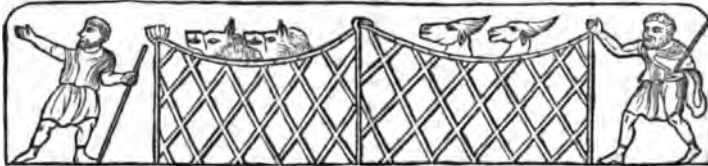
ix. 2. Ezra ii. 43). Having the Gibeonites for their origin (Joshua ix. 21—27), they were increased, probably, by prisoners who had become proselytes. Comp. Neh. x. 28. Among them, it may be presumed, were 'Solomon's servants,' or slaves, mentioned in Ezra ii. 55, as performing service in the temple. By David, two hundred and twenty Nethinims were appointed to that duty (x. 20). They dwelt partly in the capital (Neh. iii. 26), and partly in the Levite cities (vii. 73). According to the Talmud, they were despised, and not allowed to marry a Hebrew maiden.

NETS were in ancient times made from flax, hemp, and broom. Flax was most commonly used. Netting was anciently employed in the construction of hen-coops and aviaries, in the amphitheatres, and for fowl-



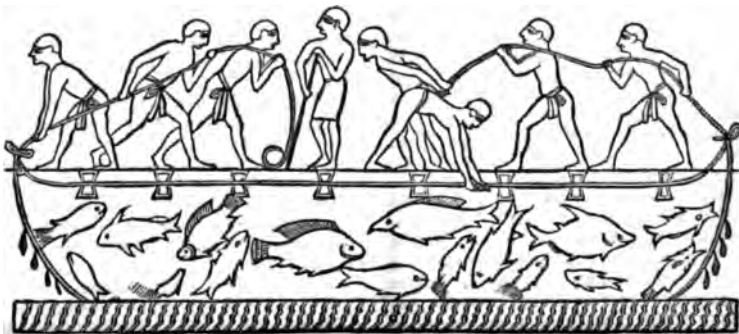
ing. Sir Gardner Wilkinson has from paintings found in the catacombs, described the nets used by the Egyptians to catch birds. Bird-traps were also made by stretching a net over two semicircular frames, which, being joined and laid open, approached to the form of a circle. The trap was baited, and when a bird flew to it and seized the

bait, it was instantly caught by the sudden rising of the two sides or flaps. In hunting, it was usual to extend nets in a curved line of considerable length, so as in part to surround a space, into which the beasts of chase, such as the boar, the wild goat, the deer, the hare, the lion, and the bear, might be driven, through the opening left on one



side (Is. li. 20). Referring to Egypt, Isaiah (xix. 8) speaks of drag nets, of which this

engraving gives a specimen. (Comp. Hab. i. 15—17. Ps. cxli. 10. Ezekiel xxvi. 5).



These casting nets were sometimes in Egypt thrown round the bed by night, to keep off the gnats by which that country is infested. We find the casting net twice in the New Testament: Matt. iv. 18. Mark i. 16.

Fishing nets in general, *diktua*, are mentioned in the following passages: Matt. iv. 20, 21. Mark i. 18. Luke v. 2, 4—6. John xxi. 6, 8, 11. The only passage of the New Testament which makes express mention of

the drag net, is Matt. xiii. 47, 48. The casting net, which can enclose only part of a very small shoal, would not have been adapted to the object of this parable. In John xxi. 6, 8, 11, the same kind of net is meant. The angling alluded to in Is. xix. 8, also the casting net, receive illustration from this view, taken from the ruins of Herculaneum.



The peasants in Persia hunt quails by means of a net, which is carried in the hands and thrown adroitly over the game while skulking in the grass or the stubble. To this end, however, they must resort to a measure of stratagem. Two sticks, about four feet long, with one end of each set in the girdle, rise above the head and project, over which a piece of cotton cloth, or the skirt of the garment, being thrown, gives to the hunter somewhat the appearance of a horned animal. And as he moves slowly through the field, the quails merely attempt to hide themselves for the moment until the supposed animal shall pass by, unconscious of their danger till caught under the net, which the sportsman must, however, keep carefully concealed till the instant he throws it; for 'surely in vain is the net spread in sight of any bird' (Prov. i. 17).

NETTLES. See THORNS.

NIBHAZ (*H. a barker*), the idol of the Avites (2 Kings xvii. 31), and a demon in the Sabian religion, was served with impure rites. Between Berytus and Tripolis was found the colossal image of a dog, which was worshipped by the natives as a protecting divinity. This probably was a representation

of Nibhaz. Mercury was attended by a dog. See IDOLATRY.

NICANOR (*G. conqueror of men*), one of the first seven deacons of the Christian church, who is said to have been one of the seventy disciples, and to have suffered martyrdom in the isle of Cyprus.

NICODEMUS (*G. people of victory*), a Pharisee and member of the Sanhedrim, who, on the ground of his miracles, recognising that Jesus was a teacher sent from God, repaired to him under the cover of night, lest his inclination being known should bring him into trouble with men of his own class, who were most hostile to the claims of Christ (John iii. 1, seq.). He seems, however, not to have escaped suspicion; for when the conduct of Jesus came to be investigated in the great council, he was indirectly charged with being one of his followers, on his claiming for Jesus the right of not being condemned without a judicial hearing (vii. 50, seq.). On the death of our Lord, Nicodemus, to show his attachment, brought a large quantity of antiseptic and aromatic drugs, in order to preserve his corpse from corruption, thus showing that he did not anticipate the resurrection, and, in consequence, that his acquaintance with the principles of the new

religion was very defective. Probably, had his knowledge been more complete, his faith would have been more firm and operative. His convictions went far enough to disturb his outward relations and the peace of his mind, but they failed to make him an avowed friend and follower of the Lord. How many like him are now within the Christian fold!

NICOLAITANES, a sect, members of which were found in apostolic days in and around the church of Ephesus, supposed to be connected with the Gnostics, and to have fallen into licentious practices (Apoc. ii. 6, 15). That such perversion of doctrine and errors of conduct existed in Ephesus cannot be doubted; that they might be formed into the shape of a sect is not improbable. More cannot be said. Some have identified the Nicolaitanes (15) with them that hold the doctrine of Balaam (14), but the turn of the phrase discounts the attempt; while the 'also' in the original, which should be rendered 'and thou,' shows that Nicolaitanism, whatever it was, was not confined to Ephesus.

NICOLAS (G. *victory of the people*), a Jewish proselyte of Antioch, who, having become a Christian, was elected one of the seven deacons of the church in that city. By some early ecclesiastical writers he is connected with the Nicolaitanes, on the ground that they had Nicolas for their founder, or at least borrowed the authority of his name. The sole warrant for this notion is probably found in the resemblance of the two designations.

NICOPOLIS (G. *city of victory*), as significant of honour, is a name that was borne by cities in Epirus, Cilicia, and Thrace. In one of these Titus was requested by Paul to meet him. Which Nicopolis was meant has been much debated (Tit. iii. 12).

NIGHT (T. *nacht*, G.), the darkness as contrasted with the light of day (Gen. i. 5). The nights in the East during summer are very cold (Gen. xxxi. 40. Jer. xxxvi. 30). The night was by the Hebrews originally divided into three watches (Ps. lxxiii. 6; cxix. 148). The first was reckoned from sunset to ten o'clock, called 'the beginning of the watches' (Lam. ii. 19); the second, from ten to two in the morning, 'the middle watch' (Judg. ii. 19); the third, from two till six, 'the morning watch' (Exod. xiv. 24). In the time of Jesus, the Jews, following the Romans, divided the night into four watches, each three hours: the first, from sunset to nine in the evening; the second, till midnight (Matt. xxv. 6); the third, till cock-crowing (Mark xiii. 35); the fourth, till sunrise, or till six in the morning (xiii. 35. Matt. xiv. 25). The four watches are mentioned together in Mark xiii. 35, as 'even, midnight, cock-crowing, morning.' These were the periods when the guards or watchmen were relieved. That in Jerusalem there

were watchmen who traversed the city, appears from Cant. iii. 3; v. 7. Ps. cxxvii. 1.

NIMROD, son of Cush, became proverbial in the most ancient periods for the successful pursuit of hunting. He founded a monarchy in the land of Shinar, whence arose the city and empire of Nineveh (Gen. x. 8, *seq.*).

In profane history, Nimrod appears as the mythical founder of the Assyrian empire. Having come from Egypt, he built Babylon with the tower of Babel (Birs Nimrod). He is also said to have introduced among the Zend nations the worship of fire. See ASSYRIA.

NINEVEH (*Ninus*), the metropolis of Assyria, situated on the east bank of the Tigris, with probably a suburb on the west side (2 Kings xix. 36. Is. xxxvii. 37. Jonas iii. 6), whose founder was Ashur, son of Shem. Another explanation refers the foundation to Nimrod (Gen. x. 11), accounted the father of Ninus, who gave his name to the town. Ninus is set forth as the husband of Semiramis. Little reliance, however, can be placed on these statements.

Nineveh was a very great city, three days' journey in circumference. If the writer in Jonah iv. 11 speaks of children, then the number of its inhabitants would amount to some two millions. Cyaxares, king of the Medes (*cir.* 604 A. C.), destroyed the city, which perished utterly, so as to give a striking verification of prophecy as read in Zeph. ii. 18. Emphatic are the words of Strabo, who says, 'Nineveh vanished.' To a similar effect is language employed by Herodotus. With some exaggeration, Lucian declares that no trace of the city remained. Traces, however, and remains of Nineveh, and other cities in the same part of the world, have lately been discovered and are still presenting themselves, showing a degree of power and wealth, as well as culture, which excite astonishment and admiration. See ASSYRIA.

NISROCH, an idol of the Ninevites (2 Kings xix. 37. Is. xxxvii. 38), respecting the form and attributes of which there is little agreement among archæologists, some of whom hold it to have been a dove, as symbolical of the rescue of mankind from the deluge; others think it bore the shape of an eagle, which in the Persian religion was a symbol of Ormuzd; and others, again, consider it was a representation of Saturn.

Among the important relics of ancient art recently disinterred at Nimrod is a winged human figure, with the head of a carnivorous bird. This sculpture has been affirmed to be a representation of that Assyrian divinity in whose house, and before whose altar, Sennacherib was murdered. The reason assigned for this opinion is, that Nisroch is derived from a Chaldee root signifying 'to lacerate' and 'tear' as a bird; and in Arabic, the same word designates the vulture.

NITRE, a Hebrew word in English letters (Greek *nitron*), found in Prov. xxv. 20. Jer. ii. 22, where it is used so as to show that it denoted an alkali, or mineral salt. With nitre and oil soap is made.

NO (Coptic city), the name in Ezek. xxx. 14. Jer. xli. 25, of Thebes (from the Coptic *tape*, or *thaba*), the capital of Upper Egypt; called also No Amon (Nahum iii. 8, marg.), 'the City of Amon,' or Amoun; that is, Amoun Ra, or royal Amoun (*amoun* is 'glory'); meaning, as is intimated by the Greek translation of the name, *Diospolis*, 'the City of Zeus' or Jupiter, for Thebes was the great centre of his worship. Of Amoun Ra the principal titles on the monuments are—'Resident in Thebes,' 'Lord of the Heaven,' 'Lord of the Thrones of the World,' 'the Great God,' 'King of Eternity,' 'King of the Gods,' 'Balancer of the World.'

By reference to the passages above given, it will be found that Thebes is described in Scripture as a large, populous, and flourishing seat of idolatry. Abundant verifications of this representation still remain in the stupendous ruins of this wonderful place, thus spoken of by Homer, or rather Pope:

'Not all proud Thebes' unrivall'd walls contain
The world's great empress on th' Egyptian plain;
That spreads her conquest o'er a thousand states,
And pours her heroes through a hundred gates;
Two hundred horsemen and two hundred cars,
From each wide portal issuing to the wars.'

Thebes, before Memphis the residence of the kings of Egypt, extended itself on both banks of the Nile; but the city, strictly so called, lay on the Arabian or eastern side. On the Lybian side, Strabo mentions only the Memnonium and the two sitting colossal statues, of which that towards the east is the celebrated Memnon, reported by ancient writers to utter a sound at the rising of the sun. This sound was 'like brass when struck.' In the lap of the statue is a stone which, on being struck, emits a metallic sound that might still be made use of to deceive a visitor predisposed to believe the powers of the statue. In the block behind is cut a space, as if to admit a person who might lie concealed while performing the prodigy, which, while to ordinary mortals it gave forth only one sound, had the courtesy to receive the emperor Adrian with three salutations. The city abounded in temples and other indications which still present it to the mind as a grand religious metropolis, recorded to have been 140 stadia, or some seventeen miles, in circumference. See i. 544. The description of No as 'situate among the rivers, the waters round about her whose rampart was the sea, and her wall from the sea' (any large collection of waters was called a sea), is justified by not only the Nile—and the canals led from the river, which served to fortify the city as well as irrigate the land—but, as would appear, by an immense lake in the

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immediate vicinity. This lake (still so called), in the opinion of Wilkinson ('Modern Egypt and Thebes,' ii. 186), covered a plain of 7300 feet by a breadth of 3000.

NOAH (H. *rest* or *comfort*, Gen. v. 29; A. M. 1642, A. C. 3906, V. 2948), son of Lamech and descendant of Shem, offers a biographical subject into whose details, as they are found together in Genesis vi. 9—ix. and are generally well known, we need not here enter, the rather because the chief point of permanent interest connected with his history, namely the deluge, demands a brief consideration. This catastrophe is in the Scriptures set forth as the result of a direct Divine interposition as a punishment for men's guilt, and as being co-extensive with the race of men. Yet great mistakes have been made by expositors, who, with their modern conceptions of the earth, have assumed that the deluge of the Bible covered the entire globe. The universality intended was that of Noah, or of the compiler of the book of Genesis, of the extent of whose earthly horizon we have already spoken (see EARTH, EARTH). The limits of Noah's earth defines the boundaries of his animal world, which could have comprised nothing more than the living things of Western Asia, with surrounding lands. A simple reference to the mind of the narrator of the scriptural deluge removes difficulties and objections, and enables us to take our stand on firm ground when we refer to general history, where we find among almost all ancient nations traditional notices of local floods; some of which bear traces of being either derived from the same source as the Biblical account, or copied, with variations, from the Mosaic narrative. The greatest similarity is found in the Chaldean tradition, which is to the following effect (Joseph. Antiq. i. 3, 6).

To Kisuthrus from the first man were there ten generations, as Noah in Genesis is the tenth from Adam. To Kisuthrus a divinity, called in Greek Chronos, made known that a flood would shortly take place. At the command of Chronos, Kisuthrus, having buried in the sun-city, Sippara, written accounts of the first ages, built a great ship, into which he went, accompanied by his family and friends, and with all kinds of four-footed, flying, and creeping animals, and proceeded towards Armenia. Three days after the rain ceased, he sent out birds in order to ascertain the state of the earth. Twice they came back flying; the second time, they had slime on their feet. The third time they returned not. Hereupon, Kisuthrus, with his wife, daughters, and helmsman, quitted the vessel. Erecting an altar, they offered sacrifices, when suddenly they disappeared. Those who had remained in the ship now went forth. They sought for their companions in vain. At length Kisuthrus informed them from the ether, that for

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their piety they had been taken to heaven alive. Under his directions they returned, disinterred the writings, and fixed their abode again in Babylon. The vessel, however, remained to later ages on the Armenian hills.

Correspondence is also found between these accounts and that of the Greek Deucalion. Lucian, speaking of the Syrian goddess at Hierapolis, remarks—'When I inquired how old her temple was, and what divinity was there consecrated, I heard manifold narratives, secret and public, foreign, and such as accord with what the Greeks affirm. The majority say that Deucalion from Scythia, him, I mean, who was in the days of the great flood, founded the temple. Now, I have heard the history of Deucalion among the Greeks, who relate that the present race of men is not the first, but that this first wholly perished, and the men now in existence were propagated from Deucalion. Those first men, they say, were violent and did much injustice; they observed neither oaths nor hospitality, and spared no wanderer; on which account they were punished. The earth opened, and at once poured forth much water; streams of rain fell; the sea spread, till all became water, and men perished. Deucalion, however, in consequence of his wisdom and piety, remained to become the progenitor of a new race. The manner of his rescue was this: he built a large chest (or vessel), into which he went,

with his wife and children. Also there entered into the ark, by pairs, swine, horses, lions, serpents, and whatever animals live on the earth. He took them all in, and they did him no harm; but there reigned among them much amity, given them of Jupiter. Agreeably to this account of Deucalion related by the Greeks, the inhabitants of Hierapolis say that a great opening took place in their land which swallowed up all the water; and after this had taken place, Deucalion built an altar, and raised over the opening a temple to Juno. Twice a year do they still bring water into the temple. Not only the priests, but a great many people of Syria, Arabia, and beyond the Euphrates, go to the sea and draw water, which they pour into the temple so that it runs into the opening. This, they say, Deucalion ordered in commemoration of the disaster and of the deliverance.' In another place, Lucian further intimates that, in order to escape destruction, men ascended the highest mountains and climbed to the tops of trees.

A remarkable trace of a Phrygian tradition which accords with the Mosaic flood, is found on three coins whose genuineness is acknowledged by Eckhel. One of these coins, which were struck at Apamea, in Phrygia (called also *cibotos* or *ark*), in the reign of the emperor Septimius Severus and some of his successors, is here presented.



The reader sees swimming on the floods a vessel, in which sit a man and a woman.

On the vessel sits a bird; another flies towards it bearing a twig in its feet. Close thereto stand the same human pair on solid ground. The most remarkable thing is, that on the vessel is seen, in Greek letters, the word No.

Noah's dove is found among the Greek traditions. According to Plutarch, a dove let out from the ark gave by her return a proof to Deucalion that the rain continued, and by her not returning, that the sky was become serene. The 'olive leaf' is appro-

priately mentioned, for olive trees are still the resort of doves. It appears also from Theophrastus, that they remain verdant and grow under water.

Traditions which, varying in accessories, agree in substance with the Biblical narrative of the flood, are found in the New World. The aboriginal Mexicans, for instance, had narratives of the creation of the world, of the flood, of the confusion of tongues, and the dispersion of nations. These events they described in pictures. They affirmed that all men were drowned in an inundation; only one man, Komeoz,

saved himself and his wife in a boat, whence they landed on a high mountain, and begot many children, which were all dumb till a dove from the top of a tree taught them to speak, but so diversely that they could not understand each other.

Lüken (*Einheit des Menschengeschl.*, 44) states that the tradition of a deluge is found among all nations. 'The Indians, Chinese, Chaldeans, Greeks, Celts, as well as the Americans and Negroes, in short, every separate tribe, relates to us a tradition respecting the destruction of the human race by a great flood.' Ellis found it at Hawaii. Alexander V. Humboldt says on the point (*Reise in Äquinoctial gegend.*, iii. 408), 'This ancient tradition of our race, which, like the remains of a great shipwreck, we find scattered over the globe, offers a topic of the greatest interest to the philosophical student of the history of mankind. As certain families of plants, notwithstanding the influence of elevations and the diversity of climates, retain the stamp of a common origin, so the cosmogonical traditions of nations present such features of similarity as excite our astonishment. On the great continent as well as in the smallest island of the tranquil ocean, it is in each case the nearest and the highest mountain on which the remnants of the human race saved themselves.'

Whether these scattered traditions may be considered as variations of a common belief and evidences of a common fact, whose origin is to be looked for before the dispersion of mankind; or whether they are merely fragments commemorative of floods which in each case happened in the several countries, they serve to illustrate the Biblical narrative; and, understood as referring to the different localities, stand in no relation but one of harmony with facts ascertained by science touching the surface of the earth within its historical period.

It is in keeping with the great aim and the universal practice of the Bible, that the flood of Noah is regarded from a religious point of view. Accordingly, its origin and purpose are both represented as divine. And with engaging simplicity is the rainbow set forth as chosen of God to be a perpetual memento of the causing of the rain and the consequent flood, as well as of the Divine purpose, the permanency of which thousands of years have now illustrated, to maintain the established order of things free from being broken by another deluge. It is with the religious instructions of the sacred narrative that we are concerned; and these, clear to the humblest capacity, impressively set forth God's righteous judgment on wicked men, his favour to the good, no less than his long-suffering, benignity, and unfailing faithfulness, to all.

NOB (*H. discourse*), 'the city of the priests,' lying a short hour to the north-east of Jerusalem, at probably the modern el-

Isawiyeh (1 Samuel xxi. 1; xxii. 9). See *МІСНМАШ*.

NOD (*H. wandering*), the land into which Cain was driven (Gen. iv. 16); that is, 'the land of wandering,' the word being the same as that translated 'vagabond' (14). The name appears to have been given to the land after the event. Hence it may be seen that the narrative came from a mind whose point of view, compared with the period spoken of, was of a late origin.

NOISOME (from the French *nuire*, 'to injure,' and that from the Latin *nocere*), signifies that which is 'injurious' or 'deadly' (Ps. xci. 3). One of the Hebrew words, *havah*, rendered 'noisome,' is also translated 'calamity' (Job vi. 2), and 'mischief' (Ps. lii. 2). The other, *rag*, signifies 'evil' (Gen. ii. 9).

NOSE, THE, (*G. nose*), was among the Hebrews conceived of as the seat of the breath, and consequently of life itself (Gen. ii. 7; vii. 22. Job xxvii. 3. Is. ii. 22), whence, in a gross anthropomorphism, this member of the human frame is ascribed to God (Exod. xv. 8. 2 Samuel xxii. 9, 16). To such an extent was it required that priests should be unblemished, that one who had a flat nose was thereby disqualified (Leviticus xxi. 18). Cutting off the nose and the ears was a barbarous punishment inflicted on captives by the Chaldeans (Ezek. xxiii. 25). Prisoners taken in war were also led by a chain fastened to the nose, after the manner practised with untamed animals; and hence 'to put a hook in the nose,' is to subdue and hold in subjection (2 Kings xix. 28, 35. Is. xxxvii. 29). The Persians in their fire-worship held vine branches to their nose, kissed them, and moved them up and down, with a view, it is thought, of driving evil spirits away. Comp. Ezek. viii. 17.

Nose-rings were worn by the Hebrew women, to whom, indeed, they were not confined (Job xlii. 11). These ornaments seem to have given our translators some trouble. The Hebrew name for a nose-ring, *nehsem*, Syr. *semamo*, they render in Gen. xxiv. 24, 'ear-ring,' and in the margin, 'jewel for the forehead,' with we know not what meaning. The ear-ring, however, was a different ornament (Ezek. xvi. 12; see, however, Exodus xxxii. 2, 3). The nose-ring was put on Rebekah's face (the Samaritan copy of the Pentateuch adds the words, 'and put it on her face,' comp. 47) by Abraham's servant in betrothing her to Isaac (Gen. xxiv. 22, 47), was worn by the Ishmaelite warriors (Judg. viii. 24, 26), was among the presents made to Job (xlii. 11), and is mentioned as, when 'in a swine's snout,' a token of incongruity (Prov. xi. 22); also as an elegant ornament (xxv. 12. Ezek. xvi. 12. Hos. ii. 13. Is. iii. 21), and an article in a woman's valuables (Gen. xxxv. 4). See *RING*.

NOTABLE (*L.*), that which is worthy of
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note or being marked, that which attracts attention, is in the Hebrew represented by a word denoting 'sight' (Dan. iv. 11); hence in Daniel viii. 5, 'a notable horn' is in the original, 'a horn of sight' (marg.)

NUMBER (L. *numerus*) stands for the Hebrew *manah*, with the idea of dividing a whole into its parts, thence of what is separate and individual, and so to count, that is to go over, or add up, several individual objects (comp. Numb. xxiii. 10. Is. lxx. 12. Gen. xiii. 18). Hence numbers are a succession of such objects, and addition is the original process of numbering; as into addition the other processes can still be resolved. With the science of numbers the Hebrews were not acquainted; and yet, considering the manifold relations of trade, commerce, civil and religious life, in which numbering was required among them, they must have had no small practical acquaintance with the subject. That they possessed skill in the management of large compound numbers, appears from the computations presented of the souls that formed the several tribes (Numb. iii. 22, seq. Exod. xvi. 16). From Exod. xxx. 12, compared with Numb. xxxi. 50, it is seen that when the children of Israel were numbered, an offering from each was required, on pain of their being visited by a plague. The Cabbalists declare that 'Satan has power over every thing that is numbered.' Hence it has been inferred that numbering the people lay under the ban of a primordial disapproval or prohibition. But this cannot be maintained in face of the fact that requirements of the Mosaic law involved such an undertaking (Exod. xii. 3, seq.; xvi. 16. Numb. i. 2, seq.). In allusion probably to the idea just stated, Satan is in 1 Chron. xxi. 1, represented as prompting David to that numbering of the people which brought on him the Divine displeasure; but in 1 Sam. xxiv. 1, the impulse is ascribed to Jehovah himself, as a consequence of God's anger being kindled against Israel. This representation itself may be only a Hebrew manner of describing some improper feeling or act on the part of David (Is. xlv. 7. Amos iii. 6); and from the tenor of Joab's expostulation, as well as from the reason assigned by David, it clearly appears that the monarch was influenced by unworthy motives, which may have had the effect of preventing him from complying with the requirement of the law, as before stated.

Ciphers may have been used by the ancient Hebrews, since, according to Gesenius (*Geschichte der H. Spr.*, 178), a system of ciphers appears on the Phœnician coins and Palmyrene inscriptions, which may in India have had an origin common with that of our (as we term them) Arabic numerals. On the Maccabean coins, however, letters hold the place of numerical figures; so that they

were certainly in use after the exile, and may have been before. At some time, we know not when, these, whether ciphers or letters, were converted into words—adjectives of number. The employment of their letters gave the Hebrews two-and-twenty numerical tokens. A decimal mode of counting is suggested by the number of the fingers and toes; but whether such was the method practised by the Israelites we are unable to say. Indeed, the subject is among the darkest in Hebrew antiquities. On the assumption, however, that ciphers (perhaps sometimes in an abbreviated form) and the letters of the alphabet were used, difficulties connected with numbers in the Bible have been in part explained, or at least traced to their probable origin; yet not without leaving, in the very large numbers sometimes mentioned, points which still need illustration. We give one or two instances, which are best explained under the idea that ciphers were employed by the writers. According to the Hebrew in 1 Sam. vi. 19, there died 50,070 Philistines, which the Syriac version reduces to 5070. In 1 Kings iv. 26, we read that Solomon had 40,000 stalls of horses; but in the parallel passage, 2 Chron. ix. 25, only 4000. From 2 Sam. x. 18, we learn that David destroyed 700 chariots of the Ammonites; a number which, in 1 Chron. xix. 18, has risen to 7000. In the last passage, the English translators have attempted to remove the difficulty by the aid of italics; wholly in vain. In these cases every one can see, from the example of our English numbers, how easily 700 might, by a mistake of the copyist, be written 7000. Other instances are explained more easily, on the supposition that letters were employed; the rather because several letters of the Hebrew alphabet resemble each other. In 2 Sam. xxiv. 13, the famine under David lasted seven years; but according to the Seventy and 1 Chron. xxi. 12, only three; the letters denoting seven and three may easily be taken the one for the other. According to 2 Chron. xxi. 20; xxii. 2, Jehoram died when he was forty years of age, leaving a son aged forty-two; but in 2 Kings viii. 26, this son, Ahaziah, was twenty-two. The extraordinarily large numbers, which sometimes exceed all probability, Gesenius ascribes to the tendency in oriental history to hyperbole. One or two instances of the kind we give from Winer. 'The number of 600,000 male Israelites that quitted Rameses (Exod. xii. 37), is in xxxviii. 26 (comp. xxx. 12), fixed at 603,550. Adding to these wives and children, 70 persons must in 430 years have grown into nearly 2,000,000. How large must we suppose the land of Goshen to have been in order to support this mass of human beings, who in part lived as wandering Arabs. The second number would make the whole population nearly three millions.

And how could these have found space and nourishment in the rocky valleys of Arabia Petraea, and conjointly with other tribes, who had there their home? At a later period, in the time of David, there were in Israel and Judah 1,300,000 'valiant men that drew the sword' (2 Sam. xxiv. 9). That would make the population of Palestine amount to 5,000,000. Accordingly, 100,000 must have lived on every square mile, which no one will consider likely. And how could Judah alone have numbered 500,000 fighting men, that is, at the least, 1,500,000 souls? According to 2 Chron. xvii. 14, *seq.*, Jehoshaphat, king of Judah, had an army of 1,160,000 men. These last numbers appear exaggerated, but we must bear in mind that oriental armies are a sort of *levy en masse*—the whole male population under arms, rather than a comparatively small band of well-disciplined regular soldiers.

In regard to the number of Israelites that left Egypt, the first question to be determined is the time during which they were in that land. Two periods are ordinarily given—namely, 430 years and 215. In order to procure the latter, the former is supposed to comprise, with the time spent by the descendants of Jacob in Egypt, that which was previously passed in Canaan by Abraham, after the Divine prediction. This supposition by no means corresponds with the language of Scripture, which clearly declares that (not Abraham, but) the seed of Abraham: 'Thy seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them, four hundred years' (Gen. xv. 13). This declaration is immediately afterwards confirmed by the statement, that in the fourth generation they shall come hither again (16.) The term 'generation,' which is obviously to be explained by the previous words as comprising a century, has, with an absurd reference to modern notions, been made to indicate only thirty years, or, at any rate, four lives, of which two were incomplete. Comp. Deut. i. 35; ii. 14. Job xlii. 16. The round numbers, 400 years and fourth generation, are, in Exod. xii. 40, given with exactness; thus—'the sojourning of the people of Israel who dwelt in Egypt 430 years.' A similar testimony is borne in Acts vii. 6, by Stephen. These clear statements, however, are darkened by an addition made in the Greek of the Septuagint, where, after the words (Exod. xii. 40), 'in Egypt,' we read 'and in Canaan.' The addition is found also in Josephus (Antiq. ii. 15, 2), and in the Samaritan text of the Pentateuch. Misled by this text, Paul, in Gal. iii. 17, makes use of the number 430 to define the time between the promise to Abraham and the giving of the law. This alteration Bunsen (*Stelle Egyptens*, i. 216), who prefers the reading of the original Hebrew, correctly describes as a

learned expedient to meet a chronological difficulty. Compare Ewald's Israel, i. 455. The question then recurs, did 430 years afford a sufficient time for such an increase of the Israelites as the sacred text implies? Let it be observed, that though the Israelites were in a foreign land, they were well received, and for a long period employed partly in agriculture, partly in pasturage, and were in most favourable circumstances for enjoyment and growth. During the lifetime of Joseph and the next generation (Exod. i. 6), they are expressly recorded to have 'increased abundantly.' And this augmentation of their numbers was made the pretext for the measures taken to oppress them (7, *seq.*). These steps, however, were only in part effectual, for still the people 'multiplied and waxed very mighty' (20). In such a land as that of Goshen, and with a range over other parts of the country, the Israelites, with whom the reproductive principle has always been of extraordinary power, were not less likely to double their numbers in five-and-twenty years than any other body of human beings known in history. Of the house of Jacob seventy persons (males, save one or two) went down into Egypt (Gen. xli. 27), with others, comprising generally Jacob, 'his sons and his sons' sons, and his daughters and his sons' daughters, and all his seed' (7). The seventy were male heads of families (Ewald, i. 466). These with their wives make 140. But they had children. If we reckon only two (12, comp. xvi. 9, 21) to each family, we have then 140 grown persons and 280 children, in all 420 persons. This number, doubling itself in every five-and-twenty years, would in 300 years amount to above four millions six hundred thousand persons. If we omit the children from our reckoning, then seventy males and seventy females, or 140 persons, would, at the same rate of increase, come in 430 years to more than eighteen millions of souls. We do not affirm that such was the Hebrew population; but we are justified in declaring that the increase alleged in the Scriptures is within the limits of possibility.

Norton endeavours, from considerations of a general nature, to maintain the shorter period of 215 years, notwithstanding the express and unmistakable language of Scripture. The value of those considerations may be estimated by the fact, that, instead of drawing his media of proof from primeval times, he refers to 'changes that have taken place since the commencement of the fifteenth century of our era' ('Genuineness of the Gospels,' ii., Notes, cx.). In a primitive race and a new country, the generative faculty must have acted with a potency to which no parallel can be found in modern days, while a prevalent longevity would of itself go far to augment the population.

Many things also conspire to show that

Egypt was densely peopled in the earlier periods of its history. A teeming population was encouraged not only by the climate, but the ease with which, on so prolific a soil, the necessities of life were procured. Norton, indeed, objects that Goshen was not large enough to contain the alleged population. But what was there to restrain the Hebrews within any strict or narrow limits? They long lived on terms of amity with the Egyptians, with whom they obviously mingled. And Joseph's elevation and celebrity made the whole nation popular and influential. On the East, those who were more inclined to a nomad life ranged freely abroad, pasturing their flocks. On the West, others passed over into the Delta, and gave themselves to the more stationary pursuits of agriculture. Consult Lengerke, *Kanaan*, pp. 370 and 427, where the reader may find that learned writer's opinion, that on the Sinaitic peninsula the Hebrews were partly supplied with sustenance by the ordinary operations of trade. He also remarks, 'The wanderings of the Israelites have been well compared with the march of Asiatic armies, for instance the Persians under Xerxes, in which similar difficulties occur when you reflect how the latter, on a small space, could find sustenance for many months.' Lengerke also and Ewald (*Geschichte des Volkes Israel*), two persons whose opinions are not of a character to induce them to show favour to the scriptural narrative, give their judgment in favour of the longer period of 430 years (L. 368; E. i. 434). The former, admitting the existence of difficulty in regard to the period, remarks, 'The number 430 is in accordance with 1 Kings vi. 1, and the Egyptian Chronology of Manetho; and if the date may be carried back to the time when Joseph was sold into Egypt, there is no reason to doubt that a period of 400 years has historical recollections on which to rest' (368). The latter speaks thus: 'That Israel remained 430 years in Egypt (Exod. xii. 40), is the ancient testimony of the original documents.' On the whole of this point these words of Ewald have an important bearing:—'But here arises a difficulty in treating of the narratives respecting the sojourning of Israel in the wilderness during that long period. We know, according to the original sources of information, the exact number of the tribes in the time of Moses. In Numb. i. *seq.* is there given a census of the people as it was taken at Sinai, from which it appears, that of men capable of bearing arms from twenty years old and upwards, the Levites being excepted, there were 603,550. In Numb. xxvi. is another estimate given, relating to the last days of Moses' life, after the people had endured the privations of the desert. The number of the warriors is not much lessened, being now 601,730. The people, in consequence,

must have been two millions strong. But all modern travellers, from the expedition of Bonaparte to Rüppel, De la Borde, and Robinson, state, in part from accurate calculations, that at present the peninsula of Sinai has not more than 6000 inhabitants, and are of opinion that, considering its unproductiveness, it could not support a greater number. How, then, could so many Israelites for so many years have supported themselves there? and that, too, while in the south Midianites, and in the north Amalekites, dwelt in the country at large. If you attempt to remove this difficulty by supposing that the documents refer to these early times the numbers of a later period, you do the book an injury. It is true that the historical particulars of the book are not to be rigidly followed. Yet a comparison of the numbers as given at different times and under different circumstances, shows that they must rest on old historical facts: the leaders named as presiding over each tribe are historical. It is equally indubitable that the writer had before him ancient registers, which he employed in performing his task. We cannot, moreover, deny that the peninsula was then able to support more human beings than at present. The land is now abandoned; you are unable to infer from what it now does, what it did of old for the support of human life. The degeneracy of its inhabitants may have allowed the worse features of nature to gain the upper hand, which in their turn would act detrimentally on the character of the population, and so cause its gradual reduction, and prevent the return of an original fertility' (ii. 201).

Indeed, Lepsius, in his recent 'Tour to the Peninsula of Sinai' (1846), giving of other parts a less unfavourable opinion, speaks in glowing terms of the vegetable treasures of Wady Feiran, at the base of Mount Jerbal, which in his opinion is the true Sinai. We subjoin the substance of his statement:—'When we had got to the end of Wady es-Sheikh, the lowly herbage and tufts of grass were succeeded by tall shrubs of tamarisk, with which the valley was filled from one end to another. It was quite a new sight to us to ride along a path which wound through green and fresh bushes without thorns. There had once been here an elevated basin containing water, a lake which had not then found an outlet. Farther on the tamarisks grew into a thick wood, the luxuriant branches of which we were frequently obliged to bend back, in order to clear a passage through it. The surface was verdant with a great variety of grasses and vegetable productions. Some of the stems of the tamarisks were from two and a half to three feet in diameter. Where these did not grow, a thick palm-forest commenced, which soon overspread the whole valley with its luxuriant foliage. All of a sudden the

ground became wet and black, and a clear little brook rippled from under the bushes, and gashed bright and sparkling down, watering the whole valley, which was covered with a net-work of turf, moss, and reeds; under the palms, tamarisks, a kind of acacia, and several other trees. The edge of the brook was carpeted with pretty blue flowers, very like our *forget-me-not*, and delicate slender clusters of pink and white blossoms, looking like wool. The bushes were full of singing birds. I observed walls and ditches with gardens inside them, in which excellent wheat was growing. Tobacco also was planted, and many other herbs employed for medicinal and culinary purposes. I was informed that even grapes are grown there. On the edges of the valley and the little side valleys were inhabited huts. Men also we met in pretty considerable numbers. Flocks of goat and sheep were lying in the brook, under the shade of the trees, and children were playing in the water. On a peak at a distance we descried the ruins of a convent, and at its foot a deserted village. From a hillock we could see along the valley before and behind, over a green carpet of thick palm-tops, between which peeped out the walls of orchards and corn-fields. We soon came to the ruins of the old convent of Feiran, the most ancient in the peninsula, mentioned in the fourth century as a bishop's residence. To the left lay the ruins of an ancient church; on the right was the old town of Feiran, containing about one hundred stone houses, now used by the Arabs for drying their grain.'

We leave the statement unfinished because we have adduced enough to show that the peninsula is not a continued and unbroken waste. Indeed, in its numerous valleys vegetation is still found, and its quails are almost literally without number. In these vales the Israelites would of course be distributed, and there they would find food for man and beast. In our opinion, however, the difficulty has been magnified by an erroneous principle of interpretation. Had the Scriptures intimated that Moses and his people were left to their own resources, and the ordinary supplies of the soil and of commerce, the anxiety felt on the point would have been just and natural. The aid of miracle is, however, expressly alleged—a cause which, with those who admit its reality, is perfectly competent to supply deficiencies and sustain the Hebrew nation till, under the discipline of seclusion, it should have given birth to a new race, less unfit for accomplishing the high and benign purposes of God.

In reference to the population which Palestine could in the days of its prosperity support, we must direct the reader to the remarks already made (see CANAAN, LAND, &c.), while we are not prepared to deny that

the large numbers found in connection with this subject as well as others, may justify a doubt whether we have them now as they were originally written.

Some numbers in the Bible seem to have been of so much importance, that they have gained the name of sacred. Of these, seven is the most noticeable, as it is found in every part of the volume, to which indeed its influence is by no means limited; for as its prevalence and power depended on the heavenly bodies, for instance, 'the seven planets' (including the sun and moon), and the revolution of the moon in rather more than four times seven weeks, so were they recognized in most parts of the civilized world (Gen. vii. 2; viii. 10; xxix. 27. 1 Sam. x. 8. Ezek. xxxix. 12. Dan. ix. 24. Matt. xv. 84, seq. Acts vi. 8. Apoc. i. 4; viii. 2, 6). As a multiple of seven, seventy occurs frequently in the sacred writings. To the later philosophising Jews, seven was full of import and mystery. This number also entered intimately into the speculations of the Pythagoreans. Seven consists of two factors, three and four. The former has been termed 'the divine number.' Speculations connected with it are found in most nations, for to a mind endeavouring to penetrate the mystery of creation and life, an active or begetting, and a passive or bearing power, with the consequent offspring, appeared at once an obvious fact and a satisfactory solution. The occurrence of three in the Hebrew writings, as might be expected from the unspeculative character of the people, is not connected with transcendental theories. Comp. Gen. xviii. 2; xlii. 17. Exod. x. 22. Josh. ii. 16. Judg. xiv. 14. Eccl. iv. 12. 2 Sam. xxiv. 12. Ezek. xxi. 14. Jonah ii. 1. Matt. xxvii. 40. Acts x. 16. These writings, as consecrated to a strict monotheism, are free from such an influence of three, as, prevailing among the heathen, tended to spread three, and as three, so several multiples of three—in other words, innumerable divinities through the world; nor is it till the simple elements of the Mosaic system had been corrupted by philosophical speculations, that notions of the kind found expression in Hebrew letters. The very essence of God, however, who is consummate perfection, includes in itself three relations—the present, the past, and the future. This quality has been found in the import of the name Jehovah, and is described in the epithets found in Rev. i. 4, 'who is, and who was, and who is to come.' Comp. Exod. iii. 14. Numb. vi. 24, seq. Is. vi. 3. Ps. lv. 17. Four has also a symbolical meaning among most ancient nations. This may be seen in the prevalent notions of 'the four elements,' 'four points,' and 'four quarters of the world;' and is connected in its origin with prevalent, and, so to say, natural, divisions of time, as morning, noon, evening, midnight: the year also divides itself into

four seasons. In the Hebrew writings, accordingly, we find 'the four corners of the land' (Ezek. vii. 2), and 'the four winds of heaven' (Zech. ii. 6). See also Ezek. i. 5, 6. The name Jehovah, which in Hebrew consists of four letters, and which, being the specific Hebrew appellation of God, was accounted holy and only to be used by his priests in the temple service, was in degenerate times made the subject of speculation, and alluded to with awe under the title of 'the name of four,' in Greek, the *tetragrammaton*. Ten, moreover, as the concluding number in the decimal series, was anciently a distinguished number, whose presence and influence may be extensively traced. Hence tithes or tenths are of almost universal prevalence. Lightfoot observes—'In the number ten the Jewish people much rejoiced, both in sacred and in civil concerns.' Accordingly we find the Decalogue, the ten words or Commandments, which lay at the basis of the Mosaic religion. Next, however, to the number seven, forty, or ten times four, is most frequently found in the Bible. Moses was forty days and forty nights with Jehovah in the mount (Exod. xxxiv. 28). The rain that brought the flood lasted the same time (Gen. vii. 4); and for forty days the flood itself was upon the earth (18). Comp. viii. 6; xxv. 20; xxvi. 34; xxxii. 15. Exod. xvi. 35. Josh. xiv. 7. Judg. iii. 11. 1 Sam. iv. 18. 2 Sam. v. 4. Matt. iv. 2. Acts i. 3. We must, however, distinguish in these numbers between what is the product of speculation and mythology, and what ensues from natural phenomena and historical facts. The former may so shape and colour narratives as to destroy their reliability. The latter, operating on the mind, and through it on events, rather than immediately on records, leaves history untainted. Nor are we in any case to assume the operation of the former, without sufficient evidence of its actual existence in the particular nation and the period of its history of which we speak. No more does the mere recurrence of a number prove that the number itself had any influence in giving their shape to alleged events with which it is connected. That recurrence may be purely accidental, or it may result from the operation of causes wholly distinct and remote from any perverting effect on the record. The time that Moses was in the mount, and that which Jesus passed in the wilderness, was alike forty days. This relation of identity may exist apart from any other; as much as two men may bear the same name, and be no further related than in their having a common nature and a common country.

The number of the beast in Rev. xiii. 18, which has occasioned so much trouble and so many explanations, may probably be *Lateinos*, or Roman, thus expressed in Greek letters, with their numeric equivalents:

A	=	30
A	=	1
T	=	300
E	=	5
I	=	10
N	=	50
O	=	70
Σ	=	200

666

The writer has here recourse to the Cabalistic arts prevalent in his day, apparently with a view to escape persecution from imperial Rome. He furnishes, however, some aid towards solving the riddle, by saying that it is the number or name of a man, not a beast. He also refers to the art whence the explanation is to come, by the words, 'Here is wisdom,' that is, a Cabalistic secret.

'Benary (Professor Benary, of Berlin) remarks, that in the Talmud and other Rabbinical writings the name of Nero, in the form of נֶרֹוֹן, often occurs. This amounts numerically to the number of the beast; q. d. $50 + 200 + 6 + 50$, and $100 + 60 + 200$, added together, equal 666. Nor is this all. There was another method of writing and pronouncing the name of Nero, approaching nearer to the Roman method. This was נֶרֹוֹן קֶסֶר, *Nero Caesar*, which amounts numerically to just 616, and thus gives us a good ground of the diverse reading which Irenæus found in some Codices. This is surely a remarkable coincidence. The same name, pronounced after the Greek and Hebrew analogy, equals numerically the sum of 666; but spoken in the Latin way, it amounts to 616, which is the rival reading' (Stuart's 'Commentary on the Apocalypse,' Vol. ii., Excursus iv. 457).

NUTS are found among the present of the fruits of the land, Palestine, which Jacob bade his sons take down to Joseph. Nuts, therefore, must have been indigenous to the country, and doubtless among its best productions. This is true of the fruit of the pistachio-nut tree, for which Syria was of old celebrated, and which is most probably what is here intended. The pistachio (*pistachia vera*) grows wild in Palestine, and produces kernels or nuts which have a delicate flavour, and are eaten both cooked and uncooked. The word in Gen. xliii. 11, rendered nuts, is *botneem*, which, stripped of its plural form, recalls the modern Arabic *butm*, which is applied to the *pistacia terebinthus* of Linnaeus.

Another term, *egohz*, translated 'nut' in Cant. iii. 11, represents the walnut, both tree and fruit, which are known to grow in Palestine.

NYMPHAS (G.), a Christian of Laodicea, whose zeal made him open his house for the purposes of Christian worship and instruction. He appears in the Greek Calendar as a Saint (Coloss. iv. 15).

O.

OAK (Ger. *eiche*) is the representative of several forms of a word, *alah*, from a root denoting 'power,' which seem in general to signify trees distinguished for their size and strength, and comprising species of the oak and terebinth. The former tree is specifically called *alohn*; hence the place where Deborah, Rebekah's nurse, was buried beneath Bethel, under an oak, was called *Allon-bachuth*, 'the oak of weeping' (Gen. xxxv. 8). Bashan was celebrated for its oak-forests (Isaiah ii. 13. Ezek. xxvii. 6. Zech. xi. 2), which in other parts also grew on hills (Hos. iv. 13). Strength is mentioned as a quality of the oak (Amos ii. 9), which must be understood relatively; for in Syria, oaks, which are not very common, do not reach the large proportions which Englishmen are accustomed to connect with the name. Five or six species of the oak are, however, found in Palestine, chiefly on high lands, to which they impart an appearance of dignity.

Another term, *chlah*, found in the English in 1 Sam. xvii. 2, 19; xxi. 9, rendered (Gen. xxv. 4. Judg. vi. 11) 'oak,' appears to be the terebinth tree, or butm of the Arabs, found by Robinson ('Researches,' i. 307) on the western side of the mountains of Judah, also in a broad valley in Southern Palestine. He describes it as 'an immense butm tree (*pistacia terebinthus*), the largest we saw any where in Palestine, spreading its boughs far and wide like a noble oak. This species is without doubt the terebinth of the Old Testament.' The butm is not an evergreen. Its small-feathered, lancet-shaped leaves fall in the autumn and are renewed in the spring. The flowers are small, and are followed by small oval berries, hanging in clusters from two to five inches long, resembling much the clusters of the vine when the grapes are just set. In Palestine the tree, when on the mountains, rises to the height of more than twenty feet. In the plains it is very much larger. The tree is long-lived.

OBADIAH (H. *servant of Jehovah*) is a name borne by three influential persons in the Old Testament, one or other of whom has been identified with the person whose name stands among the twelve minor prophets as the author of a short 'vision' (i. 1). But these three (1 Kings xviii. 8, seq. 2 Chron. xvii. 7; xxxiv. 12) lived before the writer of these one-and-twenty verses could have composed his piece. He therefore belongs to that class of scriptural characters of whose life history we have left us nothing but a name.

The vision treats of the unbrotherly (10) conduct of Edom (Esau) in its hostility to the Jews (Jacob), especially as evinced towards the latter at the time when they were going

into exile at Babylon (11), immediately after which the Edomites plundered Jerusalem. In punishment of these misdeeds, the writer announces that heavy calamities shall fall on their country, while Israel shall possess its land in continued prosperity.

Some parts of this prophecy are found in Jeremiah xlix.; namely, Obad. 1—4, Jer. 14—16. Obad. 5, 6, Jer. 9, 10. Obad. 8, Jer. 7. Hence arises a question whether Obadiah borrowed from Jeremiah, Jeremiah borrowed from Obadiah, or both borrowed from a common source. The latter is a mere supposition, and is opposed by the fact that Obadiah's prophecy is a well-ordered and connected whole. This fact, with other verbal considerations, have weighed with critics, so that the preponderance of their testimony is in favour of the originality of Obadiah. If this conclusion is correct, another seems to follow, namely, that 'The Book of the Prophet Jeremiah,' if not written, received additions after the captivity; for to us it is evident (10—14, 20) that Obadiah's vision is posterior to that event. See JEREMIAH.

OBLATION (L.). See OFFERINGS.

OFFENCE (L. *offendo*, 'I strike against') is the rendering, in 1 Sam. xxv. 35, and Is. viii. 14, of the Hebrew *nichshal*, which, from a root signifying 'to fall,' or 'cause to fall,' is in Lev. xix. 14. Jerem. vi. 21, translated 'stumbling-block,' and in Ezekiel xviii. 30, 'ruin.' In the New Testament, we find 'offence' standing (Rom. xiv. 20) for the Greek *proskomma*, which in ix. 32, 33; xiv. 13, 20, is rendered 'stumbling-stone.' Comp. 1 Pet. ii. 8. In Matt. xvi. 23, 'offence' stands for the Greek *skandalon* (Eng. *scandal*), also translated (Rom. xi. 9) 'stumbling-block.' After the same manner, the verb *skandaliso* means, 'to cause or occasion any one to fall' (Matt. v. 29; xi. 6. Mark ix. 42).

OFFERINGS (T. in Hebrew, *corban*, 'gift,' Mark vii. 11). The custom of making offerings to the Divinity as a token of gratitude, and a means of conciliating favour or appeasing wrath, is found not only among all nations of antiquity, but also in less cultivated peoples and tribes of modern days. The Americans present as gifts and offerings to their gods, corn from their fields and animals that they have captured in the chase. They throw into the fire, in honour of the sun, tobacco and other vegetables which they use in its stead. Into the sea also and the rivers they cast things, in order to mark their respect for the divinities of the water. Other oblations are made to 'the Great Spirit.' The Iroquois lay on the roofs of their cabins branches, ears of corn, and animals, as offerings to the sun.

In general, men have offered to their gods those objects which were of highest account among themselves; since in this way they thought they presented what was most acceptable (1 Sam. xv. 15). Hence the offering of material objects exhibits religion on its human side, being an effort made by man rather than a service required of God, the offerings of whose choice are moral and spiritual in their nature, and educational in their design and tendency (Ps. li. 16, 17). In agreement with this, offerings appear to have been made long before they, as a portion of the consuetudinary religion of the Hebrews, were adopted and put under regulations by Moses (Gen. iv. 3, 4); being originally acceptable to God, not because they were ordained by him, but because they betokened sentiments of becoming faith and piety on the part of his worshippers (Hebrews xi. 4); though, in conformity with men's earliest conceptions of Deity, the Almighty is represented as propitiated by presents affording him gratification (Gen. viii. 21; comp. Numb. xv. 3), and as consuming, by specially divine means, sacrifices that were well-pleasing in his sight (Lev. ix. 23, 24. Judg. vi. 21; comp. 1 Kings xviii. 38). As, however, the Hebrews, under God's fostering care, grew out of their material notions, there arose among them men endued with a fuller portion of the Divine Spirit, who taught the utter uselessness of all mere external offerings, and in so doing expressly disallowed the childish notion that God was pleased or benefitted by gifts from his creatures (Ps. l. 8, *seq.* Is. i. 11, *seq.*), demanding, instead of oblations of meat and drink, the sacrifices of a pure, contrite, and obedient soul (16, *seq.*), and so preparing the way for that lofty religion of his Son, in which there is neither priest, altar, nor sacrifice, except such as are purely spiritual in their nature and operation (Heb. x. 1—22. Col. ii. 16. 1 Cor. v. 7).

The relation, then, which Moses bore to the sacrifices was permissive and regulatory. Hence is explained the strong language of disapprobation employed by the prophets against the abused practice of offerings prevalent in their days (Amos v. 21—25. Micah vi. 6—8. Jerem. vii. 21—23), especially the latter passage, in which God declares that he commanded the Israelites not to sacrifice, but to obey. This statement, which has been urged by Norton ('Genuineness of the Gospels,' Additional Notes, 139) against the Mosaic origin of the Pentateuch, may be further expounded in the language of Ephrem the Syrian (ii. 114):—'The prophet admonishes the Hebrews that it is not in the sacrifices, but in the divine law, that they will find the sure means of salvation; for that law God himself wrote with his finger on tables of stone, and consigned it to the custody of the chil-

dren of Israel. But the other precepts, such as the rites of priests and sacrifices, have little value in the eyes of God. Consequently, he did not place them at the head of his law at the exodus from Egypt. At a later period, Moses, by command of God, prescribed these ordinances on account of the weakness of his people and of the hardness of their heart, lest they should despise a naked religion, and attach themselves to false gods, whose worship they saw embellished with splendid pomps and ceremonies.'

Offerings being received by Moses into his system, were modified and ordered in such a manner as to create essential distinctions between them as practised by the Hebrews and as observed by idolaters, while also they were carefully made subservient to the great ends of the Mosaic economy. The problem which Moses had to solve involved the determination of what was the best practicable constitution for his people in their actual condition. In consequence, he was often obliged to make his ideal subject to modification from realities whose existence he could not disown, greatly though he may have deplored their character. Much, therefore, of what stands as part of his code of laws, he rather received than enjoined; and when, in connection with them, express injunctions are found, these injunctions are to be considered as the legislator's means for adapting to his polity prescriptive and hereditary usages which he could not uproot, or which, on the whole, he thought not unsuited to the high purposes that he had in view as his ultimate aim.

The objects to be offered in the Mosaic religion were in general such as the country produced and usage had established. Of whatever sort, they were required to be the best of their kind, pure, clean, and faultless (Lev. xxii. 20. Numb. xix. 2. Comp. Heb. ix. 14. 1 Pet. i. 19. 2 Pet. iii. 14). Animals under eight days old were not to be offered (Lev. xxii. 27). Sheep, goats, and calves sacrificed, were generally a year old (Lev. ix. 3; xii. 6; xiv. 10). In peace-offerings, male or female quadrupeds might be presented (Lev. iii. 1); in sin-offerings, a female was enjoined (iv. 28, 32; v. 6); in burnt-offerings, males were required (i. 3). Some latitude of choice as to kind was also permitted; thus a burnt-offering might be from the herd or the flock (i. 3); for sin-offerings, bullocks (iv. 3) or goats (ix. 15) were slain. That animals were slaughtered in sacrifice under the Mosaic laws is certain, though some benevolent persons, a kind of Christian Pythagoreans, have, under the influence of their dislike to the shedding of blood, been led by false notions of the authority of the Mosaic observances, to maintain that the sacrifices spoken of in the Old Testament were not slaughtered animals, but mere

images of bullocks, goats, &c., made of some vegetable paste. Equally unwarranted is the notion that the Hebrews were originally addicted to human sacrifices, which in truth pious men among them regarded with horror (Pa. cvi. 37. Is. lxvi. 8. 2 Kings xvi. 8).

Offerings may be divided into two classes—bloody, or those of the animal kingdom; bloodless, or those of the vegetable world; in the choice of which the legislator may have had reference to the idolatry of Egypt and Canaan, so as to work against error and superstition by exhibiting as slain and destroyed the very objects which others worshipped. This would be rendered the more striking by the mode observed when the offering was made; for he who sacrificed an animal, presented it at the entrance of the sanctuary, placing his hand on its head to indicate his victim and mark his own act in the case. He might slay the victim himself or leave the office to the priests; but the latter received the blood, and sprinkled it over the altar. Some of the best parts were then burnt on the altar, such as the fat of the entrails, the kidneys, with their fat, the liver, and the fat tail of the sheep. The rest of the victim was disposed of according to the particular sacrifice intended in each case, for there were four species of bloody offerings:—I. The whole burnt-offering; II. The sin-offering; III. The trespass-offering; IV. The peace-offering. The whole burnt-offering, holocaust, was, after being cut to pieces, burnt entire on the altar (Lev. i.), except the skin, which belonged to the priests (vii. 8). This was either a public sacrifice, as in the morning and evening oblation, and days of high festival; or a means of private worship, as one of the victims offered on the days of their purification by a Nazarite (Numb. vi. 11), a leper (Lev. xiv.), and an unclean woman (xv.). Burnt-offerings might also be made as free-will gifts by strangers as well as Israelites (Numb. xv. 14). Thus the second temple received these oblations from Ptolemy Euergetes and Augustus. The sin-offering and the trespass-offering resemble each other, and it is not easy to mark precisely their differences (Lev. vi. 1—7; vii. 1—10). The forms for both were the same. The fat parts were burnt, the remainder fell to the priest. In certain cases, the remains of the sin-offering were to be burnt without the camp (iv. 12, 21; xvi. 27). These oblations were not, as were the other sacrifices, accompanied by offerings and libations, and they could be offered in those cases only which the law prescribed. According to the rabbins, the chief differences between the two were these: the sin-offering might be taken from any one of the four animals chiefly used as victims, that is, sheep, goats, oxen, and doves; the trespass-offering must be a sheep or a lamb: the first often formed part of the public worship, the

second was offered only by individuals to expiate certain personal faults specified by law: the former was in certain cases presented by an individual conscious of an involuntary sin; the latter served to ease the conscience of a person who doubted whether he had sinned or not.

Peace-offerings were made in obedience to a vow or voluntarily, sometimes as a token of gratitude; in the last case, a peace-offering was accompanied by a vegetable oblation, and termed a thanksgiving (Lev. vii. 12). Sometimes a peace-offering was commanded by the law, as in the case of the Nazarite (Numb. vi. 14), and the two lambs at the festival of first-fruits (Lev. xxiii. 19). The priests were to eat the flesh in the latter case, while in the sacrifices of individuals they obtained only certain parts of the victim, which they might share with their families; these parts were the breast and the right shoulder, made use of in the ceremony of heaving and waving—'the wave-breast and the heave-shoulder' (Lev. vii. 28, *seq.*). All the rest, except the portions destined for the altar, was used in a social repast, similar to what is found in the writings of Homer (comp. Numb. xxv. 2).

Besides these formal sacrifices, we refer to a symbolical proceeding, in which an animal was killed instead of an unknown manslayer (Deut. xxi. 1—9). Similar in nature was the slaughter of the red heifer (Numb. xix. 1—10), in which, according to Spencer, Moses intended to destroy the veneration manifested towards the cow by the Egyptians. A red heifer may have been required because red, among that superstitious people, was the colour of evil (comp. Is. i. 18).

The second class, meat or vegetable offerings, consisted for the most part of wheat-flour and olive-oil. The offering of the woman accused of faithlessness was of barley. Now the Hebrews offered pure flour, with oil and incense; now cakes of fine flour mingled with oil (Lev. ii. 4). Salt, as a sign of alliance with God, was always required therewith (Numb. xviii. 19), but no leaven nor honey was allowed. The latter was forbidden, probably because of its tendency to ferment, and it was copiously employed by the Sabæans in their sacrifices.

Vegetable or meat-offerings were either public or private. The former, presented in the name of the whole people, were in number three:—I. The first-fruits, offered during the Passover (Lev. xxiii. 10, *seq.*); II. Two wave-loaves, offered at the feast of weeks (17); III. The twelve loaves of shew-bread, renewed every sabbath (Lev. xxiv. 5—9). Private meat-offerings were of four kinds:—I. The sin-offering, indulgently allowed in the case of those who were too poor to purchase even two turtle-doves (Lev. v. 11). II. The offering of jealousy, made by a woman suspected of being unchaste—it was of 'barley-

meal' (Numb. v. 15). With these two there was used neither incense nor oil. III. The priest's offering, made when he first entered on his office, at the times of the morning and evening sacrifice (Lev. vi. 14, *seq.*). According to the rabbins, the high-priest repeated this offering every day. IV. Voluntary offering, or an offering made in obedience to a vow. Of these offerings, a handful was consumed on the altar, the rest fell to the priests; but the offering of the priest belonged exclusively to the altar.

Besides these there were drink-offerings (Gen. xxxv. 14. Exod. xxix. 40). These were of wine (Lev. xxiii. 13), which was poured around the altar, according to Josephus, or into a pipe which led to the altar, according to the rabbins.

Meal-offerings and libations accompanied the burnt-offerings and the peace-offerings, but not those for sin or trespass, except in the case of the leper (Lev. xiv. 21). The quantity of flour, oil, and wine, was proportioned to the importance of the victim (Numb. xv. 1, *seq.*).

Incense also was a species of offering. Incense was offered every day in the temple, on the altar specially appropriated to the purpose (Exod. xxx. 34).

We may also place under the general head of offerings, first-fruits and tithes of all the produce of the land, which was presented at the sanctuary, and became the property of the priests and Levites. Every first-born male child was, moreover, sacred to Jehovah, and was presented at the sanctuary one month after birth. To redeem him there was paid a price which was fixed by the priest, but must not exceed five shekels. The first-born of an unclean animal was to be redeemed or slain, or sold for the advantage of the sanctuary. The first-born of a clean animal was to be used in a peace-offering; if, however, he had any blemish, the proprietor might redeem him (Exod. xiii. 2, 12, 13). Moses refers the consecration to Jehovah of the first-born to the deliverance from Egypt (14); but in Gen. iv. 4, the practice is carried back to Cain. Finally, every thing might, in virtue of a vow, be offered to God. The usage of making vows was much observed in the ancient world. Moses allowed it to remain without giving it peculiar sanctions (Deut. xxiii. 23), while he imposed thereon certain restrictions (Numb. xxx.). Every thing vowed to God might be redeemed (Lev. xxvii.).

The multiplication of offerings, and their debasement by idolatrous practices, were restrained by Moses, when he required that they should be made at the sanctuary—that is, first the tabernacle and then the temple. Death was the penalty for the infraction of this law, which also tended, in its working, to preserve the unity of the nation (Lev. i. 3; iii. 2; xvii. 4, *seq.* Deut. xii. 5, *seq.*;

comp. 1 Kings xii. 27). The law was sometimes broken (1 Kings iii. 2, 3. 1 Sam. vii. 17. Judg. ii. 5; vi. 26).

The number of victims was on some occasions very great. At the dedication of his temple, Solomon sacrificed 22,000 oxen and 120,000 sheep (2 Chron. vii. 5). In the days of Josephus (Jew. War. vi. 9, 3), 265,500 lambs were offered at the Passover. See ATONEMENT.

It was a very ancient custom to divide in two animals offered in sacrifice. Abraham observed it (Gen. xv. 10). Cyril derives the observance from the Chaldees. Some find an indication of the usage in the Hebrew *berith*, 'a covenant,' as denoting in its root division or severance. The practice seems to have been that those who formed the engagement passed between the two parts of the sundered bodies, indicating thereby that he who was faithless to the covenant was, after the same manner, to be cut in two.

'Drink-offerings of blood,' in Ps. xvi. 4, has reference to the custom of several ancient nations of drinking wine offered to the gods mixed with blood, especially when desirous of binding themselves to any fearful undertaking. A beverage of the kind was among the Romans termed *vinum assratum*, from *assir*, which, in the Oscar tongue, signified 'blood.' Comp. Sallust. Cat., 22. Zech. ix. 7. Lev. iii. 17; xvii. 10.

In 2 Tim. iv. 6, Paul saying, 'I am now ready to be offered,' alludes to the custom found in most ancient nations of pouring oil or wine on the head of a victim, just previous to its receiving the fatal blow. Literally Paul says, 'I am a libation'; in other words, 'the sacrificial wine is now being poured on my head, and I am about to be slain as an offering.'

Among the heathen, as well as the Jews, it was usual in many offerings for only a part of the victim to be burnt on the altar; the remainder was ordinarily consumed with friends. This led to an abuse in the primitive church. Many Christians, newly converted, believing that an idol was nothing, and that the distinction between clean and unclean had ceased, ate what was set before them, without inquiring whether or not it had been offered to some pagan divinity. The same was their disregard in meat purchased at the shambles. Other recent converts held it improper to eat anything offered to idols, as if such an act were a recognition of their godhead. The apostle Paul gave it as his opinion that a Christian was free in this respect to eat of any wholesome food (1 Cor. x. 25, *seq.*). Yet he desired that the law of love should be observed, which requires us to abstain from any step which would grieve or mislead a weaker brother (viii. 4, *seq.*). A study of the language and feelings found in Scripture on this point will show that the writings in which they are

recorded must have been composed at the very time that Christianity was producing its first great changes in the midst of a society which hitherto had been Jewish or heathen (comp. Acts xv. 29).

An unavowed reference to the feasts which in all nations followed the 'slaughter' of victims offered in sacrifice, seems to be found in James v. 5; the rather because the allusion there made to sensual excesses corresponds to the license that often prevailed on such occasions in connection with pagan rites.

OFFSCOURING is an appropriate rendering of a term used, in 1 Cor. iv. 13, by Paul to denote the contempt and ill-treatment which he and his associates experienced from the world.

The word, in the previous member, namely 'filth,' stands for a Greek term, *perikatharmata*, which shows that the writer referred to a custom prevalent among the ancient Greeks, by which, when they wished to free a city from the wrath of the gods inflicted for some sin, they took a person from the lowest rank, dressed him in splendid raiment, and sometimes made him an object of special reverence, but at last offered him on the public altar, and cast his ashes into the sea. Paul compares himself and the other apostles (9) with victims of the kind, since they, in publishing the gospel, exposed themselves to ignominy and death. Comp. Phil. ii. 17.

OIL (Ger. *oel*) stands in Numb. xviii. 12, &c., for *yitshahr*, from a root signifying 'to shine' (comp. Ps. civ. 15); also in Gen. xviii. 18, for another word, *shehmen*, denoting 'fat' (Numb. xiii. 20). The former may have meant vegetable, the latter animal, oil. Accordingly, the former is found constantly connected with other products of the vegetable kingdom, e. g. 'corn, wine, and oil' (2 Chron. xxxi. 5); and in 2 Kings xviii. 32, the words 'a land of oil olive' would be more strictly rendered 'a land of olives for oil.' Oil was abundantly produced in Palestine, and was an article of commerce (Ezek. xxvii. 17, Luke xvi. 6. 1 Kings v. 11). It was burnt in lamps (Matt. xxv. 3, 4), and employed as we use butter (Ezek. xvi. 13), also in meat-offerings (Exod. xxix. 2, 23); mixed with aromatics, it formed an ointment or unguent used in consecration (Gen. xxviii. 18; xxxv. 14) in the tabernacle (Exod. xxx. 24, seq.), and at the initiation of priests, prophets, and kings (Exod. xxix. 7. 1 Sam. ix. 16; xvi. 1. 1 Kings i. 34); on joyful occasions, as at feasts (2 Sam. xiv. 2. Ps. xlv. 7. Matt. xxvi. 7. Luke vii. 46). Oil was also used as a remedy for internal and external disorders (Is. i. 6. Luke x. 34. Mark vi. 13).

In James v. 14, the elders are to anoint a sick man with oil. Niebuhr states that oil is held to strengthen the body by the Southern Arabs. On the authority of Forskal, it appears that Jews and Mohammedans still

anoint the sick with oil. These facts may serve to show an influence exerted by current opinions on injunctions found in the New Testament, which accordingly has many things of a temporary nature that have long since passed into disuse.

Oil is an image of prosperity and enjoyment (Deut. xxxiii. 24. Job xxix. 6. Ps. xxiii. 5. Joel ii. 19). In extreme cases, baths of oil were employed (Joseph. Antiq. xvii. 6, 5). These facts combine to show of what value oil was to the Israelites, and with what propriety it entered into the promises of good made to them on condition of obedience.

OLIVE TREE, THE, an evergreen, from twenty to thirty feet high, with thick, lanceolate leaves, was, among the vegetable treasures of the Holy Land, an object of special attention (1 Chron. xxvii. 28), being cultivated in gardens or orchards, especially on hills, as it loves a dry sandy soil.

The olive tree was so highly valued by the Israelites, that it was planted in the outer court of the second temple (Ps. xcii. 13, seq.), and became an image of felicity (Ps. lii. 8). Its branches spread out and were covered with leaves of a bright green (Hos. xiv. 7), which, being perennial, was characteristic of the tree (Jer. xi. 16). Olive plants were distinguished for beauty (Psalm cxxviii. 3). Both the flowers (Job xv. 13) and the fruit (Deut. xxviii. 40) were sometimes cast before the time (comp. Ps. cxxix. 6). The oil was of a gold colour (Zech. iv. 12). After the fruit had been gathered, gleaning, as in the case of corn and grapes, was permitted (Is. xxiv. 13). While yet not ripe, the olives, in order to be pressed for their oil, were beaten from the trees; what were not obtained at the first gathering were to be left for the poor (Deut. xxiv. 20), which were shaken down (Is. xvii. 6; xxiv. 13). The oil was trodden out in presses (Micah vi. 15) or procured by beating the fruit in mortars, which process yielded the purest oil (Exod. xxvii. 20; xxix. 40). Olive oil was with the Hebrews a staple article of commerce (Ezek. xxvii. 17), and was itself a treasure (Prov. xxi. 20). Hence it was given in tribute to foreign monarchs (Hos. xii. 1; comp. Is. xxx. 6), and was offered to Moloch (Is. lvii. 9, 'the king').

'Most persons' (Olin, ii. 430) 'know little of the variety and importance of the uses to which the fruit of the olive is applied in the Eastern nations and in some of the southern countries of Europe. Large quantities of the berries are used by the inhabitants and exported as food; but the principal value of the olive consists in the delicious oil that is extracted from its fruit. This is used upon the table and in cookery as the substitute for both butter and lard. It is universally burned in lamps, and instead of candles, which are nearly unknown in the East. It

is the principal material employed in making soap, and it is exclusively used in lubricating machinery in all the great manufacturing establishments in the world. The products of the vine and fig-tree become also the basis of trade in a variety of forms, preserved and manufactured. The hill country of Judah, now the worst part of Palestine, was precisely adapted in soil and climate to the growth of the olive, the fig, the grape, and they made it perhaps the most wealthy and populous part of the land.'

OLIVES, MOUNT OF—called by the Arabs Dschebel et-Tur, sometimes also Dschebel ez-Zeitun, that is *Olive-hill*—a considerable hill on the east of Jerusalem, from which it is separated by the brook Cedron. The hill is a continued ridge, on which are three tops or elevations, of which the middle one, the proper Mount of Olives, appears to be the highest, and lies immediately over against the city. Erroneously has this hill been considered the spot whence our Lord ascended to heaven, for that important event took place (Luke xxiv. 50, 51) at Bethany, which, however, may in a rough way be described as Olivet, on the eastern side of which it lies. In commemoration, however, of the Ascension, the empress Helena had a chapel (2580 feet above the sea) built on the Mount of Olives, which is now in possession of the Armenian Christians; and in the rock on which it stands, is an impression bearing a resemblance to the shape of a man's foot, which is honoured by pilgrims as the trace of the last step set by the Saviour on the earth. Near this Chapel of the Ascension, Islamism has a mosque; and about a hundred and fifty steps eastwards stands, on the highest top of the hill, a wely (2556 feet above the sea), or the tomb of a Mussulman pilgrim, which is assigned as the spot where the two angels appeared to the disconsolate disciples, and spoke to them words of comfort (Acts i. 11). Around the church and the mosque are a few huts forming a poor hamlet. Not far from this village, a little way down the hill, is the place where, according to tradition, our Lord taught the apostles the prayer, 'Our Father; where also he wept over Jerusalem; and a little to the east is a grotto with twelve arches, or vaults, where the monks make Jesus to have taught his disciples their creed. On the side of the hill, here and there, olive and other trees are still found, but no longer thick together, as most probably was formerly the case. The view from the wely is very extensive. On the west you look down on the holy city, with its cupolas and towers, but the distance is too great for the spectator satisfactorily to distinguish individual objects or geographical bearings. Beyond, the view stretches to the so-called Terebinth-valley, and to the hill and mosque of Nebi Samwil. East-

wardly, the view takes in the northern end of the Dead sea and a part of the sea itself, as well as the surrounding country, that is, a great portion of the vale of Jordan, and the barren, desolate country between Jerusalem and Jericho, and between Bethlehem and the Dead sea. On the other side of the Jordan, the eastern mountains extend north and south as a long level ridge, and, as appears from Olivet, quite without an interval. In the south, you see the lofty ridges and sand-hills which in Idumæa touch on the borders of the Dead sea, and in the north, the bare and desert rock of Samaria, as far as Ebal and Gerizim. This Mount is a holy spot, for at its base it was that our Lord and Saviour endured his last struggle when he passed through the agony and bloody sweat, and exclaimed, 'Father, if it be possible, let this cup pass from me!' Hence was it that he proceeded in triumph into Jerusalem, and from here was he conducted to insult, mockery, and death.

From its middle elevation the mountain sinks down to the south in a low ridge, which ends over against the Pool of Nehemiah, where it is called the *Hill of Offences*, with reference to the 'high place for Chemoah, the abomination of Moab,' which Solomon built 'in the hill that is before (eastward of) Jerusalem, and for Molech, the abomination of the children of Ammon' (1 Kings xi. 7). On the rocky sides of the western declivity of this hill, over against Ophel, hang the stone huts of the scattered village of Siloam (Kefr Selwan). Many of them are built before caves, or rather excavated tombs, while in many places sepulchres themselves, without any addition, are used as human dwellings.

Towards the north, at the distance of about a mile, is another summit, nearly or quite as high as the middle one. Maundrell regards the northern summit as the highest point of all. According to Schubert, it is 2556 feet above the level of the ocean, 416 feet above the valley of Jehoshaphat, and 176 feet higher than the highest point of Zion. Beyond the northern top, the ridge of Olivet bends down to the west, and spreads out into the high plateau north of the city, which on the west and south is bounded by the upper part of the valley of Jehoshaphat. Hence, about twenty minutes from the city, there is a fine view of Jerusalem; and this elevation is held to be the *Scopus* of Josephus, on which Cestius and Titus established their camp.

OMEGA, the last letter of the Greek alphabet. See ALPHA.

OMNIPOTENT (L.), literally 'all-powerful,' an exact rendering (Rev. xix. 16) of the original Greek, *pantokrator*, which in other passages (2 Cor. vi. 18. Rev. i. 8; iv. 8) appears as 'Almighty.'

OMRI (H. a *sheaf*; A.M. 4690, A.C. 918,

V. 929), the sixth occupant of the throne of Israel, which, aided by the army, he obtained by a conspiracy, not without first encountering the risk and trouble ensuing from a popular rival, Tibni. Having reigned in Tirzah seven years, he, probably because the palace had been destroyed by his predecessor, Zimri, transferred his court to Samaria, of which he was the founder, and in which he reigned five years, walking in the idolatrous practices of those who had gone before him (1 Kings xvi. 23, *seq.*).

ON, or HELIOPOLIS, a sacred city of Lower Egypt (Gen. xli. 45. Ezek xxx. 17, *Aven*), on the east side of the Nile, which, from a very early period, was the seat of a sacerdotal order, rich, learned, and dedicated to the service of the sun. Their worship was conducted in a splendid temple, having as its idol a bull, the image of the god Mnevis. To this temple reference is made by Jeremiah (xliii. 13), under the Hebrew appellation of *Beth-shemesh*, 'house of the sun.'

ONESIMUS. See PHILEMON.

ONESIPHORUS, a Christian at Ephesus, who showed Paul kindness when in Rome (2 Tim. i. 16; iv. 19). The favourable terms in which he is mentioned by the apostle, may not have been without weight in causing tradition to be busy with the name of Onesiphorus, whom it represents as having been one of the seventy disciples, a bishop of Colophon and of Cæsarea, as well as a martyr.

ONYCHA, a Greek name of the Hebrew *Shagelith* (Exod. xxx. 84), used with other aromatics in making the holy perfume. It is supposed to be the name of an odoriferous shell.

ONYX, in Heb. *shoham* (Gen. ii. 12. Exod. xxv. 7; xxviii. 9, 20; xxxv. 9, 27; xxxix. 6, 13. 1 Chron. xxix. 2. Job xxviii. 16. Ezek. xxviii. 13), a precious stone, forming the second in the fourth row of the breastplate of the high-priest. The proper names of the precious stones mentioned in Scripture is a subject of difficulty. Winer makes the onyx to be the beryl, of a sea-green colour.

OPHIR, the eleventh son of Shem, whose descendants seem to have given name to the land of Ophir. Were we sure of this, we should hence derive a good reason to conclude that Ophir, in its original application, was not either in Southern Asia, Ceylon, or the East Indies, as some have thought, nor, according to the opinion of others, in Africa, but in the south of Arabia. Here, on the eastern side, Ophir has been placed; but Ritter (*Erdkunde*, viii. 241, *seq.*), has, by a variety of considerations, been led to fix it at Aden, in the extreme south of Jemen, and on the western boundary of Hadramaut. Aden (Aden Abyan), famous in all ages as a great international port, lay admirably for

uniting in commercial relations the East and the West, by means of the Red sea, in a country rich in itself, but still richer in its Eastern imports, which consisted, among other things, of gold, ivory, precious wood, and aromatics. Ophir thus became the point of junction between India and Europe. The products of the remote East were brought along the coasts till they reached Ophir, where they were in part unshipped, and whence the rest were sent up the Red sea, and through Syria, to the Phœnicians, who conveyed them to various spots along the coast of the Mediterranean. Comp. 1 Kings ix. 28; x. 11; xxii. 48. Is. xlii. 12. Job xxviii. 16.

ORACLE (L. *oraculum*, from *oro*, 'I ask'), rendered from the Hebrew *deber* (1 Kings vi. 5, *seq.*; vii. 49, &c.), from a root signifying 'to speak,' hence 'a word,' a name given, in connection with Solomon's temple, to the power residing in the sanctuary which disclosed the Divine will (Exod. xxvi. 33), to the room in which the shekinah was (1 Kings vi. 20, 31), the shekinah itself (2 Chron. v. 9), and generally to the temple, as containing the oracle (Ps. xxviii. 2). The word and the idea are reproduced in the Greek *logion* of the New Testament, which is applied to the laws of Moses (Acts vii. 38), to the general teachings of his religion (Rom. iii. 2), the rudimental principles of Christianity (Heb. v. 12), and to the teachings of the Lord Jesus Christ (1 Pet. iv. 11).

ORATOR (L. *oro*), as signifying one who professionally employs skill in speaking, in order to persuade public assemblies, presents an idea no counterpart to which occurs in the ancient history of the Hebrews. The word found in Is. iii. 3, as denoting one among several classes of distinguished Israelite officers who were to be carried away into captivity, denotes a person skilled in charming serpents, serving to show, in accordance with other passages (Eccles. x. 11. Jer. viii. 17), the important position held by those who practised that art. 'Orator' again occurs in Acts xxiv. 1, where, being the translation of the term *rhetor* (whence rhetoric, the art of speaking), 'a speaker,' it denotes what we term 'a pleader' or 'barrister,' a class of professional men in much demand in the Roman empire.

ORION. See i. 103.

OSTRICH is, in Job xxxix. 13, the correct rendering of a Hebrew term which, in its primitive sense, denotes 'a feather,' 'a wing,' and, as a verb, 'to fly'; thus, like so many Hebrew proper names, making the name descriptive of the bird. For ostriches, to use the allusion of Xenophon, employ their wings as sails, by the aid of which, and by legs specially formed for flight, they run with great celerity and force (16). The feathers of the ostrich, in the East as well as in the West, are highly

prized. In the male, the tail-feathers are white, the rest black with white ends; those of the female are speckled with gray. Its plumage resembles hair, being almost as soft as down. In height the ostrich is about seven feet. One of the wings, with the feathers spread out, is three feet wide. A full-grown bird weighs from seventy-five to eighty pounds. This size prevents the ostrich from flying, and, keeping it on the soil, makes it form the connecting link with quadrupeds. It is fitted to live in the wilderness, and was called by the ancients 'a lover of the desert.' The picturesque description of the habits of the ostrich given in Job is in one particular drawn from common impressions. Under the idea that the bird, making no nest, left her eggs uncared for, to be hatched by the sun, the ostrich acquired the surname of *impious* (see *Сторж*), that is, destitute of natural affection (Lam. iv. 3). In truth, however, having chosen a suitable place at the foot of some insulated hill, and dug a trench round to drain off the water, the female lays her eggs carefully in a circle, and, in turn with the male, who, when not on the eggs, keeps watch on a neighbouring height, sits on them till hatching takes place. More than this, the mother places near the spot some of her eggs to furnish the callow brood with a supply of nutriment. According to Shaw, she usually lays from thirty to fifty eggs. They are very large. The words in Job xxxix. 13 have given much trouble to translators. They are thus rendered by Wellbeloved:

'She exulteth with a rustling wing;
Is it the pinion of the stork or the falcon?'

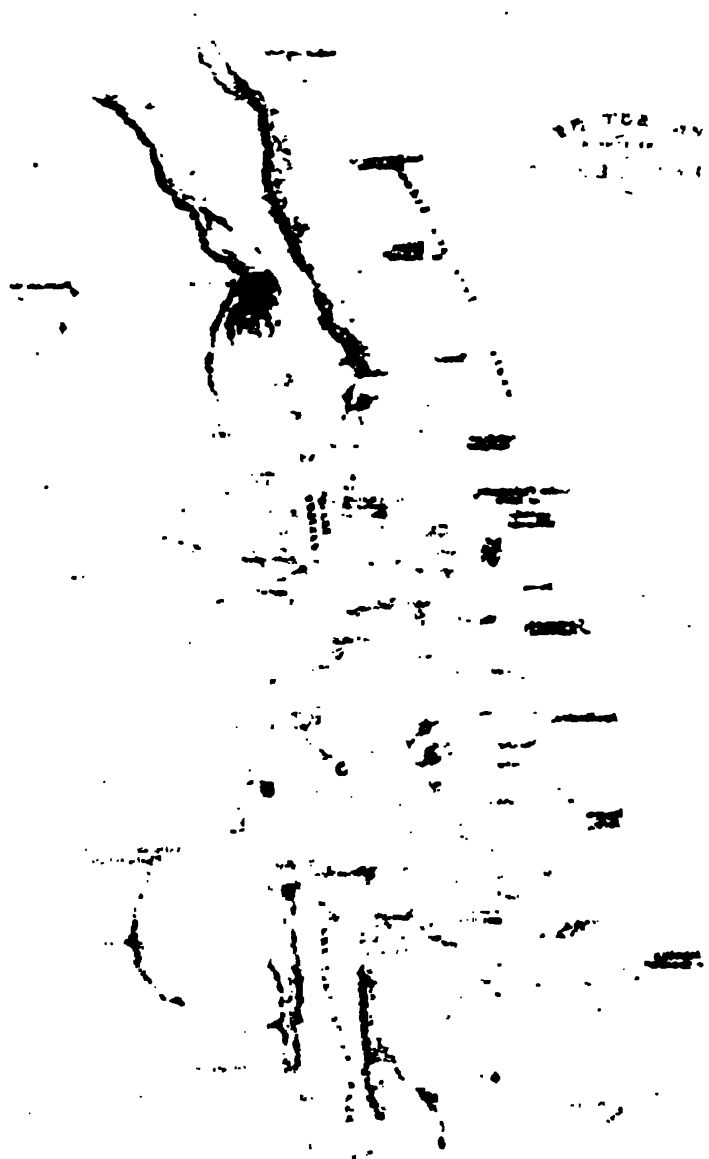
OVERFLOWING (T.), translated from a Hebrew word of kindred meaning (Isaiah viii. 8. Job xxxviii. 25), is sometimes replaced by 'floods' (Ps. xxxii. 6. Daniel ix. 26. Nah. i. 8). As Palestine was a hilly country, with intervening vales and intersecting chasms and water-courses, on the surface of which rains at certain seasons of the year fell copiously, and sometimes with suddenness and force, inundations were a common and striking phenomenon, and supplied forcible images to poetry (Ps. xxxii. 6. Is. viii. 8. Jer. xlvii. 2). On the fall of a copious rain, the beds of rivulets and brooks, which during summer were dry, or contained water only in their higher parts, of a sudden became full, and, running with noisy haste into larger streams, poured down the hill-sides into the plains, when they partly overflowed the country, and partly made their way either to the Jordan on the east, or the Mediterranean on the west (Amos viii. 8; ix. 5), sweeping away in their course the terrace-lands raised on the hill-sides, with the houses and inhabitants, and occasioning widely-spread devastation (Matt. vii. 26). Hence is seen the force of the lan-

guage which speaks of being built or set on a rock (Psalms xl. 2), the only safe ground in Palestine.

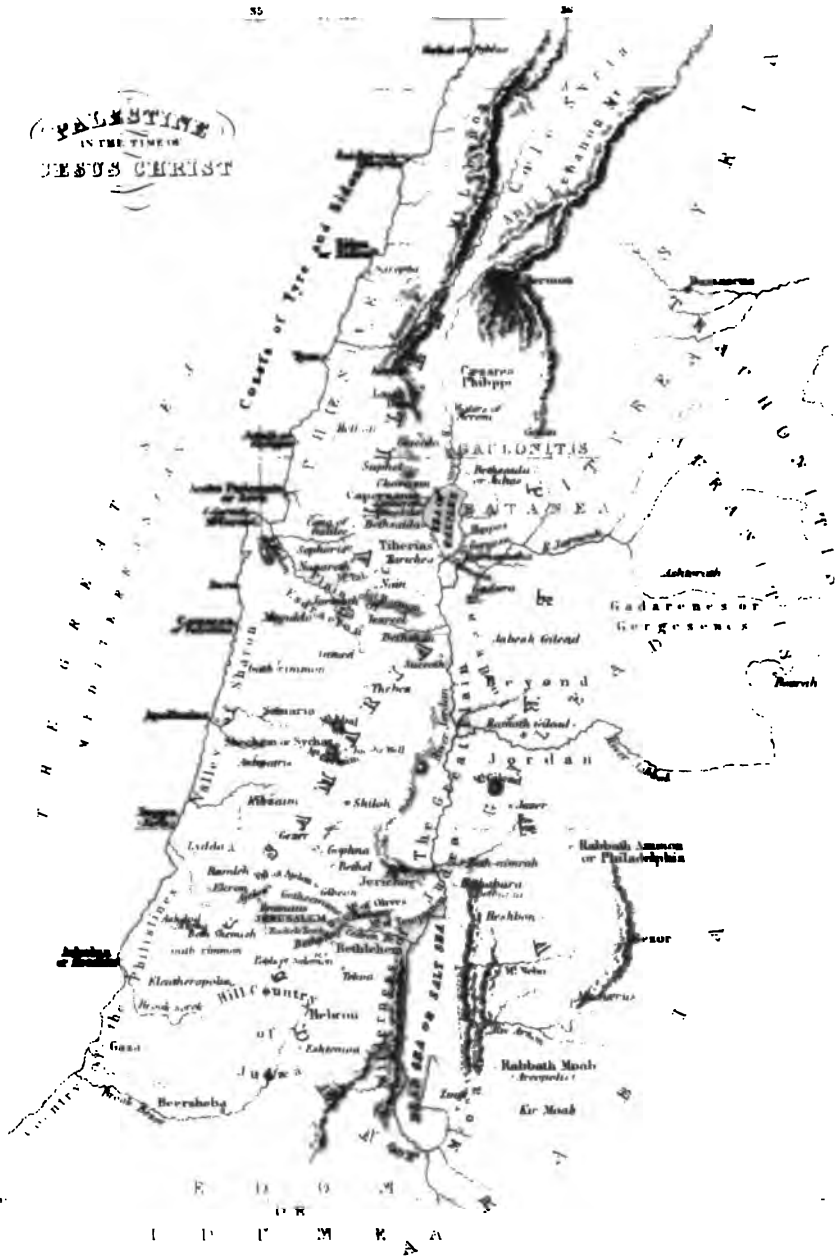
OUCHÉ, 'a socket,' or 'a jewel set in a socket,' found in connection with the curtains of the tabernacle (Exod. xxviii. 11, *seq.*; xxxix. 6, *seq.*). The word, which seems to be a form of the Latin *oculus*, 'an eye,' comes from a Hebrew root denoting 'to work in embroidery,' 'to make tessellated pavements,' and hence a work resembling eyes (see the dress of Queen Elizabeth in Zuccherro's picture of her in Lodge's *Portraits*, i.). The glossary to 'Percy's Reliques' gives 'owches, bosses, or buttons of gold.' Bailey's Dictionary, under the word, says, 'a golden button, set with some jewel'; which is the meaning required in Exodus as above. Falstaff (Hen. IV., Part ii. Act ii.) uses the words, 'Your brooches, pearls, and owches.'

OWLS (Ger. *eule*), repeatedly mentioned in the English version, offer to the scriptural critic one of the most difficult topics connected with the natural history of the Bible. By the term 'great owl,' our translators have rendered *yanshooph* (Lev. xi. 17. Deut. xiv. 18. Is. xxxiv. 11), an unclean bird, mentioned among water-fowl, which Wellbeloved renders *ibis*, and Bochart the *bubo*, or 'horned owl,' a bird which, frequenting ruins, was much shunned in ancient times. *Kus* or *kohs*, occurring in the same connection (Lev. xi. 17), is left untranslated by Wellbeloved, and rendered in the English by 'little owl' (also 'owp,' Gen. xi. 11. 1 Kings vii. 26); it may be 'the night owl.' In Lev. xi. 16 occurs the English 'owl,' for which in the original we find two words, 'daughter of the owl.' In the margin of Job xxx. 29, for this we read 'ostrich,' which is adopted by Wellbeloved. The Hebrew signifies 'the daughter of the desert,' and the bird may have been so called from its residence. The 'great owl' of Is. xxxiv. 15, seems to be rather some species of serpent. In the previous verse we read of the 'screech-owl,' for which, as the original seems to be connected with *layil*, 'night,' the margin gives 'night-monster,' resembling which is Henderweck's (*Prop. Jesaja Weissag*, Part ii. p. 85, 1838) rendering, namely, *nachtweib*, 'night-wife,' supposed to be a spectre in a female shape.

OXEN, used by the Hebrews for agricultural purposes (1 Sam. xi. 5. 1 Kings xix. 19), and for carrying burdens (1 Chron. xiii. 40), were highly valued, and as early as the patriarchs formed a considerable portion of a man's wealth (Gen. xii. 16; xx. 14). On the well-covered uplands of Bashan were stout oxen, which originally ran wild (Ps. xxii. 12. Ezekiel xxxix. 28). In the law, rights were claimed for oxen; they were to share the rest of the seventh day (Exodus xxiii. 12). The ox which, according to Eastern custom, trod out the corn, was not



PALESTINE
IN THE TIME OF
JESUS CHRIST



to be muzzled (Deut. xxv. 4. 1 Cor. ix. 9), nor was an ox to be yoked with an ass in ploughing (Deut. xxii. 10). Oxen, as parting the hoof, were clean animals (Lev. xi. 2, 3), and consequently were offered in sacrifice (1 Samuel xiv. 34), for which purpose only those could be used which were without blemish (Lev. iii. 1; iv. 3). Solomon offered 22,000 oxen as a peace-offering (1 Kings viii. 63). The molten sea stood on oxen of brass (vii. 25). An ox is the image of a formidable and fierce enemy (Deuter. xxxiii. 17. Ps. xxii. 12), and of powerful princes or nations (Is. xxxiv. 7).

Oxen were from the earliest times offered

to Jupiter. The Cretans and the Romans are mentioned in ancient writers as having done so. Accordingly, at Lystra, the priest of Jupiter would have offered oxen to Paul and Barnabas (Acts xiv. 13). With the oxen, garlands, it appears, were brought. The images of the gods as well as the victims offered to them, also the altars, were crowned with garlands. The priests of Apollo adorned themselves with chaplets of laurel; those of Venus, with chaplets of myrtle; the priests of Ceres, with chaplets of ears of corn; and the priests of Jupiter, with chaplets of oak.

P.

PALESTINE or PALESTINA, the Greek form, in Exod. xv. 14. Is. xiv. 31. Joel iii. 4, of the Hebrew word in other places (Ps. lx. 8; lxxxiii. 7; cviii. 9) correctly given as *Philistia* (so in Josephus), is a name which, though in later ages it designated the land of promise generally, was originally applied to the narrow coast lying to the west of the hill countries of Judah and Ephraim, between Egypt and Phœnicia, or more strictly between Raphia in the south and Joppa in the north. Of this land, Philistia, the Avites 'who dwell in villages (Hazerim in the English) as far as Gaza' (Deut. ii. 23), seem to have been the original inhabitants. They were supplanted by 'the Caphtorims who came forth out of Caphtor' (23; comp. Jer. xlvii. 4. Amos ix. 7, and Gen. x. 14, where the words 'out of whom came Philistim' should probably stand after 'Caphtorim'; or the Casluhim and Caphtorim may have been two tribes of the same people). Caphtor appears to be Crete (some prefer Cyprus), for in Jer. xlvii. 4, it is termed (in the Hebrew, see marg.) 'an isle'; and in 1 Sam. xxx. 14 (comp. 16). Ezek. xxv. 16. Zeph. ii. 3, the Philistines are called Cherethites, Kereti, or Cretans. The Philistines in the Old Testament are regarded as immigrants in Palestine. The Septuagint terms them 'foreigners'; such, too, seems to be the import of their name. They belonged, however, to the Shemitic family, and appear to have passed from the mainland of Asia into Crete, whence they may have been driven by Western tribes. On quitting Crete, they settled in Philistia or 'strangers' land,' where, in the time of Moses, they appear as a warlike people (Exod. xiii. 17). In the days of Joshua, Philistia was a pentapolis or confederacy of five cities (Josh. xiii. 3). In Gen. x. 14, the Philistines appear as descendants of Ham. This,

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however, may have arisen from Crete, in consequence of its proximity, having been reckoned as an offshoot from Egypt. See CANAAN.

PALMERWORM is in Joel i. 4; ii. 25, and Amos iv. 9, the rendering of the Hebrew *gazahm*, a species of locust, considered by Henderson ('Minor Prophets') to be 'the gnawing locust.' Credner calls it 'the migratory locust,' adding that as it visits Palestine in the corn harvest, after which the fields are bare, it feeds chiefly on vineyards and fruit-trees.

PALM-TREE, the English rendering in Exod. xv. 27. Lev. xxiii. 40, of a Hebrew word, *tamahr*, the root-signification of which is, 'to rise,' 'to be lofty'; hence the Palm, Date Palm, *Phœnix Dactylifera*; whose name in Greek, *Phœnix*, shows that a knowledge of the tree came to the Greeks from Phœnicia, one portion of its widely-extended home. The tree, like the camel, belongs specially to the peninsula of Arabia and the countries immediately around it, including Palestine, of which it (as also a bunch of grapes) appears on coins as the appropriate symbol, the rather because in the East it is accounted sacred. It grew generally in Palestine (Judg. iv. 5. Joel i. 12. Neh. viii. 15), especially on warm spots, as at Jericho, hence called 'the City of Palms' (Deut. xxiv. 3; comp. Tacit. Hist. v. 6); dates from whose plantations were accounted the best in the land; also at Engedi, near the Dead sea, and the lake of Gennesareth. At present the palm is rarely to be met with in Palestine. At Jericho a few are found; none at Engedi. They are common in Arabia, Persia, and Egypt, in which countries the palm, from early ages, has been held as the most useful of trees. It rises in great beauty to the height of from 30 to 40, sometimes as much as 60 or even

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100, feet in height, reaching the age of even 200 years; with a single graceful (Cant. vii. 7) straight and strong stem from 10 to 18 inches through; having at the top thin branches which are shorter as they are higher, and spread themselves from above, outwards and downwards, so as to form a broad circular covering like an umbrella, the shade of which is the more welcome from the abundance of its finger-shaped fruit, whose fragrance, sweetness, and exhilarating quality, give it a peculiar value. This fruit is eaten raw or cooked. From it wine is made; also a species of cake taken by travellers on long journeys. The elegant branches of the palm were used by the Jews at the Feast of Tabernacles (Lev. xxiii. 40. Neh. viii. 16). The palm was an evergreen (Ps. xcii. 12), and an image of beauty, happiness, and victory (Lev. xxiii. 40. Apoc. vii. 9. Matt. xxi. 8). On the Maccabean coins the palm appears as the symbol of Israel, and its fine curving, elegant boughs offer an appropriate image of what is high and distinguished. Its juicy branches are a favourite food with locusts (Joel i. 12). There was a wood of palms, 100 stadia long, near Jericho (Judg. i. 16). The luxuriance of the date-palm in the wilderness of Judah, near the Dead sea, is celebrated by Josephus (Antiq. ix. 1, 2). The spreading of palm-branches before our Lord, in recognition of his Messiahship (Matt. xxi. 8), is illustrated by a view of a similar event seen on the Egyptian monuments. Tamar, that is 'palm-tree,' was a name of beautiful Hebrew damsels (Gen. xxxviii. 6, 2 Sam. xiii. 1; xiv. 27). It is the tree intended in Ps. i. 3. With the early

Christians the palm was a symbol of immortality. The Jews, at the Feast of Tabernacles, went daily round the altar bearing in their hands branches of palm, singing Hosannah! while trumpets sounded on all sides. On the seventh day they went seven times round the altar, and then the great Hosannah was sung. On the last day they often repeated the Hosannah, saying, 'On thy account, O our Creator, Hosannah! on thy account, O our Creator, Hosannah!' To this custom reference is made in Rev. vii. 9, 10. Victors used to carry palm-branches in their hands. The Romans had a robe termed toga palmata, on which were woven figures of palm-trees.

PALSY, an abbreviated form of the Greek *paralysis*, which signifies 'loosening,' 'relaxing,' that is of the 'joints and bands' of the body—is in pathology, or the science of disease, the abolition or marked diminution of muscular contractility, or of sensation, ordinarily symptomatic of injury of the brain, spinal marrow, or nerves emanating from them. From the loss of muscular power ensues inertness. Paralytics appear in the Gospels in conjunction with persons affected with epilepsy and possessed with demons (Matt. iv. 24. Acts viii. 7). That the disorder cured by Jesus was indeed palsy—the severance of the link which unites the will with the muscles—appears from the fact, that those afflicted therewith were brought to him on couches (Matt. ix. 2. Mark ii. 3; comp. Acts ix. 33). The withered hand of Matt. xii. 10, may have been affected by palsy, or by *tetanus*, a species of wasting or consumption (John v. 8).

PAMPHYLIA, a district of Asia Minor, intersected with hills, having on the east Cilicia, on the south the Mediterranean, on the west Lycia, on the north Pisidia and Mount Taurus, with the cities Eide, Attalia, and Perga (Acts ii. 10; xiii. 13; xiv. 24).

PANNAG, a Hebrew word, which our translators, being unable to render, merely put into English letters (Ezek. xxvii. 17), connected with a Hebrew root, signifying 'to be soft,' seems to mean some luxury; it may be a kind of spice.

PAPER (*papyrus*). See **BOOKS**, **BULBUSH**, **HANDWRITING**.

PAPHOS (now *Baffa*), properly *Nea Paphos*, or *New Paphos*, about 60 stadia distant from the older city, was the capital of the island of Cyprus, and therefore the residence of the Roman governor. It lay on the southwest of the island. Many remains are still found (Acts xiii. 6, 13).

PARABLE, from the Greek *parabole*, literally signifies the placing of one thing by the side of another; and as this is often done with a view to compare the two together, the word denotes a 'comparison,' or something similar (Heb. xi. 19, 'in a figure,' that is, 'in a similar manner,' 'as if raised from the



PALMS.

dead'); also an 'image,' 'likeness,' or 'representation' (Heb. ix. 9, 'the tabernacle,' a 'figure,' or adumbration of future events); hence a speech comparing things together; that is, a narrative or story describing a moral truth, with a view to make the thought or doctrine more intelligible and impressive. *Parable* is thus frequently used in Matthew, Mark, and Luke (Matt. xiii. 31. Mark iv. 10. Luke v. 36), but not in John and Paul. John, instead of *parabole*, uses *paroimia* (John x. 6; xvi. 25, 29), a word of similar signification; which in 2 Pet. ii. 22, is employed in the sense of the Hebrew *mashal*, or 'proverb.' The general idea of a parable (like that of a fable) is the investment of a truth or a fact in a fictitious or invented dress. It is the representation of one thing by means of another. In the parable of the Prodigal Son, for instance, the father stands for the Creator and Governor of the world, and the father's tender-heartedness for God's readiness to forgive the penitent sinner. Hence the truth or doctrine intended to be set forth is to be sought in the idea; the covering is merely a vehicle for its conveyance. The former is the kernel, the latter the husk. The idea is God's truth, of value for itself and for its author; the investment derives its worth from its adaptedness to communicate the thought. Accordingly, the outward accompaniments are chosen, not for their truth so much as for their fitness to strike and impress. The truth conveyed in the parable of the Rich Man and Lazarus remains the same, whatever opinion is entertained of the localities of the scene. And that of the Good Samaritan is equally and not more trustworthy, though it is more striking and impressive, at least in these latter days, because every incident originally had its counterpart in fact. In general, however, while the scriptural expositor endeavours to seize the idea and aim of the parable, he is by its very nature warned not to urge the particulars by means of which the lesson is communicated. The external investments of all spiritual teaching have a tendency to lose their importance, for with the passing away of the original modes of thought and speech, and the introduction of new forms, they gradually and almost insensibly lose their primitive signification, certainly their primitive applicability. Hence, to some extent, Scripture in general, in the lapse of ages, becomes a continued parable, whose import it is the duty of the well-instructed scribe faithfully to read into the language of ordinary life, so as to exhibit eternal truth in a dress in which she may be both appreciated and welcomed. This remark shows with what caution the words of Scripture should be cited, whether in argument or exhortation. Indeed, it is often more conducive to the interests of true religion to give the sense than to recite the very terms

of Holy Writ. Teachers and preachers cannot bear too prominently in mind that ours is an historical religion, and as such requires to be translated out of the now more or less obsolete forms in which it was originally set forth, and which, from the very fact that at first they were the most suitable, have in many instances become very unfit to convey the divine message to modern ears.

A parable, that is an idea clad in a certain dress, or exhibiting a certain figure, has for its aim to facilitate the reception of a doctrine. It is the spiritual set forth through the medium of the sensible. It is abstract truth in a concrete form. It is a generality conveyed in a particular case; a great and far-reaching truth individualised. Hence it is a popular form of instruction. A parable does for the less cultivated adult what fables do for children. From its very purpose, then, a parable must be clear; its import must be obvious; its aim unquestionable. Otherwise a parable passes into a riddle, and ministers difficulty rather than aid. Parables, as an easy mode of teaching divine truth, were specially suitable to the work which Jesus had to accomplish in instructing the spiritually ignorant and prejudiced minds of his contemporaries. In the use of parables he could convey to them thoughts which otherwise they were too much like children to be able to receive. And these comparisons had also for his disciples this advantage, that while they deposited in the mind great and everlasting truths, they afforded an opportunity for those truths being more and more fully understood, in proportion as the mind of each became more enlightened and spiritual (Matt. xiii. 12). Indeed, they form but one instance of that pre-eminently figurative manner of speaking which, like all great teachers and all great reformers, was constantly practised by Jesus, as is forcibly exemplified in John's Gospel. Yet amidst the varied treasures of figurative forms of speech, our Lord seems to have given a preference to the parable (Matt. xiii. 84). In this preference he may have been influenced by a proper desire to avoid a premature collision with the authorities of the land, since parables, by the very covering under which they convey truth, afforded him a sure means of sowing in men's souls the seed of the kingdom, which, thus escaping the suspicious and prying eye of the priest, would lie and germinate in the soil till the time of spring, summer, and harvest came. Yet are we not to fancy that Jesus had a secret doctrine, communicated only to the initiated few; for it is expressly said, 'All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them' (84). These words, however, are cited to illustrate the fulfilment of a prophecy or poetical doctrine (Psalms lxxviii. 2), in which the Hebrew word *ma-*

shal is used to denote a 'dark saying,' something so enveloped as to be hidden. Notwithstanding that the Psalmist speaks of disclosing or uncovering these concealed things, Matthew, by combining with this passage words in which Isaiah speaks of God's punitive dealings with the Jews (Is. vi. 9), conveys an impression, which is exaggerated by Mark (iv. 12), that Jesus, contrary to the object for which he came, and the general tenor of his spirit and bearing, and the clear purpose and tendency of parables, taught in parables either so as or with a view to render the reception of his doctrine difficult or impossible on the part of the Jews. In this matter, on which philology, after all its efforts, has thrown no light, we incline to the opinion that the biographers in question, misled by their Jewish associations, unconsciously gave to our Lord's language a colouring dissimilar to that which it bore when parting from his divine lips. How imperfect and defective is the record of the instructive and sublime teachings of Jesus in his parables, may be inferred from this same xiiith chapter of Matthew, in the latter part of which we find, in some instances, little more than general indications of the subjects of his parabolic teachings. Indeed, the more closely and attentively the Gospels are studied, the more support do they afford to the opinion that, great, sublime, and affecting as is the image which they enable the student to form of Jesus, yet the image which they imply—the grand reality from which these reflections came—was far greater, more sublime, and more affecting. It is only a part of what Jesus said, did, and was, that we possess—

an invaluable part, but still a part not perfect in itself, nor adequately involving the whole to which it belongs.

Several of the parables of our Lord we have, however, in a form which wears the appearance of being no inadequate representation of the original as conceived and uttered by him. This form, and the general state in which his parabolic doctrine stands in the Gospels, no less than the prominence which Jesus is expressly recorded to have given to this mode of instruction, furnish reason to think that our Lord carefully elaborated his parables, and that in them we have, on the whole, the least imperfect image of that excellent wisdom of his which truly was 'from above.' A proverb, as being a story, would more powerfully strike the mind of his auditors, and, from its compact form, remain in their thoughts less disturbed by adventitious elements. Hence in the parables we probably possess the purest current of the transmitted mind of Christ. In this conviction we are confirmed by the nature of their subject-matter, which shows us that they contain the very essence of the new dispensation, and thus afford a very pleasing assurance that what is essential in the doctrine of the Great Teacher has ever been in the church, and remains there to the present hour unabated, if not altogether unimpaired.

A general idea of the import, bearing, and worth of our Saviour's parables may be obtained by the reader, if he give attention to the following view of them; but far better will he be rewarded should he be led to study carefully the parables themselves as they stand in the evangelical records.

TABLE OF THE PARABLES.

I. Matt. vii. 24—27 (Luke vi. 47—49), the wise and the foolish builder—showing the right use of the divine word.

II. Matt. ix. 16, 17 (Mark ii. 21, 22. Luke v. 36—39), of new pieces and old garments, and new wine in old leathern bottles—right and wrong means of social improvement.

III. Matt. xiii. 1—9; 18—23 (Mark iv. 3—9; 14—20. Luke viii. 4—15), the sower and various soils—the diverse effects of God's teachings depend on the diverse qualities of the human soul.

IV. Matt. xiii. 24—30; 36—43, the tares among the wheat—the good and the bad live mingled together in the church till the great day of discrimination.

V. Matt. xiii. 31, 32 (Mark iv. 30—32. Luke xiii. 18, 19), the grain of mustard-seed—the growth and spread of Christianity.

VI. Matt. xiii. 33 (Luke xiii. 20, 21), the leaven—the quickening and renewing power of the gospel.

VII. Matt. xiii. 44, the hidden treasure—

the intrinsic greatness of the kingdom of heaven.

VIII. Matt. xiii. 45, 46, the goodly pearls—the surpassing work of divine truth.

IX. Matt. xiii. 47—50, the fishing-net—the final separation of the just and the unjust.

X. Matt. xiii. 52, the spiritual householder—the skilful teacher in the church.

XI. Matt. xviii. 23—35, the pitiless servant—reasons for forgiveness among brethren.

XII. Matt. xx. 1—16, the labourers in the vineyard—God's justice and sovereignty in his allotments.

XIII. Matt. xxi. 28—32, the two sons—promises and performances.

XIV. Matt. xxi. 33—46 (Mark xii. 1—12. Luke xx. 9—19), the wicked vine-dressers—hardened impenitence.

XV. Matt. xxii. 1—14, the royal marriage-feast and the wedding garment—invitation and election depend on God's goodness and man's fitness.

XVI. Matt. xxv. 1—18, the ten virgins—suitable preparedness for the coming of the Lord.

XVII. Matt. xxv. 14—30, the faithful servant—Christian fidelity.

XVIII. Mark iv. 26—29, the growing seed—the independent progress of God's kingdom.

XIX. Luke vii. 41—43, the two creditors—grateful love for undeserved benefits.

XX. Luke x. 25—37, the good Samaritan—the impartiality of Christian compassion.

XXI. Luke xi. 5—8, the entreating friend—perseverance.

XXII. Luke xii. 13—21, the rich fool—the deceitfulness of riches.

XXIII. Luke xii. 35—48 (Matt. xxiv. 42—51), the lord's return from his wedding—the believer's readiness for the coming of his Lord.

XXIV. Luke xiii. 6—9, the unproductive fig-tree—condemnation of the permanently unfruitful professor.

XXV. Luke xiv. 16—24, the great supper—love of the world obstructs the way to happiness.

These parables, dividing themselves generally into two classes, lead us to look at the kingdom of heaven—I. In its intrinsic power; II. In its extrinsic operation; III. In relation to its members. By the first class (iii. v. vi. vii. viii. x. xviii.), the power of the gospel appears to be divine in its origin, and to contain all that is necessary to make man holy and happy. The second class exhibits the kingdom of God established on earth as an instrument of God's grace, through the power of the divine word in the Christian church: it may be divided into—*a*, parables which regard the church as a whole: iv. ix. xiv. xv. xxiv. xxv.; *b*, parables which regard the entrance of individuals into the church: ii. xxvi. xxvii. xxviii. xxix. xxx. The third class comprises those parables in which the members of the church are considered in reference to their state of mind, their conduct, their lot—*a*, their state of mind: i. xii. xiii. xxi. xxxii. xxxiii. xxxiv. xxxv.; *b*, their conduct: xi. xix. xx. xxii. xxxi.; *c*, their lot: xvi. xvii. xxxiii. xxxvi.

PARADISE, the dwelling of the first pair, is an Oriental word—in Arabic, *Firdaus*; in Syriac, *Fairdais*; in Armenian, *Pardes*, which signifies 'garden,' or 'orchard,' or, more generally, 'an enclosed place,' or 'park.' Not unlike is the import of Eden, which is often used synonymously with Paradise. Eden properly denotes 'pleasure,' 'delight,' and hence a lovely and luxuriant spot or district (2 Kings xix. 12. Ezekiel xxvii. 23). Eden is now the name of a village in one of the most pleasant vales of Lebanon. In the sacred books of the Persians is the first land, distinguished for its pleasantness and abundance, called *Cerene*

XXVI. Luke xiv. 28—32, the building of a tower; the king making war—counting the cost of following Jesus.

XXVII. Luke x. 1—7 (Matt. xviii. 12, 13), the lost sheep—Christ's solicitude for the worst.

XXVIII. Luke xv. 8—10, the lost piece of silver—the worth of sinners in the eyes of the Saviour.

XXIX. Luke xv. 11—32, the prodigal son—God's merciful way of salvation.

XXX. Luke xvi. 1—9, the unjust steward—Christian foresight.

XXXI. Luke xvi. 19—31, the rich man and Lazarus—righteous retribution.

XXXII. Luke xvii. 7—10, the obedient servant—good works create no claim of right.

XXXIII. Luke xviii. 1—8, the unjust judge and the widow—patient continuance in the use of means of grace.

XXXIV. Luke xviii. 9—14, the Pharisee and the publican—self-righteousness.

XXXV. Luke xix. 11—27, the ten pounds entrusted to servants—payment in proportion to service.

Vedscho, that is the *pure Iran*, a word which denotes a beautiful country, and, in a narrower acceptance, the district of Persian Armenia so termed, that is, the country between the rivers Khur and Arass—in Greek, Kur and Araxes. This country, one of the most agreeable and fruitful of Middle Asia, is in the Pehlvi, or language of the sacred books of ancient Persia, denominated Heden, which, identical with the Hebrew Eden, signifies tranquillity, or a place of ease and happiness (Gen. ii. 8, 10—14). The word was also used by the later Jews to describe the abode of the pious after death (Luke xxiii. 43. 2 Corinth. xii. 4). See EARTH, EDEN.

PARAMOUR (F.), in Ezekiel xxiii. 20, is in other places correctly rendered 'concubine' (Gen. xxii. 24. Judg. viii. 31; xix. 1. 2 Sam. iii. 7; v. 13).

PARAN (H.), a wilderness to the south of Palestine, where Ishmael is said to have dwelt (Gen. xxi. 21), bounded on the west by Halal and Yelek, on the north by the southern hills of Judea, and on the east by the mountains or wilderness of Kadesh. This is El-paran, or the plain of Paran (xiv. 6); also the country, excellent in some parts for pasture in the rainy season, where Abraham dwelt, between Kadesh and Shur, and through which the Hebrews came from Sinai on their way to Kadesh (Numb. xii. 16; xiii. 26). 'The wilderness of Paran' might mean the hills bounding the plain to the east of it, and to the south of the wilderness of Kadesh; or the wilderness of Kadesh was also called the wilderness of Paran from the adjacent plain, as it was called that of Kadesh from the fountain of Kadesh.

PARCHMENT, the rendering, in 2 Tim. iv. 13, of a Greek word, *membrana* (our 'membrane'), signifying the skin of an animal, is used for the celebrated *charta Pergamena*, or dressed skin used in writing, so called from Pergamos, where parchment was first made. See **HANDWRITING**.

PARDON (F.) See **FORGIVENESS**.

PARMENAS, one of the seven deacons, who is said to have been also one of the seventy disciples, and to have obtained the crown of martyrdom at Philippi (Acts vi. 3, 5, 6).

PARTHIANS are, in Acts ii. 9, Jews out of Parthia. The Parthian kingdom, in its most flourishing condition, extended from the Euphrates to the Oxus, and from the Caspian to the Arabian sea, comprising Assyria, Babylonia, Mesopotamia, and Persia. Parthia proper, the small territory where, at a later time, dwelt the Parthians—a mountainous and woody country (Kohestan) in the north-west of Khorassan, to the north-east of Media—was successively subject to the Persians, Macedonians, and Syrians. In the year 256 A.C., Arsaces set his native country free. His successors were named, after him, Arsacids. One of them, Mithridates, extended its empire from the Euphrates to the Indus. At last, Artabanus IV., the thirty-first of his line, was dethroned by Artaxerxes, a Persian prince, and so arose the new Persian kingdom of the Sassanids, A.D. 226.

PASSION (G. *paschein*, 'to suffer'), the English rendering (borrowed from the Vulgate) of a Greek word, which, in other instances (Matt. xvi. 21. Acts iii. 18, &c.), is rightly rendered by 'suffer.' In this sole instance (Acts i. 3), 'passion' might be advantageously replaced by 'suffering,' or 'after he suffered' (A Layman's Translation), that is, 'had suffered'—a clear instance of the aorist being used for the pluperfect tense. The word 'passion,' or 'suffering,' here seems to have a specific reference to the death and immediately preceding endurance of the Saviour, by which, in union with his life, his teachings, his ascension, and his government in the church, he saved, and still saves, the world (1 Pet. ii. 21; iii. 18); his operation, like that of God, being perpetual and ceaseless (John v. 17).

An instance of mockery similar to that recorded in Matt. xxvii. 27—29, is found in Philo's piece against Flaccus. When Herod Agrippa wished to show himself to the people in the dignity gained from the emperor Caligula, and with that view passed through Alexandria, they, out of scorn towards a Jew who was eager to bear the title of king, brought a poor witless fellow, the object of common contempt, into the theatre, and placing him on an elevated seat, instead of a purple cloak, hung on him a mat, set a pasteboard crown on his head, and for a sceptre put into his hand a small reed.

Young persons provided with lances were placed as body-guards around him, while others came to do him homage or consult him on state affairs. The crowd at the same time shouted, 'King, king!' See **AGONY**.

PASSOVER—representing the fact, that in the slaying of the Egyptian first-born, the destroying angel passed over the houses of the Hebrews without doing their inmates harm—is the name of the great national festival called in Hebrew *Phasck* (Joseph. Antiq. ii. 14, 6), which in Greek letters is *Pascha* (Exodus xii. 27). It is applied to the lamb that was sacrificed and eaten on the occasion (21; comp. Heb. xi. 28), whence are explained Mark xiv. 12, Luke xxii. 7, and 1 Corinth. v. 7. But as the killing of the commemorative lamb was by express ordinance repeated every year, so the word denoted the feast of the Passover, which was celebrated on the 14th day of the month Nisan (Exod. xii. 1), and the days following, which up to the 21st were 'the days of unleavened bread,' the last being accounted the holiest. On the 14th day, towards evening, the sun near its setting (Exod. xii. 6, 8. Numb. ix. 11. Deut. xvi. 6. Joseph., J.W. vi. 9, 3, says from the ninth to the eleventh hour, that is from 3 to 5 o'clock), they in each family slew (in the time of Josephus the number slain was 256,000; J.W. vi. 9, 3) a perfect male lamb of one year old (Exod. xii. 5), which, when roasted, the father, with his whole household, ate in the night without leaving any remains (xii. 10. Numb. ix. 12). If there were not ten in family to be present, others were admitted as guests, who sometimes amounted to as many as fifty persons (Joseph. Jew. War. vi. 9, 3. Antiq. iii. 10, 5). All were clad and girded as if about to take a journey (Exodus xii. 11). None were present but such as were ritually clean (John xviii. 28); no foreigners (Joseph. Antiq. ii. 14, 6; iii. 10, 5; xvii. 9, 3. J.W. vi. 9, 3). Persons prevented were to celebrate the Passover one month later (Numb. ix. 6, seq.).

The festival was kept by Joshua (Josh. v. 10, 11), renewed with unusual pomp by Josiah (2 Kings xxiii. 21), and observed by Ezra (Ez. vi. 19—22).

The observance at present, as it was of old, is in the main the following: On the eve of the 14th of Nisan, all leaven is carefully removed from the house. On the 14th, the unleavened bread is baked, the mid-day meal is taken, and the leaven burnt. Then the lamb is eaten. The lamb is slain after the evening oblation, while the trumpets announce the feast. Other offerings are made (Numb. xxviii. 19—25. Ezek. xiv. 21—24). On the second day, the first-fruits are offered (Levit. xxiii. 10—14). A child asks for a reason of the ceremonies. The head of the assembly gives an explanation (Exod. xii. 26, 27; xiii. 8); on which, taking

a cup of wine, he says, 'Praised be thou, O Lord, our God, King of the World, who hast created the fruit of the vine.' The company partake of the cup, wash their hands, and eat the meal while singing Psalms 112, 113. The meal consists of bitter herbs, vinegar, unleavened bread, a kind of pudding made of fruit, and, when the guests are numerous, some flesh-meat from a thank-offering. While the bread is broken, this grace is said: 'Blessed be thou, O Lord our God, King of the World, who hast produced bread out of the earth.' After the lamb and the rest of the food are consumed, they drink four cups of wine while reciting Psalms 113—118. If a fifth cup is taken, Psalms 120—137 are added.

Jesus, when twelve years of age, went to the Passover (Luke ii. 41), also during his public ministry (John ii. 13, 23; xii. 1, 12. Matt. xxvi. 2, 17), and, in imitation of this Jewish rite, instituted the Lord's Supper (xxvi. 17, *seq.*) on Thursday evening (comp. John xix. 31, 42; xxi. 1. Luke xxii. 7). See **FEASTS**.

PASTOR (L. for 'shepherd'). See **SHEEP**.

PATARA, a notable city of Lycia, in Asia Minor, with a sea-port. The place was famous for an oracle of Apollo (Acts xxi. 1).

PATMOS, a small island in the Archipelago, lying south-west of Ephesus, in a line with the embouchure of the river Meander and the isle of Naxos. Patmos now is the very image of stillness in the sea. From the flat roof of its chief monastery, nearly the entire circumference of the island can be viewed, as well as neighbouring isles. Cultivation has done little for it. Some gardens and some vineyards, here and there a corn-field and a few scattered olive-trees,

gorges of this volcanic island. It seems as if specially fitted for the reception of divine influence, so that John's words here—'I was in the spirit on the Lord's-day'—have a peculiar propriety. The library of the monastery is one of the most valuable in the East. Tischendorf reviewed its manuscripts, which amount to some two hundred. Some of them date from the eleventh to the fourteenth century. Two bear tokens of the ninth. Twenty relate to the New Testament.

PATRIARCH (G. *author of a race*, comp. 'chief of the fathers,' 1 Chron. ix. 9) is a name applied in the New Testament to David, as the founder of his family (Acts ii. 29); to Abraham (Heb. vii. 4); also to the twelve sons of Jacob (Acts viii. 9). From a very early age, however, the word was taken as denoting specially Abraham, Isaac, and Jacob, who may be considered as exhibiting the ideal of patriarchal life. The features of that life are, child-like simplicity, earnestness, piety, and domestic affection; all combining to constitute faith, which is the great internal characteristic of the fathers of Israel. Externally, we behold the tent, with its hospitable rites, giving entertainment to superhuman visitors; the flocks and herds browsing over rich virgin plains, or taking their evening draughts around a well. Wandering, however, formed an integral part of the patriarchal life. The patriarchs were rich nomads, whose descendants continued, from the uplands of Palestine, their half-fixed, half-roving life, in Egypt and the desert, till, raised to a higher platform of civilisation, they entered the land of promise and settled there. But after having taken possession of the country, the Israelites devoted themselves in part to a pastoral life. Especially the tribes whose portion lay on the east of Jordan retained nomad peculiarities, keeping large numbers of cattle, which they conducted from spot to spot, as far as the borders of the Euphrates. On this side of the river also were rich shepherds, whose flocks covered the plains, filled the valleys, or grazed on the hill-sides. They found welcome pasturage in the plain of Sharon and the extensive downs in the south of Judea, called 'deserts,' because unfit for the plough, but affording sweet fodder for goats, sheep, and camels. These lands being for the most part unappropriated, afforded free scope to the pastoral life. In passing from one locality to another, the shepherds were actuated by a regard to the season of the year as well as food for their cattle. Remaining for the most part on the outside of cities and towns, they in winter gave preference to less elevated plains. From November to the Passover, they sought shelter for themselves and their beasts. At other times the latter remained under the open sky, though at night they were inclosed in folds, near which the keepers had their tents. Uniting together in a species of dis-



interrupt and relieve the deserts, basalt mountains, high steeps, and deep-coloured

triot association, they built towers at intervals, whence they might ascertain the approach of enemies, and be aided in combining for self-protection (2 Chron. xxvi. 10; comp. Gen. xxv. 21. Mic. iv. 8). Water to them was of great consequence. The running waters which flowed in pasture-grounds were, like the grounds themselves, a common property. Wells and cisterns belonged to those by whom they were found or made. Their importance (Numb. xx. 17) caused them to be occasions of dispute and conflict (Gen. xxi. 25; xxvi. 15—22). Watering-troughs (xxx. 38) received the water from buckets, in which it was drawn from the well, and afforded to the cattle a convenient means of slaking their thirst. Near towns and villages especially were these troughs and wells, which became, especially in the evening, a general place of gathering for the inhabitants (Gen. xxiv. 15, *seq.*; xxix. 1, *seq.*). Great proprietors of cattle sent their flocks and herds to pasture under the care of shepherds, directed by a chief (xlvi. 6. 1 Pet. v. 4. See GOAD), who were responsible for accidents, and numbered to the under-shepherds the animals entrusted to their care.

The equipment of the shepherd consisted in a large mantle covering the whole body (Jer. xliii. 12), a staff, and a bag, with sometimes a sling for defence or assault (1 Sam. xvii. 40; comp. 34). For the same purpose he was accompanied by dogs (Job xxx. 1). The labours of shepherds were very severe. They could rarely take complete repose. Watching constantly over their flocks, they were exposed to heat by day and cold by night (Gen. xxxi. 40). They had to attend on the sick animals, carry the young in their arms (Is. xl. 11), and carefully seek for those that were lost. Their wages they sometimes received partly in a share of the flock (Gen. xxx. 32). The Hebrew shepherds occasionally enlivened their cares with the charms of music (1 Sam. xvi. 18). Their flocks consisted chiefly of sheep and goats, for which Palestine afforded, in its hills and plains, favourable pasturage. Oxen were reared in Sharon and Bashan. The cattle returned a great revenue, and favoured the accumulation of riches. Michaelis is of opinion that Moses, in his anxiety to prevent great inequalities of condition, gave preference, as the basis of his institutions, to agriculture, in which, when left to its natural workings, neither overgrown opulence nor squalid poverty can easily be known. It is worthy of notice that the richest Hebrews in the Bible, such as Nabal and the three proprietors mentioned in 2 Sam. xvii. 27, were rich nomads. Wool, which was of a fine sort, and was made into garments, was a chief source of wealth. Shearing was a season of rustic festivity (Prov. xxvii. 26. 1 Sam. xxv. 2). The no-

mads in part obtained food by hunting, in which they employed the quiver and the bow (Gen. xxvii. 3). Palestine appears to have been rich in game. Plundering, in general with nomads a source of gain, was practised by the Hebrews only in times of civil confusion, and then very seldom (Judg. xi. 8; comp. ix. 4).

The habits and manners of the patriarchs are still illustrated by the wandering Arabs, as well appears from this extract from Olin (i. 368). 'The manners and habits of these children of the desert are truly primitive. Having occasion to wash their clothes this evening, they scooped out a basin in the sand, and filled it with water for the purpose. The supply of fresh water seemed to have tempted them to indulge in other luxuries; and I saw them, for the first time, eating hot bread. Each man, or at least each party, has a small kneading-trough, hollowed out of a piece of wood, which he carries bound up in his baggage. In this they mixed a small quantity of the meal of doura, and having formed it into a thin cake, laid it upon the sand, and covered it with a fire made of small sticks. One man at least used dried camel's dung for the purpose. They parched corn or doura, and ate it for breakfast. I am, indeed, constantly reminded of the habits of the patriarchs, and see the domestic scenes so beautifully portrayed in the Old Testament reacted by the Bedouins. It will be observed, that the simple facts I have just recorded are so many illustrations of the ancient customs with which the Bible has, from our childhood, made us familiar. Their dress is equally illustrative of the sacred volume: their sandals, which are merely bits of leather or untanned skins, commonly fish-skins, covering the sole of the foot, and fastened by a thong that passes between the first and second toes over the instep and around the heel; the girdle, which all wear about the loins, serving as a belt for a long knife or pistols, and as a depository for money, &c.; and their loose, flowing robes reaching only to the knee, and exposing the legs.'

PATRIMONY (L. *pater*, a 'father'), property derived from a father or ancestor (Deut. xviii. 8). See HERITAGE.

PAUL (G.), the celebrated apostle to the Gentiles. His original name was Saul, a Hebrew word which signifies *asked for*; the giving of which has been ascribed to the supposed fact that the child was not born till after years of married life, and in answer to the special entreaties of his parents. He may have changed his Jewish name from Saul to one of similar sound, that is *Paul*, on joining the Christian cause. Such a change was not unusual with Jews, when they came immediately into contact with the heathen world. He was an Israelite, of the tribe of Benjamin, born in Tarsus, no mean

city, of parents who may have previously resided at Gischala, in Palestine, and who, from the education which they gave their son, must have been persons of substance (Rom. xi. 1. Acts xxi. 39; xxii. 3). With a characteristic abstinence from details which do not bear directly on the great cause of the gospel, the writers of the New Testament have told us little respecting Paul's family relations. His father appears to have enjoyed the right of Roman citizenship; but whether he acquired it by some act of utility to Rome, or inherited it from an ancestor who had served that state, we have not the means to determine. He had a sister and a nephew; he mentions other kinsmen in Romans xvi. 11, 13, 21; and, when an apostle, was unmarried (1 Cor. vii. 7, 8; ix. 5).



PAUL.

His education presents two chief elements—the Grecian, the Hebrew. The first he received chiefly in his native city, from the general influence which its high pagan culture exerted on its citizens. Tarsus was renowned for its Grecian schools, which bore a comparison with even those of Alexandria and Athens. But we have no evidence that the young Saul was placed under the care of their teachers. The acquaintance which, when engaged in his apostolic labours, he showed with Greek literature, in one or two quotations from its poets, and in specific reference to Roman jurisprudence, extends little beyond what might be possessed by a person who had received a learned Hebrew education (1 Cor. xv. 33. Acts xvii. 28. Titus i. 12). It must not be forgotten that

Providence had now gone far to break down the middle wall of partition that kept Jews from intercourse with the rest of the earth. The gospel did not begin, but completed, the removal of the ancient barriers which made Judea a closed land, and the whole world beyond a rejected race. The two, Jew and Gentile, had mingled, and were mingling together. Whence Saul could not fail to be subject to a Hellenistic culture. A pure Hebraistic education was no longer possible, whatever the efforts of those who were in its favour. Hence a knowledge of Greek, and a certain facility both in speaking and writing that language, was a natural consequence of Saul's education. In the same way would he obtain some acquaintance with the prevalent Grecian philosophy. His writings are an evidence that he possessed these attainments. His letters have the appearance of being not translations from the Hebrew, but original Greek compositions; though they do not fail to present a colouring as from a Hebrew mind. They are the productions of a man who had partaken of the best culture of the day; though that culture was obviously the immediate product, not of a pure Athenian, but of an Asiatic soil. Hence his eloquence, if it sometimes rises with the severe taste and lofty strength of Demosthenes, presents also a certain degree of the extreme and the affected, which finds its source in the overflowing ardour of the oriental mind. In the ordinary intercourse of life, Saul appears to have spoken Hebrew (Acts xxi. 37), but he also had a full command of the Greek tongue (Acts xvii. 22), and was thus able both to address with effect a Jewish audience (Acts xxii. 2; xxiii. seq.), and, by his simple eloquence, to recommend the cause of the gospel even before the fastidious Athenians. There is, moreover, no reason to doubt that the apostle had an acquaintance with the Latin tongue, and could employ it in speaking when occasion required; though, as the Greek was the usual medium of social intercourse between strangers, it is not certain that he employed the Latin in defending himself before the Roman officers (Acts xxiv. 10; xxv. 10, seq.).

The Hebrew was, however, the chief element in Paul's education. As became one who was of the stock of Israel, he was circumcised on the eighth day after his birth (Phillip. iii. 5). His childhood he seems to have passed in Tarsus; but as he was intended for the distinguished office of a rabbi, he was early sent to the metropolis of his native land, and put under the care of the renowned Gamaliel (Acts xxii. 3; v. 34—39). What Saul's age was when he repaired to Jerusalem we cannot precisely determine. He must, however, have scarcely more than entered his boyhood, since he states that he was 'brought up' in that city. Ancient Jewish authorities declare that a boy of ten

years old was fit to commence the study of theology. In a general agreement with these statements, Tholuck has concluded that Saul was about twelve years of age when he was consigned to the care of Gamaliel. The son of a father who was a Pharisee, and entrusted to a tutor that stood at the head of the Pharisees, the youthful Saul must have fully imbibed the principles of that popular sect, and been led to enter with all his soul into their sympathies, aversions, and aims. Such an education as Saul would here receive, making him, as it did, 'a Hebrew of the Hebrews' (Phil. iii. 5), seems a strange preparation for the work of preaching the gospel to every creature. Yet this discipline was in one way less unfit than would have been that which he would have derived from the cold, refined, aristocratic, and scoffing Sadducee; while the Essenes would be likely to lead his aspiring and somewhat theoretical mind far too remote from the realities of life, into the seclusions of a learned solitude, or the aerial visions of abstract and ideal contemplation. And much as Phariseism would do to harden his heart and narrow his mind, it yet would nourish both by its positive teachings, and, when the scales of Jewish prejudice had fallen from his eyes, prepare him for forming that spiritual conception of the gospel, which, in its very nature, as being spiritual, involved the comprehensive, unrestricted, and universal tone that constitutes its great characteristic. Pyrrhonism can produce nothing higher than a caviller; but even out of those extravagances of the religious life which are embodied in Phariseism, the greatest of apostles did proceed. It is not, however, to be doubted that the change which the apostle underwent at his conversion, was radical in its nature. Of a literal truth, Saul became a new man. The change was thorough and decided, so as to show that the Lord's arm was here made bare. We hold this fact to be no less important than true. The apostle's conversion was not the result of any combination of earthly influences. The change was too great, too central, too comprehensive, as well as too sudden, to be brought about by any but a celestial power. At the same time, it was a change that Saul underwent; who remained the same person after as before his conversion, his identity not being altered. Consequently, educational influences were not without a share in the operation. The old currents of his mind were rather purified than diverted. If, when he became a Christian, he became another, he still remained also the same man. The mere Pharisee was gone; the pious Israelite remained. But Sadduceism must have had nothing to leave but a collection of 'dry bones.' And an Essene might have been converted into a visionary enthusiast, instead of a Christian.

As it was, Saul proved a successful scholar

of his master Gamaliel. Of an ardent natural temperament, eager for knowledge, pressing forward to gain distinction, spurning all half-measures and compromises, seizing the principles of the Pharisees in all their comprehensiveness, and bold to carry them out into every possible application, Saul became a favourite pupil, received special marks of favour, was admitted to intimate intercourse with his teachers, and soon stood high for his learning, ability, and zeal; owning no superior in the sanctity of his manners, the acuteness of his intellect, the amplitude of his self-esteem, his devotion to the law of his fathers, his hatred of every foreign influence, and his fiery and indomitable energy. Hence he profited in the Jews' religion above many his equals, being exceedingly jealous of the traditions of his fathers (Gal. i. 14). Fit training for a persecutor, and well may his conduct have been such as to call for this description—'Beyond measure I persecuted the church of God, and wasted it' (Gal. i. 13).

There is, however, one more point in Saul's education which merits attention. A learned education did not in Judea exclude hand-labour, which was far from being held in the disesteem with which it is now absurdly regarded. A Jewish parent considered it his duty to train his son to skill in some handicraft. In obedience to this conviction, Saul's father, when he separated him from his birth for a learned profession, had him taught the art of tent-making. In the East, where the intense heat of the sun by day and heavy night-dews render some shelter necessary to the traveller, who has no experience of the comforts of our inns, and can but seldom find even a roof to cover his head, tents made of leather or of cloth are, and always have been, much in request. Hence tent-making formed a flourishing and profitable business, to which, when yet a youth, Saul was put by his parents, and in which he acquired sufficient skill to be able to gain a subsistence by its practice, which on occasions he preferred to follow, rather than be a burden to his fellow-believers. And a high opinion does it give us of this apostle, that even when he had the care of all the churches, and in some sense the entire cause of Christianity on his heart, he supplied his simple wants by the labour of his hands (Acts xviii. 3. 1 Cor. iv. 12). Nor let it be thought that this his practice involved only a small degree of self-denial. On the contrary, the apostle found his task severe and oppressive; which, however, he accomplished cheerfully, 'labouring night and day, because we would not be chargeable to any of you; we preached unto you the gospel' (1 Thess. ii. 9, seq. 2 Thess. iii. 8). There was this advantage in the pursuit, that as the labour which it required was light, the apostle had time during its proce-

cution, and energy after his day's task was done, for meditating on, and publishing to his fellow-men, the great truths of the gospel. And while his learning and culture gave him access to those who were, or thought themselves, in a superior condition in society, the pursuits of his trade brought him into contact and put him on easy terms with the humbler and less cultivated classes; and so, in an important sense, becoming all things to all men, he could labour effectually for the furtherance of the cause of Christ.

Yet more important was the fact that Paul had in his own hands the means of subsistence, in insuring him such an independence on the bounty of others as was correspondent with his wants and wishes. Procuring his sustenance by his own labour, he was at once placed beyond the suspicion of being actuated by motives of sordid self-interest in his apostolical enterprise. Having all to lose, and nothing to gain, in regard to worldly emolument, and continuing to the last in his indefatigable and disinterested exertions, he stood in a position which invited and commanded respect; and so working effectually for the immediate promotion of the gospel, has never yet, nor ever will, cease to aid forward the great cause of Christian truth, love, and goodness.

Saul's first appearance in the evangelical history is characteristic. A persecution having broken out against the church, Stephen perished in an outburst of popular bigotry. It is not improbable that the hierarchy of the Jews had used their endeavours to rouse the fury of the mob, especially as Saul was present at the tumult, and, not content with being a passive spectator, gave his positive support, by not only consenting to Stephen's death, but even keeping the raiment of them that slew him (Acts xxii. 20). The favourite scholar of Gamaliel, having taken the decisive step which appeared to place him irreversibly in the camp of the priests, proceeded, with all the fiery ardour of his nature and all the unbridled zeal of a young persecutor, to 'make havoc of the church, entering into every house, and haling men and women, committed them to prison' (Acts viii. 1). Success acted as a fresh stimulus, so that, breathing out threatenings and slaughter against the disciples of the Lord, Saul went to the high-priest himself, and desired of him letters to Damascus, to the several synagogues there, for Damascus abounded in Jews, in order that, acting the part of an inquisitor, he might search out followers of Christ, and bring them bound to Jerusalem, whether they were men or women. He received the authority and commission which he requested, and set out on his journey (Acts ix. 1, *seq.*; xiii. 3—11; xxv. 9—20). Unhappy man! What a troubled and inhuman state of mind was his! To this pitch of degradation had he

been brought by the force of parental influence, and the narrowing education of the Jewish hierarchy. All up to this time tended to make Saul an unyielding bigot and a relentless persecutor. Let the reader review his career. Let him study Saul's actual position. All the influences under which he had been, had concurred to fix him irrevocably on the side of the Jewish hierarchy:—birth, education, family ties; his own associations, desires, and prospects. The latter had especial force. In the prosecution of his present career, he had reason to entertain the brightest hopes: wealth, position, dignity and power, all stood before him to reward his zeal. He therefore rushed impetuously forward, with nothing in himself or in his circumstances fitted to check his steps, much less to alter the whole course of his life. The current of his passions ran onwards with full force towards the ocean; what was there of a human kind to turn it back, and make it ascend the channel down which it was hurrying? Yet in this, the height of his Jewish ardour, Saul of a sudden became a Christian.

The way from Jerusalem to Damascus, on which this great and unprepared change took place, lay not in what may be termed the natural line of road; for as Jews were wont to avoid Samaria in passing to the north, so Saul would take his course along the way which ran east of the Jordan and the lake of Galilee, and which, farther on, unites itself with the Arabian road from Mecca. When the traveller, wearied by the hardships of a journey which lies first through a uniform and uninteresting country, and then through waste and desert places, has at length come within a few hours of his destination, he finds the scenery all of a sudden change. The charms of a land of delights, enhanced by immediate contrast with bordering wastes, display themselves to his eyes, and he is conducted onward, through all the beauty of the most luxuriant vegetation, to the city itself, which the Easterns, with a profusion of pearls of language, have laboured adequately to describe—calling Damascus, among other figures, 'the Earth's Paradise,' 'the Eye of the East,' 'the Necklace of Beauty.'

The contrast between the desert and the garden not inappropriately represents the two states of Paul's mind, as, first, a wild, fierce persecutor, and then a high, generous, and beneficent Christian; but the facts just spoken of have been here introduced in order to let the reader see that Saul did not come into contact with any great city, any concourse of men, any mart of new ideas, any flourishing Christian community (had there been such), by mingling in the intercourses of which either his convictions might have been modified, or his cupidity called into play. His road lay distant from the

ordinary haunts of men. And the solitudes and wastes of the earlier part would, by according with, confirm, the stern dispositions of his mind; while the immeasurable beauty of the latter part would remind him with pleasure that he was near both the object and the end of his journey; and, by calling up facts connected, in the history of his country, with Damascus, ever renowned for bigotry, would make him feel the more eager for his purpose, and the more determined that this petty yet aspiring heresy should not disgrace Judaism, or bring from the God of his fathers wasting on this lovely spot, which seemed too inclined to give shelter and nutriment to the pestilent sect.

The more minutely the state of Saul's mind is investigated, the more difficult is it to find any motive of a secular or unworthy nature that could have co-operated in his sudden change. The Christians were every where odious in men's eyes. They were few comparatively in number. They were poor in circumstances. They were contemptible, for as yet they had not so increased as to be feared. In Damascus, whither the ecclesiastical commissioner was going, they had made some considerable progress; and yet, viewed in regard to the vast population of that city, they were only a few poor persons, distinguished in no way but by some strange notions and a very exorbitant zeal. If, then, Saul, ere he reached the place, took a review of the several parties with whom on his arrival he might stand on a friendly footing, how little had the insignificant church of Christ in Damascus to offer to the young ardent aspirant after honour, fame, wealth, and religious distinction! Could he, indeed, root out the noisome weed, he would have a ground of rejoicing on his return to the Sanhedrim. But the disgrace of joining the Christians is in these days scarcely to be imagined. Had he, indeed, turned pagan, setting up for a patron of the fashionable philosophy; had he become a *bel esprit*, and used his learned education to deride all religions; had he remained faithful to his original design, and executed his shameful commission, he would have sympathy, support, applause, honour, perhaps opulence, either from Roman officers or Jewish priests; from an ignorant and debased populace, or an idle, sybaritic, and sceptical aristocracy. He took that very step which made all the great ones of Damascus shun, despise, or hate him.

The change was brought about early in life, though for want of data we cannot fix the precise year. Saul was a young man. His heart was, therefore, open to two chief influences: I. the generous affections; II. the gaudy and pompous things of the world. But the generous affections of his nature were pre-engaged. He had given his heart to Judaism, and specifically to that form of it which would work most powerfully on a

young man's mind. His heart was with Gamaliel and other distinguished Pharisees; with the national honour, now assailed; with the great national expectation of a Messiah, now ridiculously travestied; with that noble race of men, the prophets, and that great hero and greater legislator, Moses; with a history of which any one might be proud, and a destiny still loftier, shortly, as it would appear, to be realised;—here, in these great interests, these stirring thoughts, these absorbing subjects, in this full sunshine of reflection and hope, was his heart. How could it pass hence into the mean and paltry abodes of the hated Christians, who, few and insignificant as they were, still had grown numerous enough to be troublesome, and to cast a small cloud on the face of this splendid sky? The first, then, of the two chief earthly influences to which Saul as a young man was subject, was irrevocably given and surrendered to home, parents, teachers, friends, and country. The other influence of a necessity lay exclusively on the side of Judaism, and could effect with Saul nothing but disservice for the cause of Christ.

If we take specifically into account his learning, our conclusion must be of the same nature. Enticements, gratifications, rewards for a learned Jew, might be abundantly found either in Jerusalem or in Damascus, or indeed in any other distinguished city of Western Asia; but what had Christianity to offer, which had been introduced by a carpenter's son, crucified for sedition and blasphemy; was believed by poor unlettered fishermen, and some others 'of the baser sort;' and propagated by the obstinate and guilty zeal of a few of this man's followers, who, but for the trouble they gave, would be too contemptible for notice?

Saul, however, when near Damascus, became a convert to Jesus Christ. By what means? There was, we have seen, nothing in his circumstances nor in his own breast to lead to so sudden and extraordinary a change. We turn to his own account with a mind in no way prepossessed against it, for we have met with nothing which should make us suspect Saul's sincerity, or see how he could have been converted by any earthly causes. The account which Saul himself gives is simply this:—That while still on his journey, but when he drew near the city, an effulgence of divine light was in a moment poured around him, when he heard himself addressed by name—'Saul, Saul, why persecutest thou me?' 'Who art thou, Lord?' 'Jesus of Nazareth, whom thou persecutest.' Trembling and astonished, he asked, 'What wilt thou have me to do?' The answer in effect was, that he should preach in the name of Christ, on which he should receive instructions in Damascus. Saul arose from the ground struck with temporary blindness,

and was led by the hand into the city, where he remained three days without sight, and neither did eat or drink. While in this state he was visited by one Ananias, a converted Jew, who had been specially deputed by the risen Jesus, and for whose visit Paul had been prepared. Ananias, restoring the new convert to the use of his eyes, said to him—'The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth; for thou shalt be a witness unto all men of what thou hast seen and heard. And now, why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord' (Acts ix. 1, *seq.*; xxii. 4—16; xxvi. 9—18).

This account, which in effect ascribes the conversion of Saul to the overpowering conviction, produced in a most striking manner on his mind, that Jesus, whom he believed dead, was in existence at the right hand of the Majesty on high, rests on the distinct averment of the subject of it himself, made under circumstances such as to guarantee truth, and on the belief and statement of the historian Luke. There are few events in the Biblical history in regard to which we are supplied with more details. We venture to add, that in the main these details are all coherent and harmonious. We do not assert that there are no variations. The absence of variations would justify suspicion, or even disbelief. But the variations are in unessential particulars, and such as the varying occasions justify or demand. In addition, however, to the specific testimony of Luke, we have that of Paul himself, given before the tribunals of his country, on occasions when falsehood would have been most perilous, and could, had it existed, have been exposed by his envenomed enemies. Gladly would the priests have seized these opportunities for showing, if they could, that their apostate agent was a gross deceiver. And let it be observed, that among Saul's attendants—their own servants—some honest man could easily have been found to show that the whole was a piece of spiritual legerdemain, got up under the aid of a thunder-storm. These same attendants, too, would doubtless have told the simple truth in Damascus, and so prevented the story from gaining credence. That story, however, was believed; and the event changed the entire course of Saul's life. Greater evidence than this can no man give of his sincerity; greater evidence of the truth of this event we need not ask. And yet there is greater evidence. Not only does Paul frequently allude to the event in his writings to the churches; not only does he make it the ground of claims that were regarded with disfavour by many; not only does he date from it his own new birth; but by the earnest devotion of his soul to the new convictions of which it was

the parent, he made it the commencement of a new era in the church, of a new order of social influences, of new and wider charities, of a large and comprehensive doctrine—of that great humanising truth, that God is the Father of the Gentile as well as the Jew, and that so all men are brethren. This event determined the future course of Christianity. It made that universal which was timidly growing into reception in a few spots of Western Asia. The actual progress of the gospel, hanging as it does on this cardinal event, becomes an attestation of its reality. If changes and influences such as are involved in the history of Christianity really depend on the bubbles of human vanity, or the inventions of human fraud, then Providence is one great course of deception, and man's nature a soil most genial to and prolific in deceit. But such a supposition is essentially absurd. It is a moral impossibility that a feigned story could have gained prevalence. Paul had his enemies—not few in number, not mean in resources, not tame in spirit: they were without, they were also within the church. What were they doing? The truth was accessible in their day. They had every motive to ascertain the truth; they wanted neither will nor power to make the truth prevail. Take one instance—Paul's great doctrine of the unconditional admissibility of the Gentiles into the Christian fold. This set nearly the entire church (as he found it) against him. Paul did not insinuate himself into the church by the channel of some popular prejudice. He at once avowed a principle which had no earnest supporters, if indeed it was fully seen and understood as yet even by Peter, while it was offensive in feeling, and untrue in doctrine and fact, with almost all the Christian community. This avowal aroused against him the most determined opposition. How easy for the church to have exploded false pretences! There were Paul's companions; there were the brethren at Damascus; and, especially, there was Ananias, a man of note and influence, one of the popular way of thinking, opposed to Paul in point of doctrine (Acts xxii. 12), who took part in the transactions, and must have known their real nature. Yet Ananias exposes no fraud, imputes to Paul no mistake, but silently gives his evidence in favour of the miraculous account. And so that account gains universal reception, and Paul's enemies are constrained to withstand him with argument, instead of striking from under his feet the hollow ground. They argue, and cannot confute; they oppose, but fail to restrain; when, had Paul been false, they might have convicted him and destroyed his influence.

One thing is very clear. Paul held that he saw the Lord Jesus on this occasion: in his opinion, the cause of his conversion was miraculous. In such a case, whose judg-

ment is the best—Paul's or ours? If Paul ascribed his change of mind to the appearance of Jesus, are modern critics likely to succeed in explaining that change apart from that appearance, and by the aid merely of ordinary influences? Can their knowledge equal his? But if Paul believed on false or insufficient grounds, then was he a weak man;—is it tokens of weakness that his writings present? If you deny that Paul was sincere, how do you explain his life of devoted self-sacrifice? Reject the apostle's own account—what have you to substitute? A clap of thunder was no new thing; a flash of lightning could not have called forth the agency of Ananias. Nothing had occurred to alter Saul's Phariseism, to make the persecutor waver in his sense of right. That he did waver is a mere assumption. Paul's silence on the point is a tacit assurance that his convictions had undergone no change. Had his conversion been prepared by a softening down of his bigoted prejudices and a glimmering of light as to the real worth of the Christian cause, by any process, however elementary, of internal change, Paul must have been conscious of such a transitional state of mind, and could not, in such a case, have honestly ascribed his conversion to the sole operation of the miraculous interposition. Or are we to believe that an evanescent and shadowy condition of mind, mere impalpable films of thought, which lay on his consciousness in such thick darkness that Paul himself knew not of their existence, produced, in conjunction with the very common event, a thunderstorm, the greatest, most sudden, and most beneficial change that a human soul ever underwent? Much stress has been laid on the intense perturbation of Saul's bosom. What evidence have we of the existence of such perturbation? At the actual moment, he appears to have been passing from the desert into a most rich and smiling plain. If barrenness and desolation had agitated Saul, the sight of the glad verdure, and the sense of the genial warmth which seemed to greet the traveller, could not fail to tranquillise and cheer his breast. And if his mission was persecution, still this, alas! was no very unusual employment. Nor was the undertaking either perilous or very exciting. The Christians in Damascus were few and inconsiderable, even as compared with their Jewish associates. The martyrdom of Stephen might in retrospect be regarded as much with satisfaction as with regret. For ourselves, we cannot find any the slightest psychological cause of Saul's conversion; nothing in his mind, nothing, we may add, in his circumstances, nothing in his retrospect or in his future, to aid in bringing about his change. We are fairly driven to receive his own account, for want of finding the slenderest materials for any

other. Even if we doubted the possibility of miracle, we should here recognise facts that would make us reconsider our doubts, and would, we think, prove stronger than they. But, believing in God, and therefore holding the possibility of specific acts on his part, we have no resource but to yield assent to the narrative of Saul's conversion as recorded in the New Testament and implicated in history.

On the peculiarity of his conversion, as being by the immediate agency of Jesus, Paul lays great stress, maintaining that his commission and teachings were, in consequence, the immediate result of divine communication; thus in Gal. i. 11, 12, 'I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by revelation of Jesus Christ' (Ephes. iii. 1—3). This peculiar claim was the more important because the apostle, as bearing the message of peace to the heathen, ran counter to the general tradition and influence of the church, and needed a specific recommendation of the course he took. Appointed, however, by the Head of the Church himself to bear his gospel to the Gentile world, he assumed a suitable tone of self-confidence and prosecuted his work with ardour, notwithstanding the compunction and self-abasement which he naturally felt in the recollection of his having persecuted the church (1 Cor. xv. 9, 10. Ephes. iii. 3, *seq.* Gal. ii. 6—9).

Having recovered his sight and received baptism, Paul remained some days with the Damascus disciples, and seems, however immature his views in general yet were, to have at once proclaimed the great conviction to which he had been led, namely, that Jesus is the Son of God; and, acting in agreement with his open and fearless character, he made this avowal in the synagogues in which those presided to whom his persecuting commission had been addressed. Amazement ensued; then debates. But Paul persevered, and showed that his mind was not less powerful for good than it had threatened to be for evil (Acts ix. 19—22).

But, aware how sacred the cause was which he had at heart, he wished to contemplate it in all its length and breadth; and for that purpose retired into the solitudes of the neighbouring Arabia, where, free from the possible contamination of mere human modes of thought, and from any of the party or individual influences which were found in the church, he could hold converse with his own thoughts, follow out into its consequences the important light he had received, and convert the convictions of his mind into such practical principles as might both pervade and sanctify his soul. After some time, Paul returned to Damascus, giving this place the

preference, we may presume, because of its being highly important that his testimony should be borne here in a manner that could not be mistaken or gainsaid. The same reason may have induced him to remain in this city for a period of three years (Gal. i. 18—18). But the more important and the more convincing the preaching of the apostle, the more embittered did the enemies of the cross become. They accordingly proceed to direct against Paul courses with which he had himself been familiar. Worst of in argument, they took to persecution, and, setting on the officer who then governed the city for the Arabian king, Aretas, they strove to punish him with death. In order to make sure of their prey, troops were employed, who guarded the city gates. But Paul's friends set him at liberty by letting him down by night, in a basket, through an opening in the walls (Acts ix. 23. 2 Cor. xi. 32). Thus escaped, whither should he turn his steps? He resolved to visit the mother church at Jerusalem, the rather, probably, because he wished to confer with its heads touching his great business and purpose to make Christianity a universal religion. Arrived in the capital, he sought for general and unrestricted communion with the disciples, who, however, regarded him at first with a natural fear and suspicion, and whose caution may be now regarded with complacency, as affording us reason to be assured that Paul's claims were not admitted without investigation and proof. Barnabas, however, who, as he was a native of Cyprus, may have been readily led into Paul's views, introduced him to Peter. Other apostles he did not see, save James, brother of the Lord, then bishop of the church at Jerusalem. His stay in that city does not appear to have exceeded fifteen days. He found little sympathy. Barnabas bore testimony to his conversion, and to his having preached boldly at Damascus in the name of Jesus. But he held opinions that found no favour in the church. Besides, there had come to Jerusalem some of his Damascene enemies, who, as they spoke the Greek language, since they lived out of Judea, are called Grecians. They assailed Paul in argument, but, gaining no success, they sought to kill him. His life being thus endangered, he was advised by Christian friends to seek safety in flight; when, quitting Jerusalem, he repaired to its sea-port, Cæsarea, and in this way proceeded by sea to Tarsus (Acts ix. 26, seq.).

The sacred historian adds to the narrative, in his own simple manner, a fact whose cause we have to seek beyond the pages of the New Testament: 'Then had the churches rest, &c. Why? Their persecutors were themselves persecuted. The emperor Caligula attempted to place his statue in the temple, and occasioned the greatest agita-

tion in the minds of the Jews; and but for the perilous forbearance of Petronius, president of Syria, and the entreaties of king Agrippa, would probably have driven them into open rebellion against their Roman tyrants (Joseph. xviii. 8). Occupied, however, by fears for the honour of their religion, and by designs for its protection against the rude assaults of imperial barbarism, the Jews had no leisure and no resources to expend on the far (to them) less considerable cause of the Christian church, which thus in quiet obscurity grew and gathered strength for the great efforts and the signal achievements that were before it.

It was not without a reason that Paul went to Tarsus. Whether we regard the city merely as his birth-place or as the residence of relatives and parents, it was natural for him to pay it a visit shortly after having undergone his great mental change; for he would wish to look on old scenes with his new eyes, remove the fears of some friends and gratify the hopes of others, while he proclaimed 'the unsearchable riches of Christ' to all. Such a step, we say, was natural, but only on one condition, namely, that Paul was an honest man. Home is the last place that a deceiver would spontaneously resort to, since nowhere would detection be so sure or contempt so withering.

Meanwhile, in consequence of the dispersion of disciples, whom the stoning of Stephen had alarmed, and who, wherever they went, preached the gospel, Antioch, the capital of Syria, taking rank next to Rome and Alexandria, received the seed of the gospel, and shortly became the metropolis of Gentile, as Jerusalem was the head-quarters of Jewish Christianity. Seeing the favourable soil which Antioch presented, Barnabas went to Tarsus to seek Paul, whom he brought to the former city, where, a church having been formed, these two distinguished men spent a year in teaching the gospel. Success attended their labours. Their audiences were large; their converts were not few. They attracted the attention of the heathen great ones, who, probably in derision, gave them the distinctive name of Christians. Thus was something done for leading the world to see that the Christians were not to be confounded with the Jews, as either a member of the general body, or as a sect or a heresy. They came to be regarded as an independent association, whose aims as well as whose name had an exclusive reference to Christ. Such a feeling on the part of the pagans would do much to aid forward the distinct and independent development of Christianity and the Christian church.

It is not to be denied that there existed a very important difference between the view taken of the gospel by the Jerusalem, and that which had now found a home in the Antiochian church. Was Christianity to be,

if not restricted, yet bound to Judaism, or extended to all mankind? This was a fundamental question, on which there could be no compromise. Yet is it pleasing to find how early the vital spirit of the gospel, namely practical benevolence, began to manifest its presence and power.

In the days of Claudius Cæsar, who ascended the imperial throne A. D. 41, a dearth arose which pressed with peculiar severity on Judea. The disciples at Antioch were informed of the privations of their hungry brethren in the mother church, and, poor and humble as they were, they contributed each his mite in order to send relief to those who were more in need than themselves. Proof have we here that a new power had entered the world. In vain do you search the page of previous history to find the record of a deed of love such as this. Yes! Jesus, the impersonation of love, has dwelt among men; and already does the spirit of practical benevolence get the better of the spirit of disagreement and debate (Acts ix. 27, *seq.*).

The conveyance of these contributions took Paul, in company with Barnabas, to Jerusalem, whence they shortly after returned to Antioch, bringing with them John Mark, the nephew of the latter.

This resort to Antioch will scarcely fail to strike the attentive reader. Why not remain at Jerusalem? Why seek another metropolis? The answer is to be found in the new direction that the gospel was now taking. For the diffusion of Christianity among the Jews, no place so suitable for head-quarters as Jerusalem; here was the depository of the sacred books out of which the Messiahship of Christ was to be proved; here the tribes were found assembled from all parts of the world at the great national festivals; here dwelt those who had seen the Lord Jesus; and here, in place, circumstance, and recollection, were speaking vouchers of his brief but imperishable public history. Here, therefore, was the spot for the apostolic body to concentrate their forces in, especially as the bulk of them held that the way into the church of Christ lay through, at least, the outer courts of that splendid temple, which was at once an emblem of divine favour and a powerful argument. But Jerusalem and Palestine were hateful in the minds of the heathen. Some other spot must be chosen as the centre of the influence which was to lead to their conversion. What other spot was there? Rome was the only centre of unity; but the unity was of a merely secular character. A religious unity, save what was found in Judaism, did not exist. Each nation, each city, had its own gods. A species of religious individualism universally prevailed; which had, however, this advantage, that it brought with it universal toleration. Yet this toleration was only the passive en-

durance of existing religions. As such, being confounded with Judaism, Christianity had as yet been, for the most part, left undisturbed by heathen authorities. But a new era approached. Christianity needed a centre. It obtained a centre. It thereby challenged notice as a new power, and drew forth the persecuting wrath of heathenism, tolerant only of its own diversified falsities. At the same time Christianity gained power. In fixing its head-quarters at Antioch, it obtained a base for future operations which was in every way the most suitable. The position of the city, which, lying at the north-east corner of the Mediterranean, was in the centre of ancient civilisation, and allowed the easiest transit from this to that of its great marts of thought; the renown of the city, as having been the royal abode of the Seleucidian monarchs, and as still being honoured by the presence of the vice-imperial court of Rome; the greatness of the city in arts, arms, philosophy, and religion; in the beauty of its public edifices, and the luxuriance of its natural scenery; all combined to make Antioch the best spot for becoming the centre of unity to the Gentile portion of the Christian church. It was well that such a spot was chosen. Christianity did not hide itself in the dark places of the earth. At the very first it went into the chief centres of light. There was Jesus preached; there, where thought was most active, the intercourses of men the greatest; there, where truth only would have ventured, and truth only could have gained a footing. The church at Antioch, consisting for the most part of converted heathen, resolved to commence the great work of evangelising the world. But how begin? What was to be done? The missionary principle already instituted by Jesus, they resolved to employ. But who were to be the agents? There was one man pointed out before all others by his pre-eminent qualifications—Paul. Yet it is worthy of remark, Paul had hitherto kept in the back-ground, content with a secondary rank. Barnabas takes the lead on all occasions. He is at the head of the Antiochian church; introduces Paul to the apostles at Jerusalem; fetches him from Tarsus, and seems to determine the course of the first great missionary journey. In confirmation of this remark, it may be mentioned that Barnabas takes precedence of Paul—Barnabas and Paul—in the narrative (Acts xi. 30; xii. 25; xiii. 2, 7; xiv. 14; xv. 12, 25).

This fact is both interesting and characteristic; it is interesting to see a man who was destined to become so eminent a benefactor to his species, thus hanging back and contentedly performing an inferior part; it is characteristic of true greatness, which is never solicitous about position, willing to do God's work in any post which Providence may indicate. We also find in this fact what

might have been expected in the case of one who had received his appointment to the apostleship at a late period and in a peculiar manner. Conscious of the validity of his call, he was the more willing to wait quietly, till, in the course of things, it came to be spontaneously recognised, and in consequence he was put into the position for which he felt himself intended of God. Solid claims can afford to 'bide their time.' Undue eagerness for high office is a sign of weakness.

The time had, however, arrived when Paul was to be sent forth to accomplish his great work. Yes, even Paul was sent forth. He did not disdain to receive a commission from the church at Antioch. This commission, however, had for its sanction the immediate approbation of the Spirit of God. Besides Barnabas and Paul, there were other teachers in that church, Simeon Niger, Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch. 'As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus' (Acts xiii. 1-4).

Here, then, begins the first great missionary tour of the apostle Paul. Cyprus appears to have been chosen as the scene of its commencement, not because of its proximity, but rather as it had given birth to Barnabas, who might have wisely judged that he would find aid for the work of the gospel in his personal influence and connections. The island was not wholly unprepared, for it had received visitors from among those disciples whom the martyrdom of Stephen scattered abroad (Acts xi. 19, 20). The same passage of Scripture shows also that Cyprus stood in close connection with the church at Antioch. If the latter was now sending to the Cyprians the message of the gospel by the mouths of such men as Barnabas and Paul, 'men of Cyprus' had, at an earlier period, proclaimed the gospel at Antioch. We are thus taught that the possession of extraordinary power on the part of the first ambassadors for Christ, did not lead them to disregard the dictates of ordinary prudence, nor the opportunities and openings afforded in the course of Providence.

Accompanied by John Mark, the two apostles landed in Cyprus, at Salamis, which, as lying on the east of the island, was their nearest port. Here they preached the gospel in the synagogues, a privilege conceded to them in consequence of their having held the Hebrew faith; but which also betokens no small degree of liberality on the part of the Jews, who may have been predisposed

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towards Christianity by the liberalising tendency of the heathen culture of the island, as well as by previous Christian visitors. Having passed through the island, they came to Paphos, a chief seat of the worship of Venus, where the Roman proconsul had his abode. Sergius Paulus (from whose conversion Saul has been thought by some to have taken his name of Paul) was, like many of his more virtuous and thoughtful fellow-countrymen at the time, filled with a strong desire for a better form of faith than ordinary heathenism offered him. On this account he seems to have given attention to one of that degenerate offspring of the Chaldean Magi who about this time travelled up and down as a species of spiritual quacks, undertaking, with much pretension and show, to lead men to a profound knowledge of divine things, and so to satisfy the earnest yearnings of many a pure heart. Sergius, however, had found little satisfaction in this pretender's mysticism; and therefore, when he heard of the arrival of the messengers of the gospel, he sent for them, desiring to hear the word of God. The sorcerer, fearful for the loss of his prey, offered opposition; when Paul's character now for the first time shone forth from its depths, and he took the position for which he was made. Elymas was struck blind, and the proconsul, seeing the ease with which truth had put down falsehood, at once became a Christian. After this, Paul, whose right of precedence is now tacitly recognised in the text, 'Paul and his company,' doosed from Paphos. Thus ends this important visit to Cyprus. With inimitable brevity are the events narrated—events which took weeks to bring about, and occasioned the greatest movement and changes in human hearts, are depicted (for is not the striking the Magian with blindness painting?) in a few brief verses (Acts xiii. 5-14).

From Paphos (a not unlikely place for Elymas to be found in, for sorcery is often the handmaid of licentiousness), a ship carried the missionaries to that coast of Asia Minor which lay opposite the north end of Cyprus. They landed at Perga, in Pamphylia, where John Mark left them to return to Jerusalem. Without making any stay here, they proceeded into the interior of the country and stopped at Antioch, in Pisidia, which must be carefully distinguished from Antioch before spoken of in this essay, which lay in Syria, on the river Orontes. At this place was a synagogue of Jews, and therefore a spot on which Paul could plant his foot. He entered the synagogue on the sabbath-day, and took his seat. He was known, and invited to address the congregation. Paul accordingly delivered a suitable address, supporting his argument from the Old Testament. He offered the gospel of the grace of God to his hearers, and warned them against

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its rejection. The substance of his preaching was, that Jesus, of the seed of David, had been raised as a Saviour unto Israel, whom the Jews slew, whom God raised from the dead, and 'by whom all that believe are justified from all things from which ye could not be justified by the law of Moses.' The Jews having left the place apparently little impressed, the Gentile converts to Judaism besought Paul to preach again. When also the meeting had broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to remain in the grace of God. The next sabbath-day came almost the whole city together to hear the word of God. This excitement filled the unbelieving Jews with envy, and they employed all their power against the apostles, 'contradicting and blaspheming.' This outrage induced Paul to declare that he turned from them to the Gentiles, who were gratified at this, and many became converts. To such an extent did the enthusiasm prevail, that the word of the Lord was published throughout all that region. This success only embittered the hatred of the Jews, who, wickedly appealing to the passions of unenlightened women high in station, and by them probably moving the chief men of the city, raised a persecution against Paul and Barnabas, and expelled them from their coasts. Notwithstanding this storm, the disciples were filled with joy and with the Holy Spirit; for the great work was going forward, and they felt the sweet influence of it in their own hearts (Acts xiii. 14, *seq.*).

Proceeding northwards, and striking more into the interior of the country, they arrived at Iconium, at the foot of Mount Taurus, the distinguished capital of Lycaonia, where the Jewish religion had found acceptance among the heathen, who in consequence resorted in great number to the synagogue on the sabbath. To them, in common with the Jews, our missionaries preached the gospel, and they were rewarded with ample success. The unbelieving Jews, however, associating themselves with the Gentiles, raised a tumult. Two parties were formed, but such was the violence of their opponents, that Paul and Barnabas, though they had confirmed their preaching with signs and wonders, were compelled to fly precipitately to Lystra and Derbe, cities of Lycaonia, where, as well as in the surrounding region, they failed not to preach the word of God (Acts xiv. 1-7).

In Lystra, which appears to have lain south-east of Iconium, an event took place which is strikingly illustrative of the character both of ancient heathenism and of Paul. That apostle having given the power to walk to a man who had been from his birth unable to use his feet, the ignorant and superstitious natives immediately concluded

that the gods had paid them a visit in human forms, when, calling Barnabas Jupiter (perhaps from some dignity of person) and Paul Mercury, because he was the chief speaker, they made preparations to offer to them a sacrifice of oxen. Hearing of this, the apostles rushed into the midst of them, and, after the Eastern custom, tearing their clothes in sign of almost frantic displeasure, with difficulty restrained them from their idolatrous intent. After Paul had spoken, in all the fervour of his offended sense of religion, a brief but beautiful speech, which must ever remain among the most impressive passages of eloquence, vindicating from false or exaggerated imputations that system of religion in which the speaker had been born, trained, and so prepared for his lofty office,—in the true spirit of that feticism which punishes the idol which it has just worshipped, these poor ignorant Lystrans, having been stirred up by bigoted Jews from Antioch and Iconium, fell on Paul, stoned him, and, dragging him out of the city, left him for dead. The apostle, however, recovered, and, with characteristic promptitude, departed next day with Barnabas to Derbe, and when they had preached the gospel in that city and had taught many, they returned again to Lystra and Iconium and Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that 'we must through much tribulation enter into the kingdom of God.' Intending now to return to their headquarters at Antioch in Syria, they appointed elders in the churches for the edification of the flocks, and, commending the disciples to the blessing of God, they passed through Pisidia and Pamphylia, and preaching in Perga, where they do not appear to have preached as they went, they proceeded to Attalia, the seaport to Perga, on the shore of the Mediterranean. In the harbour of this place they took ship for Antioch. Having arrived here, they reported to the church by whom they had been deputed full information regarding their efforts and the attendant success, with joy and gratitude to the God of grace and love. With especial thankfulness did they mention that their preaching had been made a blessing in the conversion of not only Jews but Gentiles. Thus terminated Paul's first apostolic mission. His labours and his sufferings seem to have required the healing hand of repose and the balm of Christian fellowship, for he quietly abode a long time with the disciples at Antioch (Acts xiv.).

The great question of the day now took Paul, in company with Barnabas, to Jerusalem. Judaical Christianity, having increased in activity and influence, had sent messengers to Antioch to enforce the necessity of circumcision as a preliminary step to Christianity, and so brought into question all that had been done by Paul and others

under the authority and guidance of the church at Antioch. It was no easy thing for the gospel to free itself from the cords by which in its birth it was bound to Judaism. It was no easy work for Paul, the champion of a universal Christianity, to give effect to the comprehensive views and unlimited sympathies of his enlightened mind. He had endured persecution from unbelieving Jews and untutored heathens; he was now subject to opposition in the same great cause from the same carnal state of mind, as represented and enforced by brethren who were dear in the Lord. He persevered, however, and the gospel became free as the light and diffused like the air, agreeably to the wishes of its Author, who bade it to be preached to every creature. It may, indeed, seem a little strange that the church at Jerusalem should have adhered to their narrow interpretation, when the command of the Saviour was so explicit; and their persistence in the Jewish view has induced some foreign critics to deny that the words to which we have just referred (Matthew xxviii. 19, 20) were delivered by Jesus. But this denial is only the removal of one difficulty by the substitution of a greater. If the words fell not from the lips of Jesus, we have no history in the New Testament, but a mere collection of traditions, inventions, and fables, of which each commentator may make what he will. The truth is, that the term 'all nations,' which sounds so wide in its import to us, may bear a meaning that restricts its application to the various portions of the great Jewish people distributed over Palestine and dispersed throughout the world. Nor, even if the words are taken as equivalent to our phrase 'all the world,' did it follow that the admission into the new, was not to be through the old state of privilege. It was not, with their prepossessions, very easy for Jews to avoid thinking that the temple was at least the portico to the Christian church. Whence we may learn how difficult it is to make a revelation by mere words, as well as how necessary it is that a revelation by words should be illustrated and supplemented by a revelation by facts, and that Providence should complete what miracle begins. Equally is it obvious that man's intelligence must be at the bottom of the whole; at once the recipient of light, its interpreter and judge. These several sources of information are not hostile and conflicting, but ministering servants of the one God, the Creator, Enlightener, and Sanctifier of mankind, the neglect or disparagement of any one of which is as impious as it is foolish.

In Jerusalem, however, Paul must have regarded the question to be settled by the council (A. D. 52) as in one light involving the approval or the condemnation of all that he had done in his recent missionary tour.

This view must also have presented itself to the minds of the assessors. And when Paul and Barnabas narrated what miracles and wonders God had wrought among the Gentiles by them (Acts xvi. 12), they could not fail to come to a conclusion more or less favourable to Paul's views, otherwise they would have appeared to fight against God. Paul had, in truth, put the question to the test of fact. He had asked an answer from Providence. The reply, and therefore the apostolic decision, was in his favour.

We do not by these remarks intend to imply that Paul had any doubts of his own view, or any idea of making his adherence to it dependent in any degree on the rest of the apostles. He speaks, in the account he has himself given (Gal. ii.), in terms too positive and decided for such a supposition to be entertained. Full of conviction and confidence himself, he went to Jerusalem 'by revelation,' in order to communicate his views to others; for which purpose he was of course glad to carry with him and employ the most weighty considerations.

The decision of the council took a medium course. It allowed the gospel to be preached to the Gentiles, but not unconditionally. And the conditions it imposed were not compliance with circumcision, or observance of the synagogue worship, but only those requirements which were customarily made of converts from heathenism, and had a directly practical tendency:—I. abstaining from meats offered to idols, the use of which was a participation in idolatry; II. abstaining from blood and from things strangled, the use of which would still sever heathen from Jewish converts, since the latter, having from childhood avoided, were from their feelings still forced to avoid such food; and, III. abstaining from fornication, to which heathens had been accustomed even in the ceremonies of their worship, which had become a recognised token of idolatry, and from which morality and religion commanded every man to keep himself pure.

All that was essential Paul had now gained on behalf of his universal gospel. Nothing more could he require than that the future course of the authorities of the church should be regulated by the spirit and tendency of this decree. Glad, therefore, was he to return to Antioch, accompanied by Barnabas and by Judas Barsabas and Silas, 'chief men among the brethren,' who, in bearing witness to what had taken place in Jerusalem, would strengthen Paul's hands in his own peculiar sphere of influence. Some time, therefore, did he again spend in Antioch, teaching and preaching the word of the Lord.

Paul, however, now began to entertain thoughts of entering on a wider sphere of operations in his second missionary

tour. But who was to be his companion? He invited Barnabas to join him. Barnabas proposed to take John Mark. Paul objected, on the ground, apparently, that John had 'departed from them from Pamphylia, and went not with them to the work' (Acts xvi. 38). This, which looks like unmanly fear on the part of John, was in itself a very sufficient reason for Paul's refusal: but if for Paul's refusal, also for the acquiescence of Barnabas. And the contention was very sharp between them. If Barnabas was actuated by regard for his nephew, Paul, probably, was not entirely satisfied with Barnabas himself. His strictly Jewish culture might have inclined him to interpret the decree of the apostles less favourably for the views of Paul, who was most unwilling to place the slightest hindrance in the way of the conversion of the Gentiles. And probably the zeal of Barnabas had been less warm than Paul had desired, for it is certain that the rage of the Judaizers in the previous tour had spared Barnabas, and been directed against Paul (Acts xiv. 19). If, however, we are warranted in referring to this period the visit of Peter to Antioch (Gal. ii. 11), and the kind of re-action in favour of Jewish prejudices which took place there, then clearly the chief ground of this misunderstanding lay in the deviation of Barnabas from the type of Pauline Christianity; for Paul expressly says, 'Barnabas also was carried away with their dissimulation' (18). It must, however, in justice to the apostle, be added, that he does not appear to have retained any feeling adverse to either Barnabas or Mark, both of whom he afterwards mentions favourably in his letters (1 Cor. ix. 6. Col. iv. 10).

The route which the apostle pursued was not left to chance. He appears to have in all cases carefully considered whither he should direct his steps. The reasons by which he was actuated are now for the most part lost. One, of a general nature, was to avoid interfering with the spheres of others (Rom. xv. 20. 2 Cor. x. 16). Another was derived from the distinct and emphatic manner in which the gospel of the uncircumcision had been committed to him at the Jerusalem council (Galatians ii. 9). The churches, too, which he had in his first tour planted would need confirmation. These considerations combined to induce him to employ the words, 'Let us go again, and visit our brethren in every city where we have preached the word of the Lord, and see how they do' (Acts xv. 36). Accordingly, taking Silas, who was one of those who had just before come with him from Jerusalem, and being recommended by the brethren in Antioch, 'he went through Syria and Cilicia, confirming the churches.' The details given in the history are here scanty. The reader is left to supply from

the general statement just given, and from what he knows of Paul's first journey, the particular spots which the apostle visited. At one place, however, there occurred an event too important to be omitted. At Lystra a young disciple, named Timothy, was so strongly recommended to his notice by the church, and so approved himself to Paul by his good qualities, that he saw in him at once a fellow-worker, and induced him to leave all in order to follow Christ (Acts xv. 1).

It is very interesting, as one pursues this important narrative under the guidance of the Scriptures, to see how facts incidentally and (for the moment) unexpectedly present themselves, which, mentioned as they are in a brevity of the barest kind, are nevertheless indispensable to one's conception of the gospel as it is, and to the satisfaction of its historical conditions. Thus does the celebrated Timothy offer himself here, in a small church on an unknown land, all unprepared and almost alone, in a manner which first surprises and then gratifies the mind.

Accompanied now by Silas and Timothy, Paul went through the cities of this region, delivering to them the apostolic decrees to keep. This communication seems to have had a good effect. It strengthened believers; it conduced to the conversion of unbelievers. For Paul now acted with the momentum, not merely of his own character and of the Antiochian community, but of the whole church.

Lystra had been the extreme limit of Paul's former journey. Whither, having now reached this, should he bend his steps? New ground was to be occupied—but what? Three dissimilar circles presented themselves. One comprised the interior as far as the Euphrates and Tigris, in which the Shemitic, particularly the Syrian tongue, prevailed. Another circle embraced the Asiatic coast—Thrace, Macedon, Greece, the islands, or that country which was washed by the Ægean sea. The Greek tongue and Grecian manners were here predominant. To the third circle belonged the countries of Asia Minor which lay on the south of the Euxine or Black sea, having a population of dissimilar origin and speech, yet which, in addition to their vernacular, for the most part spoke the Greek language. By means of the Black sea and commercial roads, this circle stood in connection with the first, with which it was still more united by the common use of Greek. Lystra, lying nearly in the middle of the Asiatic peninsula, was a central point for these three districts, into either of which one resident there might readily pass. The commercial roads which ran through Lystra bound together the southern with the northern countries, the Mediterranean with the Black sea. This cir-

cumstance appears to have determined the apostle's mind. Accordingly, he took a northern course. He visited Phrygia, and then Galatia. But Paul was not at his ease. In Galatia he suffered under an infirmity of the flesh, a temptation for which his hearers did not despise nor reject him, but rather received him as an angel of God, as Christ Jesus (Gal. iv. 13, 14). The ardent welcome and unsparing kindness of the Galatians (15) did not long detain him. He may have found the soil unprepared. He may have taken a wrong direction. He is, however, expressly forbidden of the Holy Spirit to preach the word of God in Asia (Asia Proper). He then directed his steps to Bithynia, but was hindered by the Spirit. Turning back, he passed through Mysia to Troy, rendered so celebrated by Homer. Here at length a providential opening was given. At Troy, which was an ordinary place of passage for persons travelling into Europe, Paul saw himself, in a dream, invited over into Macedonia, and, recognising therein the will of heaven, took ship without delay, in order to cross over the north-eastern corner of the Ægean sea (the Hellespont), and set his foot on the firm land of Europe, passing on his way the island of Samothrace, where probably the first night was spent. The next day brought him to Neapolis, on the Strymonic gulf. He then took a journey of twelve miles, and reached Philippi.

At Troas, Paul appears to have been joined by Luke, the historian of the Acts; for while speaking of the vision that the apostle had there, the narrator of a sudden uses the first person plural; thus—'And after he had seen the vision, immediately we endeavoured to go into Macedonia' (Acts xvi. 10). The writer thus makes himself one of Paul's company; and as Luke was the writer of the book of Acts, which is only a continuation of his Gospel, we mark this as the spot where Luke joined Paul. The incidental and cursory manner in which this change to the first person plural is made, shows how inartificial is this composition—the book of Acts—thereby conciliating our confidence; and may probably justify the assertion that in that book we have the first rough and unfinished sketch which Luke made, piece by piece, in the course of his travels; a kind of composition which gains in trustworthiness far more than it loses in finish.

Luke does not appear to have now remained long with Paul, and was probably left behind at Philippi, perhaps for the strengthening and edification of the disciples. Certainly the narrative, in the seventeenth chapter, resumes the ordinary style of history—'Now, when they had passed.'

Philippi, the same place at which, some three generations before (A. C. 42), the last of the Romans, Brutus, perished fighting in

defence of liberty, was the first European city in which the apostle to the heathen proclaimed the doctrines of spiritual freedom, the victory of the cross, and the forgiveness of sins. Important day for Europe and the world!—yet all remembrance of it has perished, and we inconsistently do all we can to preserve the memory of a bloody battle, which, though not least in the annals of direful war, yet bears no comparison with the great epoch to which our history has thus brought us. Had Paul's principles prevailed at Rome, Cæsar would never have aimed at sovereignty, Brutus would have been spared the guilt of assassination, and thousands had remained uncontaminated with vice, unconvulsed with passion, at peace in their homes, the benefactors instead of the destroyers of their country. Alas! that after those principles have been in the world for eighteen centuries, so much of the same spirit should remain rife and active amongst us, which made Rome a den of thieves, and Philippi a scene of blood!

Here Paul laboured for several days with marked success, laying the foundations of a Christian church. Special mention is made of Lydia of Thyatira, whom Paul converted, and who manifested a hearty hospitality towards her spiritual friend. The heathen, however, alarmed at what Paul was effecting, devised a stratagem which too well answered their purpose. Aided by the priests of Apollo, they set a damsel, who pretended to be inspired of the god, to follow the apostle whithersoever he went, mocking him and the great message he bore. By the exertion of his divine power, Paul vanquished the evil spirit, and left the girl useless on her masters' hands. Enraged at this unforeseen issue, and indignant at the loss of the gains which the imposture had brought them, they raised the whole city, and caused Paul and Silas to be cast into prison. In no way dejected, these holy men were passing the night in singing praises to God, to the astonishment of their fellow-prisoners, when of a sudden an earthquake shook the prison to its foundations, and set them free. If the divine voice is often still and small, it sometimes is heard also in the earthquake and the storm. So did it come to the gaoler at Philippi, who, driven by terror to the feet of Paul, was converted to Jesus Christ. And now, when the light of returning day had let the Philippians see how imminent their danger had been, and how extraordinary the rescue of Paul and Silas, they began to wish their city well quit of these mysterious personages. But Paul, determined that they should know the full extent of their misconduct, gave for a reply, 'They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us

out.' The officers, in consequence, alarmed at hearing they were Romans, hastened to entreat them to depart (Acts xvi.).

After his deliverance, Paul, taking a course to the south-west, came to the maritime city of Amphipolis; thence, keeping the same direction, he visited Apollonia. After this, crossing the country, he reached Thessalonica, where was a synagogue of the Jews, and where he founded a church, composed of Jews and converted Greeks. But here his old enemies, the unbelieving Jews, raised a tumult, under a charge of innovation and sedition, so that Jason, Paul's host, was obliged to give security, and the disciples found it prudent to send Paul and Silas away by night, after they had remained there about three weeks. Their destination was Berea, on the mainland, not far from Pella, at the foot of Mount Bremsius. Among the Jewish inhabitants of this place Paul found a better spirit; they were willing to hear, and, in order to judge aright, were diligent in the investigation of the Jewish Scriptures. In consequence a considerable church was here formed; and all things were proceeding satisfactorily, when some of the ill-disposed Jews of Thessalonica made their appearance, and stirred up the people, so that Paul was obliged to have recourse to flight. Anxious, however, that the good seed he had sown in good ground should not perish, he left in Berea Silas and Timothy.

Paul's friendly attendants, proceeding to the sea-side, took ship, and, bringing him down the western part of the Ægean sea, conducted him to Athens. The apostle, in thus proceeding to the great capital of arts and literature, showed that he courted the light. Not, however, without emotion did he contemplate being alone in that renowned and hostile spot, and therefore, ere he dismissed his friends, he charged them to send Silas and Timotheus to him with all speed.

The apostle's manly bearing and eloquent discourse in the city of Minerva are too well known to require any detail or illustration in this general summary (Acts xvii.). Paul's public appearance, as recorded in the Acts, took place while he waited at Athens for Silas and Timothy (16), the latter of whom seems to have joined him there, and hence been sent to Thessalonica, for the purpose of establishing and comforting the church in that place (1 Thess. iii. 2).

From Athens Paul passed to another and scarcely less celebrated city, Corinth, where Silas and Timothy came to him from Macedonia, bringing him news of the Thessalonian Christians, as well as pecuniary aid (Acts xviii. 1—5. 1 Thess. iii. 6. 2 Cor. xi. 9). In Corinth Paul became acquainted with a certain Jew, Aquila, and his wife Priscilla, driven from Rome by Claudius, who died A.D. 54. This fixes the date of Paul's arrival at Corinth antecedently to A.D.

54. But as he remained nearly two years (Acts xviii. 11, 18) in the place, and found these persons there already, who must have required some time to repair from Rome to Corinth, we cannot much err if we place Paul's coming at the latter end of 51 A.D. or the beginning of 52 A.D. (Acts xviii. 1—11). In Corinth the apostle had much trouble, but was in a measure protected by the indifference of Gallio, who, as deputy of Achaia, resided in that city.

At length, quitting Corinth by Cenchreae, its eastern port, and attended by Priscilla and Aquila, Paul sailed to Ephesus in Asia Minor, whence, having preached there, he, contrary to the entreaties of friends, hastened away, solicitous to keep the approaching feast (probably the Passover) at Jerusalem, promising to return (xix. 1) to them. Accordingly, sailing from Ephesus, he proceeded to Cæsarea, where he disembarked, went to Jerusalem, saluted the believers there, and then set off for his own headquarters at Antioch; thus terminating his second great apostolic progress.

After remaining in Antioch for some time, Paul left that city, which he probably never entered again, to proceed on his *third missionary tour*. Of this undertaking, however, our information is small and defective, serving to exemplify how imperfect are the early and only authentic chronicles of the church. Paul, however, began by revisiting the former scene of his labours in Asia Minor, going over the country of Galatia and Phrygia in order, strengthening all the disciples (Acts xviii. 23). Having passed through the more northern parts, he took a south-western course, and, agreeably to his promise, came to Ephesus (xix. 1), where he spent two years and three months (8, 10) in various labours for the spread of the gospel, which were crowned with such success that idolatry seemed almost to totter. He communicated to believers the gift of tongues; disputed for the space of three months in the synagogue; transferred his instructions to the gladiatorial school of the heathen Tyrannus; had for his auditors men from all parts of Asia, both Jews and Greeks; wrought special miracles on the sick and the lunatic; put to shame Jewish cheats, who bore the name and performed the tricks of exorcists; and finally, and most of all, caused pagan dealers in the black arts of their own accord to bring and burn their magical letters, charms, and amulets, before the eyes of the public. A commotion, however, was at hand. Heathenism would not passively endure these wounds. Interest and the love of lucre gave aid to superstition, and caused so great an excitement, that Paul judged it necessary to quit the city. Thence he proceeded to visit the churches he had founded in Europe, taking first northern and then southern Greece. In the latter (Achaia) he remained

three months, and then was about to sail to Syria, when a plot formed against him on the part of some Jews induced him to go back to Macedonia. As he returned he took up Luke at Philippi, who here again enters the narrative with the word *us* (xx. 5). The reader will remember that Luke had been left by Paul on his previous journey at this same place, where he appears to have spent the interval in communicating religious instruction. The reason of Luke's having, in preference to others, been stationed in this place, may probably be found in the fact, that he had already taken part in the work of teaching there (xvi. 13). Luke, the Gentile, would too be the more acceptable to the brethren there, who were all Gentile converts; while on the other hand, if he was a Gentile, as we suppose, then, not being qualified for admission into the Jewish synagogues, he could not, on that account, have been Paul's privileged attendant, an office which was properly filled by Timothy. The coherence of these circumstances, and the quiet manner in which Luke makes his appearance again on the stage, wear, to our mind, striking tokens of reality and truth.

At Philippi, Paul takes ship and crosses over to Troas, thus returning into Asia, accompanied by Sopater of Berea; of the Thessalonians, by Aristarchus and Secundus; by Gaius of Derbe; by Timothy; by Tychicus and Trophimus, of Asia; and by the historian Luke. Having at Troas restored to life Eutychus, who had died in consequence of a fall, Paul proceeded on foot to the seaport Assos, lying between the mainland and the island of Lesbos, having directed his companions to take him on board as they passed. Thence coasting, probably for safety, round the Asiatic shore, they went to Mitylene, on the eastern side of the island of Lesbos. The next day brought them over against Chios. On the ensuing they were at Samos, and found shelter under the promontory of Trogyllium, which runs out into the sea between Ephesus and the mouth of the Meander. Thence, the day after, they easily reached Miletus in Caria. Here he sent for the elders of the church at Ephesus, and delivered a most affecting address to them, in which it appears that he felt himself bound to proceed to Jerusalem, though he saw only one thing clearly, and that was that bonds and afflictions awaited him; so that, in all probability, the church there would see his face no more. But the apostle was as firm in the prospect, as he had been bold in the face of danger. None of these things moved him, provided that he could finish his course with joy, and the ministry which he had received of the Lord Jesus Christ to testify the gospel of the grace of God (xx.). Leaving Miletus, he sailed to Tyre, passing or touching at several intervening places, which Luke mentions with

the particularity and exactness of an eyewitness. From Tyre, where, finding disciples, Paul tarried seven days, and was urgently entreated not to go to Jerusalem, the missionary band sailed along the coast to Ptolemais (St. John d'Acre), and thence to Cæsarea. In this place they took up their abode in the house of Philip the evangelist. While they tarried there many days, there came from Judea a prophet named Agabus, who, after the ancient prophetic manner of teaching by visible signs, took Paul's girdle and bound his own hands and feet, foretelling that its owner would be delivered a captive to the Gentiles. On this his companions besought him not to go to Jerusalem. 'What, mean ye,' was his reply, 'to break my heart by your weeping? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' They obtained carriages and went up to Jerusalem; the appropriate term being employed by the historian, for their journey was literally an ascent. Having arrived, they were received gladly, and gave an account of their stewardship, which filled the hearts of many with joy. Thus terminated Paul's third and last apostolic journey, in which his chief aim was to complete the work which he had himself begun, carrying his labours to the extreme west, while Peter was occupied along the Euphrates and Tigris in the east; and making a collection for the necessitous brethren in Jerusalem, agreeably to the spirit of that part of the request of James, Cephas, and John, pillars of the church in Jerusalem, that Paul in his ministry among the Gentiles 'should remember the poor' (Gal. ii. 10. 1 Cor. xvi. 1, *seq.* 2 Cor. x. 13—16).

It was not long ere the apostle found himself in the midst of the predicted dangers. The church at Jerusalem had grown more in numbers than in liberality. The greater part of its members were still zealous adherents of the law. Paul's coming was anticipated, and the news of his arrival would bring them all together. The heads of the church, therefore, afraid that some serious consequence might ensue, advised Paul to comply with a Jewish observance, in order that false and exaggerated notions of his hostility to the law might be corrected. But the season of the Passover had brought to the great capital of the Hebrew world Asiatic Jews, who had witnessed and probably counteracted Paul's efforts in distant lands, and who seeing him now in the national sanctuary, cried out, under the maddening influence of blind zeal, 'Men of Israel, help; this is the man that teacheth all every where against the people, and the law, and this place; and, further, brought Greeks also into the temple, and hath polluted this holy place.' The entire city was moved, and the apostle was saved from being stoned to death

only by the intervention of the Roman soldiers, who carried him prisoner into the castle Antonia (xxi.). As he went, however, he, on the plea of his being a Roman citizen, obtained permission to address the people; who were the less disinclined to hear him, when they found he spoke what is termed the Hebrew (the western Aramaic) tongue. Paul therefore proceeded to narrate the leading circumstances of his conversion, till he came to mention the commission he had received from Jesus to preach the gospel to the Gentiles; when all of a sudden the people exclaimed, 'Away with such a one from the earth, for it is not fit that he should live!' This induced the officer to withdraw him at once into the prison. He further ordered that Paul should be examined by scourging. The apostle was bound, and about to receive the lash, when he indignantly asked the centurion on duty, 'A Roman, uncondemned too, have you authority to scourge?' Alarmed at finding the prisoner a Roman citizen, the centurion set him free, and reported the matter to his superior officer (xxii.). He also was afraid to proceed in the matter on his own responsibility, and accordingly procuring a meeting of the Sanhedrim, he the next day set Paul before their tribunal. No sooner had the prisoner declared, 'I have lived in all good conscience before God until this day,' than the high-priest Ananias, reminded of the apostasy of Paul, and contrasting what he was with what his Hebrew superiors had expected him to prove, commanded him to be smitten on the mouth. This gross injustice was more than Paul could endure. He reproved his judge, yet immediately checked and blamed himself. Finding that one part of the assembly were Pharisees and another Sadducees, he adroitly set his enemies in dispute one with another. The Pharisees were in favour of his being liberated, as he had avowed an agreement with them. But the quarrel was so bitter that, the prisoner's life being in danger, the commanding officer had him rescued by force. The ensuing night Paul was cheered and strengthened by the appearance to him of the Lord Jesus, who intimated to him that the witness which he had so well borne at Jerusalem he must bear also at Rome. Paul, however, was not yet out of danger. Forty Jews bound themselves together under a curse, not to eat or drink till they had taken his life. In order to accomplish their crime, they entered into an understanding with the Sanhedrim, who were not ashamed to give them an opportunity, under the pretext of examining the prisoner more closely. And the crime was only prevented by the Romans, who, on being informed of the plot by Paul's nephew, that happened to overhear its contrivers, dispatched the apostle at once, under a guard of soldiers, to Cæsarea, that he might be set before the procurator

Felix, whose head-quarters were in that city. In five days Paul's accusers made their appearance. The strength of their determination to compass his ruin may be learnt from the fact, that even the high-priest did not think it unworthy of himself to go down to Cæsarea, in order to appear against the accused; but, as if his own presence might prove insufficient, he brought with him elders of the Jewish church and Tertullus, probably a Roman pleader, who was to employ the arts of eloquence against Paul. Tertullus, yielding to his professional bias, flattered Felix and calumniated Paul; but in his eagerness to conciliate the former, he indirectly threw blame on the commander of the Roman forces in Jerusalem; so that the procurator resolved to defer the matter till Lysias should come to the city, at the same time giving orders which show that he was not unfavourably disposed towards the prisoner, namely, that the latter should remain in a kind of free custody under a centurion, having unrestricted intercourse with his acquaintance (xxiii. 1—23). Some time after, Felix, to gratify his wife Drusilla, who as a Jewess was curious about Paul, gave him another hearing, when the prisoner so triumphed in the strength of a holy cause and the consciousness of integrity, that he made his judge tremble and postpone the cause indefinitely. Two years were then spent by Paul in confinement, when at last Felix, being superseded by Festus, instead of setting him at liberty, left him in stricter custody, for the discreditable reason, that he wished for his own purposes to gain favour with the Jews (xxiv.). When Festus, on his arrival, proceeded at once to Jerusalem, the hierarchy there, mindful of their hated prisoner, at once laid before him the case of Paul, doubtless thinking that an early application to the governor was most likely to prove effectual. Their object was of the basest kind. They intended not justice, but assassination. Festus may have been informed of their disposition and previous stratagems. However, he answered that the case should be heard, not, as they wished, in Jerusalem, but at Cæsarea. The priests made another effort for the apostle's destruction, going down to that place and preferring many grievous complaints against him. They so far prevailed that the judge asked Paul if he would go to Jerusalem and take his trial; who, knowing that acquiescence would give his enemies their coveted opportunity to assassinate him, forthwith appealed to the highest tribunal, the imperial court at Rome. Festus conferred with his council, found the appeal unanswerable, and replied, 'To Cæsar shalt thou go.' But king Agrippa and Bernice came to pay their respects to the new procurator, who laid Paul's cause before him; in consequence of which, Paul was again brought before the public bar, as Agrippa wished to

hear him speak, and Festus desired, ere he sent him to Rome, to ascertain if he could what definitely were the crimes of which he was accused, and on account of which the priests clamoured and plotted for his death (xxv.). On this occasion Paul made that noble defence of himself, which may be read at length in the 26th chapter of the book of Acts; the effect of which was to make his judges declare, 'This man doeth nothing worthy of death or of bonds.' And Agrippa, the head civil authority of the Jews, was brought to add, 'This man might have been set at liberty if he had not appealed to Cæsar.'

Having, however, appealed in a pressing emergency to the court at Rome, Paul, with other prisoners, was despatched to that corrupt city, under a centurion named Julius, being accompanied by the historian Luke. Embarking on board a ship of Adramyttium, a seaport in Mysia, not far from Troas, they sailed along the coast of Syria, touching at Sidon, and so came round the southern shore of Asia Minor till they reached Lycia, at a town of which, namely Myra, the centurion found a vessel, which may have been driven by contrary winds directly across the Mediterranean to the north of its course, as it appears to have been bound from Alexandria to Rome, with a cargo of wheat (xxvii. 38). This vessel, however, gave the prospect of a direct passage to the imperial city, whereas the ship in which they were would convey them somewhat out of their way, to Adramyttium, and there leave them to find the means of transport from Asia into Italy. Accordingly, the centurion put Paul and his attendants on board the Alexandrine vessel. Their progress was very slow, owing to adverse winds; yet the equinox was at hand, and sailing then was dangerous. They, however, made the port of Fair Havens, on the southern side of the island of Crete, and Paul, with others, wished to winter there, as they were in safety. For this it was pleaded the harbour was not commodious. In consequence, the centurion resolved to sail at least for Phœnice, which is on the south-west of Crete, but the north-west of Fair Havens (12). At first, a gentle south wind gave fair promise; immediately, however, there arose a tempestuous wind, called Euroclydon (now 'a Levanter'), that soon deprived the crew of all command of the vessel, which hurried on at the mercy of the hurricane. At first she was borne towards the African shore, and was in danger of perishing on the well-known Syrtes, or quicksands. The ship now required undergirding—a practice which continued for centuries after Paul's deportation. It was also lightened of every disposable thing, the cargo at length not being spared. For fourteen days were they tossed about, in constant peril and alarm, scarcely able to take any

food, till at last they were driven on shore at Malta, where they suffered shipwreck. The Maltese, called a barbarous people, from their speaking a foreign tongue (of Phœnician origin), treated the sufferers with kindness, till, seeing a viper fasten on Paul's hand, they concluded that he was a murderer, whom vengeance was puruing by land as well as by sea. The apostle, however, shook it off without being hurt; when, hurrying, as the ignorant are wont to do, to the other extreme, they asserted that he was a god. After these events, which took place on the shore, Publius, the Roman governor of the island, gave Paul hospitality, and was rewarded by the cure of his father, who lay sick of a fever.

The exercise of the healing art brings great repute in the East; and Paul was now not only furnished with necessities for the remainder of his voyage, but treated with distinguished honour. After a delay of three months, which the season of the year rendered desirable, they departed in another Alexandrine vessel, which had wintered in the isle, whose sign or name was Castor and Pollux, in which they sailed, first to Rhegium, in the Sicilian Straits, and thence to Puteoli, in the north of Naples. From the last place the journey was performed on land, leading first to Appii Forum, then to Tres Tabernæ (Three Taverns), and finally to Rome.

We have been obliged to hasten over the narrative of this voyage, which we regret, the rather because it is obviously and indisputably written by an eye-witness, in the order in which the objects mentioned occurred, with the minute particularity of a journal and the accuracy of a sailor. We ourselves know nothing which so much wears the character of a transcript from what in modern phrase would be termed 'the ship's log,' and we do not think we are rash in saying that we should not hesitate to put the authenticity of the book in which it is found on the reality of the recorded scenes.

On his arrival in the metropolis of the world, Paul was placed in free custody, a soldier, to whom he was bound by a chain, being set to guard him in his own dwelling (Acts xxviii. 16, 20. Ephesians vi. 19, 20). As soon as he had taken some repose, he called together the chief Jews, in order to explain to them the real cause of his being in Rome. From them he learnt that no information had been sent against him from Jerusalem. They wished, however, to have from him an exposition of Christianity, of which they only knew that it was every where spoken against. A day was appointed. They came to his abode. He expounded the gospel. Some believed, some believed not. Dissatisfied, as usual, with the result of his labours on behalf of his own nation, Paul announced that the salvation of God was

sent unto the Gentiles, and that they would hear it. The Jews departed full of debate.

Here the history seems to come to a termination, so far as detail is concerned (xviii. 29). A general summary ensues and concludes, without finishing the book of the Acts of the Apostles, to the effect that Paul dwelt two whole years in his own hired house, giving free access to all who came, and, without hindrance, preaching the kingdom of God. The book leaves Paul alive. It leaves him also a prisoner, which, when it terminates, he had been for now nearly six years.

During his imprisonment at Rome, the apostle had 'the care of all the churches' on his heart, and was busily engaged in promoting the welfare of their members. The details of his paternal supervision may be found in the several notices taken of his Epistles. 'Prepare me,' he writes from Rome to Philemon (22), 'a lodging; for I trust that, through your prayers, I shall be given unto you.' In his letter to the Philippians he says, 'I trust in the Lord that I also myself shall come shortly' (ii. 24). Whether these anticipations and wishes were realised, we do not know; but the record is interesting, as leading us to see what the apostle desired and prayed for. He almost, it is clear, reckoned on a favourable issue in regard to the cause of his detention, and on a speedy liberation. Did this deliverance come? Sacred history is silent. Ecclesiastical tradition, which runs back into the first century of our era, and attaches itself to a scholar or friend of Paul, Clemens Romanus, encourages the idea that Paul underwent martyrdom in Rome, not till after he had preached the gospel in the far West (Spain), where he suffered in company with Peter. Christian Rome, proud of the fact, grounded on it many claims, alleging that its church was consecrated and sanctified by the martyr-blood of the two chief apostles.

This church-tradition can be brought into unison with scriptural data only on the supposition that, after the epoch where the Acts of the Apostles comes to a close, Paul was set at liberty; then, at a later period, we know not the occasion, came to Rome, where he joined Peter, and, with his colleague, somewhere about A.D. 67, sealed his testimony to the gospel with his blood. But the words of Clemens, besides scarcely meaning what they are cited to establish, are suspicious, for they wear a declamatory air. The notion of a second visit to Rome seems to owe encouragement, if not its origin, to the self-aggrandising spirit of the Romish Church, which, in order to secure dominion over Spain, made Paul preach the gospel in the (then) Western limits of the world. The scriptural critic is not at liberty to go beyond the scriptural narrative for his facts. We

are compelled to terminate the history of Paul where it is left by Luke. If we find it impossible to range in their proper places the several letters, within the scriptural limit, we act more consistently in avowing our inability than we should do if we mingled together two so heterogeneous things as are scriptural history and ecclesiastical tradition.

The time, however, had now come when the active mind, the wide, kind, deep, generous heart of the apostle Paul must cease for ever to think and care for the furtherance of human weal. Whether in or out of Rome, a prisoner or a free man, he paid the solemn debt of nature, and must have endured the debility and pains which ordinarily precede that last scene of the tragedy of life. That the place, manner, and time of his death remain in thick darkness, may have been a Providential arrangement to prevent, in his case, those marks of undue respect which, in a few generations becoming customary, converted good and even bad men into saints, and might have raised Paul to the false elevation of a god.

With what feelings the apostle contemplated his demise is a question of the greater interest, because we are without information as to the manner in which he endured his last trial. That the scene, whether it had the calm of privacy and the soothing attentions of friendship, or, as is much more probable, it was environed by the fierce passions of insane bigots and the loud rude acclaim of a brutal populace, finding a holiday sport in the sufferings of their fellow-men—was passed through by Paul in a high and dignified serenity, as by one who knew that death was the gain of immortal life, cannot be doubted by any one who has carefully studied the great features of his character, and especially those passages in which he speaks of the approaching end of his mortal life. See Phil. i. 20, *seq.*; iii. 10, *seq.*

In the review of Paul's life, we see it was wisely ordered that he lay not under matrimonial obligations; since, otherwise, he could ill have discharged his apostolic duties. The denial was with him doubtless severely felt, for his heart was as fitted for the domestic affections as any that ever beat in a human bosom; but he made the sacrifice, not from any erroneous notion that celibacy was a more holy estate than wedlock, but because he felt all his powers demanded by and absorbed in the great work which duty, gratitude, and love combined to impose on him, namely, that of proclaiming the grace of God in Jesus Christ.

As he was actually circumstanced, he gave his whole soul to the work of the ministry. Feeling most keenly the wretched condition of a world alienated from God through wicked works, the members of which were individ-

ally set against each other in hostile array by national antipathies, by diversities of speech, by interests which were held to be conflicting, and even by the very religious convictions which should have united them; and fully aware that no mere political or social union could break down these moral barriers and make mankind one family, he gave all his energies in order to diffuse the great principles of the Christian religion, which, as understood by himself, tended to make one great spiritual commonwealth, in which God, the one Father of men, would be all in all, and so the world of intelligence be pervaded by the spirit of holiness and love. For this most worthy end he travelled up and down the western parts of the world, founding churches and building them up in the grace of life; keeping a constant fatherly supervision over the ever-widening circle of his operations; maintaining a constant intercourse with those young communities by means of letters and messengers; watching over their principles and their practices; delighted to behold or hear of their spiritual prosperity, and bewailing their halting or retrocession in the Christian course; solicitous to communicate to each the whole counsel of God, yet even more anxious that they should all walk worthy of the holy name by which they were called; and therefore, when in any letter he had well laid the basis of a Christian life in sound doctrine, never failing to adapt and apply his instructions most minutely as to the particular condition of the church generally, so to the several ranks, ages, and wants of the individuals of which it was composed.

These labours may in our days appear less heavy than they really were, partly from the brief and fragmentary notice of them that we find in the book of Acts, partly from our failing to form in our minds an accurate conception of the state of the world in the first century. In truth, however, long and toilsome journeys, perils by land and sea, severe endurance from the passions of barbarous or wicked men, are often compressed into a few words by the sacred historian; and the reader who would comprehend the life and labours of Paul, must take his map and travel over the places mentioned, endeavouring at the same time to form some idea of the length, dangers, and ruggedness of the way. It was beyond a question a most auspicious thing for the publication of the gospel, that at the time of its promulgation the world was at peace, under the strong and compressing hand of Cæsar. Hence the faith of Christ had comparatively free course, and could be glorified in and by the labours of its most noble-minded and devoted missionaries—a class of men such as the world never saw before or since, so holy, so loving, so self-sacrificing were they. But if these truly great

men were thus enabled to go up and down preaching the gospel to every creature, not the less was travelling a sore and heavy toil, in a day when there were few high roads and no public conveyances, and to men who were poor, if not destitute; who had either to depend on generosity for the means of subsistence, or, like Paul, to procure it by the labour of their hands; and who entered into no city or country but they were sure to find active enemies in all classes, their own countrymen being chief, who spared no effort to subvert their teachings, and probably to take their lives; while their friends existed only here and there, scarcely powerful enough to maintain their own position, and little able to render effectual aid to generally obnoxious missionaries, accused of attempting to set the world in confusion.

It must have been the bitterest portion of Paul's cup to find, wherever he went and whatever he did, his own countrymen his most ready, most active, most persevering, and most envenomed enemies. This ruthless hostility, however, he had brought on himself by the course he had taken. In the eyes of the unbelieving Jews, Paul was a shameless renegade, who had disappointed the brightest hopes and incurred the heaviest guilt. But while Paul deplored this inveterate enmity, he was also sustained by understanding its cause. His conduct as viewed by himself was the pure dictate of principle. Becoming convinced of the Messiahship of Jesus, he was compelled to bear his testimony before the world; and the very fact—the to him humiliating fact—that he had persecuted Christ, made him feel that nothing that he could do was sufficient to atone for his sin. Therefore was it that all the energies of his finely-endowed mind were taxed to the utmost for the furtherance of the gospel. By these convictions and feelings was the apostle sustained under his manifold trials and labours. The power of a righteous principle bore him up above the billows. If every where and on all occasions Judaism assailed him, every where and on all occasions was he strengthened in the thought that he was working for God, Christ, and man. The evil spirit displayed by his narrow-minded countrymen did but make him the more keenly feel the necessity of planting the gospel firmly in the world; and when he remembered that this same spirit had slain his Divine Master, he knew what he had himself to expect, and he learnt also how pressing and paramount was his duty to persevere undauntedly in the labour of his life. He gave himself, indeed, to the service of a great principle. To that principle he remained faithful in all evil report and evil entreatment. The natural consequences pursued him in persecutions wherever he turned his steps; but he minded not these things, and, having his affection set

on things above, still laboured on steadily, energetically, as wisely and as successfully as he could, but always zealously, till the springs of existence ceased to work.

High principle was the leading characteristic of the life of Paul. Even when a persecuting Jew, he intended to do God service. It was knowledge, not integrity, that he needed when he was the emissary of the Sanhedrim. He was wrong because he was ignorant, not because he was base. He meant right in the midst of error. He was true to his convictions at the time that he was haling men and women to prison and to death. Opinions with him were a deep actuating reality. His unswerving adherence to the great principle of the unconditional admissibility of Gentiles to the Christian church, suffices of itself to put his strict integrity beyond a question. If any but a man of lofty principle as well as comprehensive views, could have conceived the grand idea of a universal religion, we may safely say that none but a person of such high qualities could have carried it into effect, in the midst of opposition which was often unscrupulous, and always unqualified and unrelenting. It has, indeed, been alleged that the vow which he observed on his last arrival at Jerusalem, was a failure in consistency on the part of a man who set himself against all Jewish ordinances. But the objection arises from a misunderstanding of facts. Had Paul imposed any Jewish observance on one who was of pagan origin, he might be reproached with inconsistency, for he maintained the right of the heathen to come into and remain in the church of Christ, on the sole ground of faith. But Paul, while he preached that the law was superseded, honoured and observed it, so long as Providence allowed it to remain; and there could, therefore, be no departure from integrity in his taking part in the fulfilment of a vow, or complying with an observance on any particular occasion. Whatever the nature of the act, it was performed at the suggestion of the heads of the Jerusalem church (Acts xxi. 20); and if it was done in order to soften the prejudices that prevailed against the apostle, he was surely at liberty to take a course, provided it was not in itself improper, which was considered likely to abate excitement, and so increase and prolong his own usefulness. And if there was any thing of a questionable nature in his complying with the request, it may fairly be attributed to that amiable feature in Paul's character which led him to become, within the bounds of rectitude, all things to all men, that he might win some to Christ; showing himself self-denying and indulgent towards weaker and less informed brethren, lest, by the obtrusion of rigid principle unseasonably and unduly, he might repel in cases where he wished to conciliate (Rom. xiv. 1, *seq.*; xv. 1, *seq.* 1 Cor. viii. 9; ix. 22).

We refer the sterling integrity of Paul's character to his native strength of mind. Weakness is a congenial soil for vice. It can hardly fail to be prolific in serious failures and pitiable inconsistencies. Strength is an attribute of all greatness, moral as well as intellectual. It is power for self-guidance, as well as influence for guiding others. Tokens of strength are obvious in the whole of Paul's career. It is seen in his going of his own accord to solicit a commission against the Damascene Christians. It is seen in the length of time he took ere he finally made up his mind to venture all for a universal church. It is seen in the consistency with which he worked out his religious views into an accordant system. It is seen in the unswerving perseverance with which he sought to make them triumphant in the world; repelling all foreign influences, keeping aloof from all co-operation that might lead to compromise, and bearing with patience every degree of contumely, rather than swerve from the straight path of duty. It is this attribute of strength which makes Paul so honourable in the eyes of men; that gives him a commanding influence which can never pass away; that formed for him a sphere of independent usefulness, from the deserts of Arabia to the smiling shores of Greece; and that made him listened to with respect by untutored and almost savage men, as well as by the refined and fastidious wits of Athens. It is this attribute of power which places Paul in the first rank of great men, associating his name for ever with Homer, Demosthenes, Plato, and Milton. There was a specific character in his greatness. True, it was intellectual in its origin. Paul had a great mind. He was capable of forming great conceptions. He possessed the yet higher power of carrying his great conceptions out into sublime deeds. He united, almost more than any other man, the power of deed with the power of thought and word. Hence he could conceive sublimely and speak most eloquently. But more and higher, he could transfer his thoughts and his words into deeds. With him action never halted behind conception. His practice was a realisation of his own grand ideal. To the genius which makes great writers, he joined the force of will which makes great men. And here we touch on the specific character of his power. It was Christian power, and therefore it consisted essentially in a holy life. Paul's greatness was eminently moral. High as were his mental endowments, it is their application rather than themselves which forms their specific character and their special value. Hence he possessed something higher than genius. He was a righteous man. He had achieved the noblest of victories, the victory over self and over the world. He could do all things through Christ, that gave him strength. In

consequence, hunger, thirst, cold, privations of all kinds, imprisonment, stripes, contempt, shipwreck, death, were accounted as light and inconsiderable in view of the great work which he had to accomplish. And this leads us to see what the precise power was that Christianity introduced into the world. It was not a power to fathom the mysteries of the Divine nature. It was not a power to settle questions of spiritual metaphysics that have been in dispute since the foundation of human society. It was not a power to prescribe the creed of all coming ages. It was not a power to make all men think alike. It was no mere intellectual power. But it was the power of holiness, a power to obey God, to love and serve man; to harmonise the whole of an individual's nature, so that he shall be devoted, body, mind, and soul, to the furtherance of the Divine will. This is the power by which the Saviour himself was pervaded; which he left as his great legacy to his church; which has found, in ten thousand instances, exemplifications in every successive age of the Christian era; and which even now, so far from having died out, is evincing its presence by tokens as unmistakable as they are varied, numerous, and gratifying.

It is in this quality, strength of mind, that we find that which discriminates Paul from Peter. Not that the latter was without power. But his power was of an inferior kind. Its origin lay rather in the feelings than the intellect. Hence Peter was more impetuous than powerful. His power was impulse, which often ends in weakness. Paul's strength stood on a higher platform. By nature he had more power. His faculties were stronger than Peter's. His will had a firmer tone. His morality lay on a broader and deeper foundation. Equally warm-hearted with Peter, he was far more self-possessed. Glowing with ardent impulses, like his great fellow-worker, he had higher intellectual strength to moderate and guide them. Perhaps his heart was even more tender than Peter's. Certainly he could be gentle and affectionate like a mother. And like a very woman did he sometimes lose the power to restrain his tears. The greater must that strength of mind have been which preserved him from any such lamentable inconsistency as that which has left an indelible blot on the relation that subsisted between Peter and his Lord.

The gospel designed for man must possess all the qualities which can reach and sway the human heart. The Bible, accordingly, has its poetry. It has also in Paul its oratory and its eloquence. Both are specific. Paul's eloquence is unlike any other. His letters have, therefore, no counterpart in the sacred volume; we do not mean as to form, but as to substance and manner. In thought, in style, they are unique. Indeed, thought

and style are blended in them so intimately, as to be inseparable. And they are both an image of their author. Style is here most strikingly the man. Paul's pencil describes himself. His thoughts live in his words. Thought so predominates, that the verbal clothing is lost from sight. A profound and urgent logic; rapid digressions; sudden transitions; vivid and unexpected parentheses; striking allusions in one word; prolonged comparisons, which surprise you at last by their justness; questions and answers, which cross and interrupt each other; sometimes a touching sweetness, at others an astounding boldness, or a sublime elevation; a noble river, now rippling over its pebbly bed, now rushing between lofty precipices; now flowing on in a full and tranquil stream; now rolling an immense volume of turbid waters towards the deep; now keeping a straightforward course; now winding in serpentine curves, till almost lost from sight, yet coming forth again only to gladden your eyes with fresh beauty, and carry forward a more abundant stream:—such is Paul's style, such is Paul himself, presenting an individuality which cannot be mistaken, and a phenomenon that admits of no explanation, if the reality of the gospel is denied.

Then take Paul out of the Bible. Set him in comparison with authors whose distinction is literary. We say he has his position, a position which no competent judge will deny him; a high position; a position which is not only peculiar, but, in many respects, unapproached in excellence. No author, perhaps, has, to the same extent, united profound reasoning with beautiful imagery. You are subdued on two sides; you believe when he argues, and when he paints you see. A characteristic trait is, that he would appear to have almost written without regard to the rules of art, as Homer wrote his *Iliad*. This highest genius is art—art in action, which is always right; whereas art in speculation is often wrong. To such an extent is Paul carried away by the rapid current of his thoughts and emotions, that he overleaps all the bounds of the ordinary laws of composition; presenting the most daring argument, the most happy quotation, the most striking figure; but also giving utterance to subtle trains of thought, remote and dim allusions, associations to be discovered only in the depths of rabbinical lore, or a new interpretation of a word or passage of the older Scriptures; any way, he makes his own order as he makes his own laws; he has no time to consider whether what he writes is understood; he demands a reader who can keep pace with his own rapid strides; the rest of the world he leaves behind, too eager to soar aloft into the third heaven, and to dart forward to the final consummation of all things.

The great features of the apostle's character are easily read, for his inner life was in

his words and his deeds. He was one of those translucent characters that are as 'open as day,' and may be known well by every careful observer. And therefore does he win the heart. As you learn to know, so are you led to love him. To an energy that never wearied, he united a patience which, like his own charity, could suffer long. His impulses were ever fresh and vigorous, but his aims were no less steadily and unchangeably pursued. Firm without being obstinate, zealous and at the same time liberal, he was still more distinguished for a disinterestedness which knew no bounds, and a love for man that was stronger than death.

Of the person of the apostle we possess no satisfactory information. Absurdly enough have the words, 'I am the least of the apostles' (1 Cor. xv. 9), been cited to prove that he was of a low stature. From 2 Cor. x. 10, we may conclude that his outer did not correspond with his inner man, and that his elocution was inferior to his writings. But if in person he was less happily formed, his constitution, which enabled him to endure so much, must have been very superior (2 Cor. xi. 23); especially as to an indefatigable activity of mind, he joined a power of bodily exertion which is rarely equalled (Acts xx. 7. 1 Thess. ii. 9. 2 Thess. iii. 8).

If, as it ought, the speculation serve to impress the mind with a more vivid sense of the great privileges of true Christians, it may be as useful as it is curious to inquire what the character and fate of Christianity would have been, had it not had its Paul. All things are, indeed, possible with God; and doubtless, had this instrument failed, he would in his power and grace have found another. But apart from such a consideration, which we can regard as only possible, we, reasoning on Providence as actually unfolded, may justifiably ask whether the gospel would not have dwindled into a mere Jewish sect, and then sunk in the universal wreck caused by the victorious arms of Rome, had not Paul rescued it out of the comparatively narrow hands in which he found it, and re-produced the mind of Christ, which is in itself of all things the most comprehensive; in a shape so wide as to reach the sympathies of all men, in all conditions and ages, yet so near and personal as to affect and move every individual, as if by a brother's love; and so glowing as to enkindle the most torpid, and gratify the most sensitive and affectionate; and so reasonable as to give the reasoners of our kind satisfaction, solve the problems of its questioners, and tranquillise the troubled spirit of its doubters. One thing is certain, that we should have been without Paul's exposition of Christianity, and, what is a yet greater loss, the illustration of it that he has given in his life. This would have been a loss which, in our opinion, were greater than the destruc-

tion of all Greek and Roman lore, and we verily believe that human kind owes more, and will owe more, of its highest good to Paul the tent-maker of Judea, than to all the moralists, orators, and poets of the ancient world, though we profess to hold their writings generally in high estimation.

The Paul of the Epistles is the Paul of the Acts, and the Paul of the Acts is the Paul of the Epistles. We do not here allude to the scholar's argument, as developed by Paley and completed by Tait, though that, consisting in the discovery and exhibition of minute points of accidental and undesigned coincidences, presents an irrefutable evidence for both Acts and Epistles;—we refer to what is more on the surface, more obvious to the general reader; and we say, that whether you contemplate Paul in action or in word, you find the same man in the Epistles that you recognise in the book of Acts. If this is true, it is a truth which obviously cannot be set forth in separate instances, for the likeness and correspondence being general, must be sought in the general tone of mind as displayed throughout the books of which we have spoken. The reader may, however, compare Acts xx. 24, *seq.*, with Phil. iii. 8. Acts xx. 33, *seq.*, with 1 Cor. ix. 12. Acts xvii. 22, *seq.*, with Rom. i. 19, *seq.* Acts xiv. 16, and xvii. 30, with Rom. iii. 25. Acts xxi. 19, with Rom. xv 18, 19.

It is impossible to review the account we have given without being struck with its great defectiveness. We do not allude to the obvious want of correspondence that we deplore between our narrative and those of the Scriptures. We refer to the unquestionable deficiency of the materials which have come down to us. Paul's life cannot be written, for want of sources of information. It is only portions of that life that any one can sketch. If, indeed, speculations may be allowed, or ecclesiastical tradition be admitted to give evidence, a less incomplete narrative may be composed, but one which would lose more in credibility than it gained in fulness. If, however, the apostle is so great as seen from our existing materials, how sublime would his character appear, did it stand before us in all its own completeness, amplitude, and harmony! Why so much should have been allowed to perish, is one of those inscrutable questions which are wrapt in impenetrable mystery; as if to bid us rather use what we have in humble and adoring gratitude, than seek to be wise above what is written, or scrutinise the ways of Him whose thoughts are too high for us. Equally vain is it now to try to compute how great our actual loss is. Yet a word or two, founded on Paul's own statements, may not be altogether without use. In 2 Cor. xi. 23, *seq.*, are these words—'In labours more abundant, in stripes above measure, in pri-

mons more frequent, in deaths oft; of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; beside these things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?' This eloquent and touching passage is justified in its general tenor by our narrative. The attentive reader will feel that the words only give in some detail what, from the nature of his mode of life, Paul must have gone through. But, viewed in relation to our narrative, it shows how much that narrative leaves untold;—untold, because unrecorded in the chronicles of Holy Writ. Five times the apostle declares he underwent the Jewish punishment of whipping. Of these five punishments the Acts say nothing. Thrice the Roman punishment of beating was endured by Paul; while one such infliction only is mentioned in the Acts (xvi. 22). In the same way we have no record of the three shipwrecks (comp. Acts xxvii. 41). We are equally left in the dark as to what was the nature of his personal affliction, termed by him 'a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure' (2 Cor. xii. 7). This, however, is clear, that if ever a man needed crosses and afflictions to make and keep him humble, that man was the apostle Paul; seeing how great, wide, diversified, and durable was the sphere of his influence, how high his mental endowments, how special the mode and large the measure of his enlightenment.

The letters of the apostle, which, without exception, have come down to us in the Greek language, he was accustomed to dictate to another, who wrote down what he directed, the apostle adding a salutation with his own hand, which was doubtless known in the churches, as a token of the authenticity of the communication (2 Thess. iii. 17; compare Rom. xvi. 22. 1 Cor. xvi. 21. Coloss. iv. 18). The Epistle to the Galatians he would appear to have written with his own pen (vi. 11). The care which Paul took to authenticate his Epistles, and so to prevent supposititious writings from being received as his, furnishes us with no mean ground of reliance, the rather that we see that the minds both of the apostle and of his scholars were alive to the possibility of deception, and took what they knew to be effectual means for its prevention. The

autographs, indeed, of the apostle are lost. But we have a more sure word of testimony to the reception of his Epistles by those who knew Paul's handwriting, and the circumstances in which he actually was on occasion of the reception of any Epistle from him, and who therefore had sufficient knowledge to prevent them from being imposed upon.

Numerous have been the attempts, both in ancient and in modern days, to set in a strictly chronological order the separate facts which constitute Paul's public life. The success has not corresponded with the labour bestowed. This has partly resulted from the arbitrary manner in which the efforts have been made, but still more from the defective information furnished by the Acts of the Apostles. The general period, however, of Paul's public ministry may be considered as determined with sufficient accuracy. It begins before the year 38 A.D., and ends in or before the year 64 A.D., while the three great missionary journeys fall between the years 44 and 58. The date of his conversion may be approximately ascertained from Gal. i. 15—18. 2 Cor. xi. 32, compared with Josephus, *Antiq.* xviii. 5, 1, 3. When Paul, three days after his conversion, left (Gal. i. 18) the Roman city, Damascus was in the hands of the Arabian king, Aretas (2 Cor. xi. 32). This can have been only about the time of the war made by the Romans against Aretas. The outbreak of this war falls in the year of the death of Tiberias, that is A.D. 37. In the year 38, the differences with Arabia were composed by Caligula (*Dio. Cass.* lix. 9 and 12). Three years earlier, or A.D. 35, is the time which, therefore, we may fix on as the epoch of the conversion of Paul.

As to the time of Paul's first journey, we learn (Acts xii. 20, seq.; xiii. 3), that he left Antioch after the death of Herod Agrippa, which took place in the year A.D. 44. The period of Paul's imprisonment in Rome may be probably ascertained from the fact, that the first persecution of the Christians in that city falls, according to Tacitus (*Annal.* xv. 44; comp. Sueton. *Nero.* 16), in the year 64. Now, had Paul then been there in custody, it is scarcely to be conceived that he should have escaped death. If, therefore, he was then in Rome, he in all probability suffered martyrdom at that time. There are but these alternatives—he may have perished before, or he may have been set free before, and so be preserved for a second imprisonment in the imperial city; in which case his death must be dated somewhat later. And if we may trust the statement of Clemens Romanus, he came to his end during a second captivity, in the period from A.D. 66 to 68.

The writings of Paul in the form of letters, owe their origin to circumstances that arose in the course of his public life. These

which we possess do not make up all that our apostle wrote. In 1 Cor. v. 9, mention is made of a letter addressed to the Corinthian Christians, which has not survived (comp. Coloss. iv. 16). The possibility of spurious letters being foisted on the churches was clearly contemplated by Paul (2 Thess. ii. 2; iii. 17), and later times did not fail to supply what was lost by forgeries, while the respect in which the apostle was held gave occasion to the prevalence, under his name, of apocryphal writings. Gallio, mentioned in Acts xviii. 12 as proconsul at Corinth, was a brother of the Roman Seneca (for a comparison of whom with Paul, see Beard's 'Voices of the Church,' in reply to Strauss, p. 86). Hence it was thought that there was a connection between Paul and that philosopher—a fancy that led to the fabrication of a correspondence, of which several letters, six from Paul and eight from Seneca, are still in existence.

The veneration felt towards the apostle to the Gentiles must have led the churches founded by him to form, at an early period, the idea of collecting and interchanging his Epistles. Paul himself gave occasion to such an interchange, and therefore to a collection of the letters that he wrote (Col. iv. 16). The Second Epistle of Peter, which, if not authentic, runs back to near the first century, shows the early existence of such a collection (iii. 15). Marcion, about 140 A. D., possessed a collection of Paul's letters which contained ten in number. The Catholic Church made it first into thirteen, and then into fourteen.

The order in which the letters stand in the New Testament is very old, but was determined by a regard neither to their contents nor to the time when they were composed, but, as would appear, rather with a view to place the Epistles in the order of precedence held to be due to the churches to which they were written. The pretensions of Rome to some kind of supremacy arose at an early period; and on this account we find the Epistle to the Romans standing at the head of the collection. Next to Rome in importance stood the opulent, cultivated, and influential city of Corinth; hence follow the first and second letters to the Corinthians. Similar considerations, now not easily recovered, seem to have had to do in determining the position of other Pauline Epistles.

The order in which the ten letters stood in Marcion's collection, was the following:—I. to the Galatians; II. to the Corinthians; III. the Second to the Corinthians; IV. to the Romans; V. to the Thessalonians; VI. the Second to the Thessalonians; VII. to the Ephesians; VIII. to the Colossians; IX. to Philemon; X. to the Philippians. In process of time, men came to see that they had no other means but their contents,

as compared with information contained in the Acts, for fixing their proper date and order. These means have, however, proved insufficient to bring about a general agreement; and although the progress of theological science has removed some causes of diversity, yet dissimilar opinions still prevail. The determination of the particular year in which each was composed, seems, speaking generally, to lie beyond the limits of possibility. Approximations may, however, in some cases be made, which are useful so long as writers do not claim for them more than is their due. Chrysostom showed a wise moderation in restricting himself to a division into two classes, those written before and those written after the Epistle to the Romans. He did not hesitate to assign the first place to the first letter to the Thessalonians. To the First Epistle to the Corinthians he assigned the second place. He held that to the Galatians to have been composed before that to the Romans. The letter to Titus with him belongs to the time before Paul's imprisonment. All the rest he fixed after the Epistle to the Romans, since they were written during the imprisonment. This natural and simple division has found acceptance in modern times. As to the time (generally) of the composition of the Epistles to the Thessalonians, Galatians, Corinthians, and Romans, there can be but little difficulty. Those to the Ephesians, Colossians, Philemon, Philippians, show of themselves that they were written during a period of incarceration. The following arrangement is proposed by Professor Credner (*Einleit.* i. 338):

Letters written during Paul's second journey—the two letters to the Thessalonians.

Letters written during Paul's third journey—Titus, Galatians, 1 and 2 Corinthians, Romans.

Letters written while in custody—Ephesians, Philemon, Colossians, Philippians, 2 Timothy.

Undetermined—1 Timothy.

By Strauss and others the historic credibility of the Gospels has been assailed. In Paul's Epistles alone may an answer be found. Had the evangelical narratives perished, a sufficient history of the religion of Jesus could have been composed from the unquestionable productions of that apostle, which contain the great facts and truths on which Christianity rests in such a form, that is in implications or incidental statements, as is least open to objection. Had all other Christian literature perished, one of the longer letters of Paul's would have been sufficient to account for the origin and explain the basis of the church. Even from the shortest of them (Philemon), a writing, consisting of only twenty-five verses, whose authenticity is unquestionable, have we

clear indications of what Christianity is, and clear evidence that the writer was a contemporary with Jesus himself (9; compare Acts vii. 58; xxvi. 4). The indirect historical outline found in Paul's letters is so important, that we here set down its chief particulars, confining the source whence they are taken to the four Epistles (Galatians, 2 Corinthians, Romans), which even Baur (*Paulus Sein Leben*, &c., Stuttgart, 1845) is compelled to acknowledge as of Pauline origin. From a contemporary, then, of Jesus Christ, one who was allied with his enemies, who must have known all that Jesus did and suffered, and who left the Jews and joined the Christians; who, moreover, spent his life in promulgating what he believed to be truth, and published his statements and convictions in face of the world, we indirectly learn that Jesus Christ, a Jew (Rom. ix. 5) of the seed of David (i. 3), born of an Israelite mother, in the land of Judea (Gal. iv. 4), received a Jewish education (Rom. xv. 8), in a large family (1 Cor. ix. 5), one member of which bore the name of James (Gal. i. 19). His outward circumstances were lowly (2 Cor. viii. 9), but in life he was obedient to God (Rom. v. 19), disinterested, (xv. 8), so loving that he died for human good (Gal. ii. 20. 2 Cor. v. 14, 15), meek and gentle (2 Cor. x. 1), free from sin (v. 21), and pre-eminently holy (Rom. v. 18). Publicly exhibiting in his life 'faith working by love' (Gal. v. 6), and teaching in word and act practical benevolence (vi. 2), with a view to furnish to men the highest spiritual good (1 Cor. i. 5), in fulfilment of the great purposes of the Mosaic religion (Rom. xv. 8); making them holy (2 Cor. vi. 14), in the promotion of the Divine glory (Rom. xv. 5), he sought their eternal happiness (Gal. i. 4; iv. 5), so that they might be reconciled and led to God (2 Cor. v. 20). This same Jesus was proved to be the Son of God (Rom. i. 4), the Messiah (Gal. iv. 4), sent to fulfil his promises (Rom. xv. 8. 2 Cor. i. 20). He was also the image of God (3 Cor. iv. 4. Rom. viii. 29). In the prosecution of his work he associated with himself twelve assistants (1 Cor. xv. 5), and appointed others, to preach the gospel (ix. 14), called apostles (Gal. i. 17; ii. 8. 1 Cor. ix. 5. 2 Cor. xi. 5, 18), the most considerable of whom were Peter (Cephas), John and James (Gal. i. 18; ii. 7—9, 11, 12. 1 Cor. i. 13; iii. 22), Paul (ix. 1, *seq.*). Other prominent co-operators were Barnabas (6) and Apollos (iii. 22). The authorities of his country persecuted and slew him (1 Cor. ii. 8). While, in obedience to God's will, he gave himself a willing sacrifice (Gal. i. 4; ii. 20), he was betrayed into the hands of his enemies (1 Cor. xi. 23); after having in the evening instituted a rite commemorative of himself, consisting in eating broken bread and drinking wine (23—25), and designed

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to prefigure his return after death (26); in connection with which he had heavy sufferings to endure (2 Cor. i. 6. Rom. viii. 17), being crucified (Gal. iii. 1, 13. 1 Cor. i. 13; ii. 2) at the time of the Passover (v. 7). After his burial (1 Cor. xv. 4) he arose from the dead on the third day (4; vi. 14. Gal. i. 1. 2 Cor. iv. 14. Rom. i. 4; iv. 24), and was alive after death (v. 10), from whose dominion he was free (vi. 4—9), being engaged in the unseen world in interceding with God for his people (viii. 34), who were they that believed in his resurrection (x. 9), having often appeared to his friends and disciples who best knew him (1 Cor. xv. 4—7). His apostles, inspired and strengthened of God (1 Cor. ii. 12, 13), continuing his work, founded the Christian church in Jerusalem (Gal. i. 17—19), which was extended to distant and heathen countries, as Galatia, Corinth, and even Rome itself, as proved by the existence of the four Epistles under consideration. This community the new teachers nurtured in high spiritual truth, especially such joy and peace as were likely to ensue from believing the resurrection of Christ (Rom. xv. 13), in whose name disciples were baptised (Gal. iii. 27), and so became members of the church in order to live new lives, being free from sin and heirs of eternal life (Rom. vi.), which they were to enter on after undergoing judgment at the tribunal of Christ, when each would receive the things done in his body, according to what he had done, whether good or bad (2 Cor. v. 8—10)—a fact which was made the foundation of a doctrine requiring purity of heart and life (11, *seq.*).

Here is a summary of the history and substance of primitive Christianity, deduced from four short writings traceable to one who gave up all to follow Christ, at a time when his religion was struggling into existence, and seemed to human eyes in imminent danger of perishing from the face of the earth. Vain is the trouble taken by the unbeliever to destroy the credibility of the Gospels, while even he is constrained to leave us the full, undeniable, and unsuspected testimony of Saul the persecutor and Paul the apostle.

PAVEMENT (L.) is for the first time mentioned in the Book of Esther (i. 6), where, in the court of the garden of the king's palace, was 'a pavement of red and blue, and white and black marble,' which, from its being so specially noticed, was then probably rare as well as splendid. This pavement appears to have consisted of mosaic work, the origin of which has been ascribed to the Greeks, but which may probably be due to Eastern art, with which it seems more in accordance. Mosaics are of four kinds:—I. *Tesselatum* (opus), the most ancient, consisted of small cubes of marble, worked into such simple geometrical forms

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as, when combined, would compose an intricate geometrical figure; the small cubes were called tesserae; the colours first used were black and white; this kind was employed in pavements; as was also, II. the *opus sectile*, which was formed of thin slices of differently coloured marbles, cut into slabs of such form as, when combined, would compose some regular geometrical figure, but never in such arrangement as to produce a direct imitation of any particular object; III. *opus figlinum*, consisted in an imitation of figures, fruits, ornaments, &c., by small cubes, of a vitreous composition, employed in the decoration of walls; as also was, IV. *opus vermiculatum*, the most elaborate, in which an object was portrayed with all its true shapes, colours, and hues, by an arrangement of small cubes of differently coloured marbles, and, where extreme brilliancy of tint was required, by glass and precious stones. This kind was sometimes employed for pavements, of which beautiful specimens have been found at Pompeii. Not improbably, the pavement in the palace of Ahasuerus was of this description.

The pavement mentioned in John xix. 13, called, by the Greek inhabitants of Jerusalem, Lithostraton, was by those who spoke Hebrew termed Gabbatha. This word seems to signify a smooth bald surface, in allusion to the smoothness and lubricity of a tessellated pavement. Josephus, in describing the citadel Antonia, which was the praetorium, or residence of the Roman governor of Jerusalem, states that Herod, partly for the sake of ornament, caused the lower part of it to be paved with polished stones. The outer court of this military fastness, thus paved in mosaic, seems to have been the spot intended by the evangelist. At the upper part of this pavement, Pilate seated himself on his judgment-seat (*bema*), which the procurators might place where they thought proper.

PAVILION (F.), a tent. The corresponding Hebrew words are given as 'den' (Ps. x. 9), 'tabernacle' (lxxvi. 2), 'booth' (Gen. xxxiii. 17), 'tent' (2 Sam. xi. 11).

PEARLS is the translation, in Job xxviii. 18, of a word—occurring only once—*gah-veesh*, which some regard as meaning 'crystal.' Wellbeloved has 'beryl.'

PEDIGREE (F.), a genealogy or lineage (Numb. i. 18).

PEKAH (H. *he that opens*; A. M. 4796, A. C. 753, V. 750), son of Remaliah, and eighteenth king of Israel, over which he reigned twenty years, pursuing the ordinary policy of its monarchs in preserving the idolatry set up by Jeroboam. The throne which he gained by murder, he tried to strengthen by foreign aid; for which purpose he allied himself with Resin, king of Syria, and, making war on Ahas, king of Judah, obtained great success, so that the latter was

led to seek the fallacious co-operation of the Assyrians, by whom Israel was depopulated and Damascus captured (2 Kings xv. xvi. Ia. vii.—ix. 2 Chron. xxviii. 18, *seq.*).

PEKAHIAH (H. *Jehovah opens*; A. M. 4794, A. C. 754, V. 761), seventeenth king of Israel, son of Menahem, a zealous idolater, was, soon after a reign of two years, murdered in his palace in Samaria by his general, Pekah, who occupied the vacant throne (2 Kings xv. 22, *seq.*).

PELICAN is in Lev. xi. 18. Deut. xiv. 17, the rendering of a term which in Ia. xxxiv. 11 is translated 'cormorant.' Wellbeloved retains the ordinary rendering.

PENNY. See MONEY.

PENTECOST (G. *the fiftieth*, i. e. *day*; L. *quingagesimus*), a feast of the Jews, corresponding in time with our Whitsuntide, which was celebrated on the seventh sabbath, or after forty-nine days, reckoned from the Passover. It was called 'the feast of weeks,' 'the feast of harvest,' and also 'of the first-fruits,' and observed in commemoration of the deliverance from Egypt (Exod. xxiii. 16. Deut. xvi. 9, *seq.*). For the observances, consult Lev. xxiii. 15, *seq.* Numb. xxviii. 26, *seq.* At this high festival there resorted to Jerusalem crowds of Jews from all parts (Joseph. Antiq. xiv. 13, 4. Jew. War, ii. 3, 1), a fact which explains what is read in Acts ii. 1, *seq.* See FEASTS.

PENURY (G. *penes*, 'poor,' 'necessitous'), is in Prov. xiv. 23, the translation of a word which is best explained by other renderings: as in Deut. xv. 18, 'need,' in Judges xviii. 10, 'want,' in Prov. xi. 24, 'poverty.' See POOR.

PERADVENTURE (F.), 'probably,' in Gen. xvi. 2, the Hebrew term is represented by 'it may be that.'

PERDITION (L. *perdo*, 'I destroy'), in John xvii. 12, the translation of a term which, in Matt. xxvi. 8, is rendered 'waste' (comp. Mark xiv. 4), is the word employed by Peter (Acts viii. 20) — 'thy money perish with thee;' literally, 'thy money, with thee, go to ruin.' In Matt. vii. 13, 14, it ('destruction') is opposed to 'life.'

PERGAMOS, the seat of one of the seven churches (Apoc. i. 11), was an eminent city of Mysia, in Asia Minor, for a long time the capital of a kingdom of the same name. Here parchment (dressed skins of animals, so called from *Pergamos*) was first employed in making copies of books for the fine library (200,000 volumes) which Eumenes, king of the land, some 160 years A. C., here formed, or at least augmented. Idolatry flourished in Pergamos, where there was a much-frequented temple of Esculapius, who there, as at other places, was probably worshipped in the form of a living serpent, kept in the temple, and regarded as a divinity. Hence Esculapius is termed 'the god of Pergamos,' and on coins of the city he ap-

pears bearing a staff, round which is a serpent. In Rev. xii. 9, Satan is termed 'the serpent;' and in ii. 13, Pergamos is described as 'Satan's seat.' Hence we may conclude that by 'Satan's seat,' John refers to the worship of the serpent prevalent at Pergamos.

PERIZZITE, one of the aboriginal tribes of Canaan, having their head-quarters near Shechem, between Bethel and Hai (Gen. xiii. 3, 7; xv. 20; xxxiv. 30. Joshua xvii. 15). Though doomed to destruction (Exod. xxiii. 23. Deut. vii. 1), they remained till the days of Solomon (1 Kings ix. 20), who made them tributary (21). They became sources of corruption to the Israelites (Ezra ix. 1, 2).

PERSECUTION (L. *per*, 'through,' and *sequor*, 'I follow') is the rendering (Matt. xiii. 21. Mark x. 30. Acts viii. 1; xiii. 50. Rom. viii. 35. 2 Cor. xii. 10. 2 Thess. i. 4, and 2 Tim. iii. 11) of a word, *diagma*, signifying a pursuit accompanied with violence, and, as the passages referred to show, in the design of suppressing Christian truth; and of another word, *thlipsis*, construed also 'tribulation' (Matt. xiii. 21) and 'affliction' (19). The exact meaning of the term is brought into relief when Paul terms himself a persecutor (1 Tim. i. 13; comp. Acts viii. 1, 3; ix. 1, *seq.*). Persecution may consist in abetting the use of violence, as well as in its actual employment. Paul was a persecutor when he held the clothes of those who stoned Stephen, no less than when he committed men and women to prison. And we may generalise the definition by declaring persecution to be the employment of any influence but direct or indirect persuasion, in order to make others receive our own opinions. Accordingly, there is persecution in word as well as in act. Wherever, in truth, our own will seeks to predominate by means of force, there is found the essence of persecution. Hence persecution is the undue assertion of our own will. It is, therefore, a form of gross selfishness. As such, it is thoroughly and essentially irreligious. Nor is it less hostile to God, because it makes war on human rights in his holy name. Despotism becomes more sinful and more hateful when cloaked by hypocrisy. From these deductions we are led to see that toleration is a species of persecution, for toleration, which is a mere withholding of coercion, implies a right to suppress; and whenever such a right is acknowledged, persecution exists, and Christian freedom is in peril. Toleration is an usurpation of God's prerogatives and an insult to human nature. Free-thinking is not a nuisance to be tolerated, but a sacred right to be employed, and a solemn duty to be discharged.

PERSIA, known in the more ancient writings of the Bible only under the name of a part of the land, namely Elam (see the article), is mentioned in the later books re-

peatedly (2 Chron. xxxvi. 20, 22. Ezra iv. 6. Est. i. 3), and there refers to the great Persian empire founded by Cyrus, which stretched from the Indus to the Mediterranean sea. This extended dominion was divided into several provinces, of which Persia proper (Farsistan) formed one. The inhabitants of this land, the original Persians, connected in blood with the Medes, were divided into several tribes, of whom three were noble and alone cultivated. Of the noblest branch, the Achæmenides, the first of the three, namely the Pasargadæ, was the royal family to which Cyrus belonged. Persia formed a province of the Assyrian empire, but fell under the dominion of the Medes. At length Cyrus raised his native land to supreme power. This hero (539 A. C.) founded the great Persian empire. Cyrus was followed (529) by the cruel Cambyzes (Ahasuerus). Then (522) came Smerdis (apparently Artaxerxes, Ezra iv.), accounted the brother of the former monarch, but really a magian, and hence called the pseudo or false Smerdis, who was (521) succeeded by the wise and mild Darius I., or Hystaspis (son of Hystaspes), who enjoyed the long reign of thirty years, and aided in building the temple at Jerusalem. Next (485) was the proud and luxurious Xerxes I., the Ahasuerus of Esther, in the twentieth year of his reign, murdered by Artabanus, who ruled seven months. On this followed Artaxerxes I., Longimanus (464 or 465), who reigned forty or forty-one years. Xerxes and Artaxerxes supported the Jewish patriots who, about 478, under Ezra, and about 445, under Nehemiah, returned to Palestine. Under the next monarch, Xerxes II., son of Artaxerxes, 424, who reigned only two months; Sogdianus; Darius II., Nothus, 423 (Neh. xii. 22); Artaxerxes II., Mnemon, 404, who reigned forty years; Artaxerxes III., Ochus, 364, who reigned twenty-six years; Arses, 338, who reigned three years; and Darius III., Codomanus, 335, the Jews appear to have lived pretty much in peace. This last Darius, after he had reigned six years, was conquered by Alexander in several battles, but fatally at Arbela, 330 A. D. By these victories the Persian empire was brought to a close (Daniel viii. 20, 21; xi. 2, 3). After this, Persia came under the Syrian Seleucids.

Some additional particulars respecting the Jews in the Persian period may be added. Shortly after his conquest of Babylon, Cyrus gave the Jewish exiles permission to return to Babylon, and rendered them aid in rebuilding their temple (Ezra i. 11). Under Cambyzes, renowned for his successful expedition against Egypt, evil-disposed persons endeavoured to do the Jews a disservice at his court; but it was not till the reign of the false Smerdis that there was put forth an express prohibition against the building

of the temple (iv. vii. seq.) This, in the second year of his reign, was recalled by Darius Hystaspis, who was well disposed towards the Jews. This monarch carried the fame of the Persian arms into Europe, Lybia, and India, beginning the Persian wars against Greece. Then followed Xerxes with his cruelty, and his favour towards the Jews in his Eastern states, as related in the Book of Esther. Artaxerxes Longimanus led an army against Egypt, but was compelled to make peace with the Greeks. By these attacks on Egypt, Palestine must have suffered. The new colony began to sink. Artaxerxes thereupon allowed Nehemiah to bear help to his fellow-worshippers. Darius Nothus had to fight on all sides of his kingdom, and made Phœnicia the seat of a war against a united army of Egyptians and Arabians. Artaxerxes Mnemon, though long occupied with his arms in other parts, did not lose sight of Egypt, and new Persian armies came into the vicinity of Palestine. Thereon the Jews had to suffer from the arrogance of a Persian general, Bagoses (Joseph. Antiq. xi. 7, 1). Ochus, following the plans of his father, humbled the Phœnicians, and brought Egypt again under his power. In the remainder of the Persian dominion the Jews were left at rest. In the same period, the Samaritan temple was built on Gerizim.

The Persian monarchs, who bore the title of 'King of Kings,' lived inaccessible to their subjects, in well-guarded palaces (Esther iv. 2, 6)—in the spring, at Ecbatana; in the summer, at Susa; and in the winter, at Babylon, having a well-furnished harem, one of whose occupants, the favourite, bore the title of Queen (i. 11. Neh. ii. 6), who exerted an influence in political matters (Esth. vii.). These women were under the care of eunuchs. The court was of a most splendid kind (i. 2, seq.). The will of the monarch was law. The empire was divided into provinces, over each of which was a satrap, who had officers under him (iii. 12), having to collect the revenues and to take measures for improving agriculture. These officers had only civil power; military command was exerted by soldiers. To facilitate intercommunication between the portions of this immense empire (i. 1), there were employed couriers who forwarded the despatches from station to station (viii. 14). Around the throne was a council of seven princes (i. 14), distinct from the seven eunuchs who had the domestic supervision of the court (10, 12; vi. 14). The Persian army had footmen and bowmen. Its chief force were horse. They were splendidly appraised (Is. xxi. 6, 7. Ezek. xxvii. 10; xxxviii. 5).

In religion, the Persians were primarily worshippers of fire. This superstition seems to have given way to the dualism of the doctrine of light promulged by Zoroaster, and

found in the Zend books (2 Kings xxiii. 11).

The language of Persia, bearing the name of Parsi, is one member of that widely-extended family of tongues which is comprised under the name of Indo-Germanic, having on the eastern extreme relations with the sacred language of the Indian Brahmins, and on the western, with the Teutonic tongues of Germany, Holland, and England. See MEDIA.

New light has of late been thrown on the history and antiquities of Persia by the discoveries of eminent orientalists, in disinterring buried monuments and deciphering the long-concealed characters bearing the name of 'arrow-headed' (i. 100). Of one part of this diversified country Perkins thus speaks:—'The numerous thick groves of willows and poplars that grow on the water-courses, cast a rich green hue over the plain at this season of the year, which imparts almost a fairy aspect to the land, lake, and sky, and seems fully to justify the poetic line of Watts in his version of the seventy-second Psalm—'There Persia glorious to behold!' The almost innumerable fields of the finest wheat, and the orchards, vineyards, and gardens, also impress one with the idea of boundless and universal plenty in every earthly enjoyment. And such would actually be the case were the gospel to rule here and regulate society.'

PESTILENCE (L.), a destructive endemic, or widely-spread disease, arising in Egypt and Syria from a certain condition of the atmosphere, vitiated by inundations and decayed vegetable and animal substances under a burning sun. The pestilence was employed in punishing Palestine (Ezek. xiv. 21; xxxiii. 27) as well as Egypt (Exod. ix. 8, 6, 15). At the present day, whole cities and even lands are depopulated by the pestilence or plague; which, however, becomes less frequent and less baneful as the surface of the earth is better drained and cleared from refuse.

PETER (G. stone), one of the most distinguished apostles of Jesus Christ. His proper name was Simon or Simeon (one that hears or obeys), to which our Lord himself, in allusion probably to the strength of this disciple's character, which he learnt to know at the first interview, added the Aramaic surname of Cephas, a stone, of which Petros, or Peter, is the Greek translation (John i. 42). Accordingly, the apostle is designated sometimes by his original name alone, Simon (Matt. xiii. 55); sometimes with his surname, Simon Peter (Matt. xvi. 16); on other occasions 'Simon called Peter' (Matt. iv. 18). Winer thinks that during the lifetime of Jesus this apostle was called simply Peter, but that afterwards he was customarily designated by the compound name of Simon-Peter, in order to distinguish him from others;

while in process of time the surname Peter superseded the original designation, Simon. In the last part of the change, the authority of Jesus, to whom the name Peter is expressly recorded to owe its origin (Mark iii. 16), would have much influence.



PETER.

He was the son of Jonas (Matt. xvi. 17), and, as well as his brother Andrew, a fisherman (Matt. iv. 18. John i. 40, 44; vi. 8), who lived in a state of wedlock at Capernaum (Mark i. 29. Luke iv. 31, *seq.*), having, however, been born at Bethsaida (John i. 44). Peter may be briefly described as one who, having been called by the Saviour of the world, earned, by the fine traits of his character, the honour of being regarded as their speaker and representative by his fellow-disciples, and the high esteem of his Master, who reposed great confidence in him (Matt. xvi. 18); which, eventually at least, was proved to be deserved, by the zeal and wisdom with which he preached the gospel, especially among his fellow-countrymen, the Jews. Tradition represents him as having visited Rome, and been the first bishop of the imperial city, where he is said to have been crucified, together with his great fellow-labourer Paul.

If we now enter a little more fully into some important particulars of this apostle's life, we have our attention drawn, in the first place, to his call. It appears that Andrew, a disciple of John the Baptist, having heard the testimony borne by the latter to Jesus, made known to his brother Peter the fact that he had found the Messiah.

The announcement met with a favourable reception from Peter, who was immediately conducted by Andrew into the presence of the Saviour, from whom he received a welcome and the surname of a stone (John i. 36, *seq.*). When, therefore, shortly after, Jesus, being in Galilee, came to Capernaum (John i. 1, 12), and saw Peter and Andrew engaged in the duties of their calling, already knowing their characters, he at once invited them to become fishers of men. They left their nets and followed him (Matt. iv. 18, *seq.* Mark i. 16). In coming to this important decision they seem to have been encouraged by a miraculous draught of fishes, by which Jesus manifested his glory to them, after they had toiled all night and taken nothing; an event which may well have prompted Peter to forsake all and follow Jesus, since he was so overpowered by astonishment that he fell at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord' (Luke v. 1, *seq.*). We have put the accounts of the evangelists together in this consecutive narrative. The reader may hence see how little ground there is in these accounts for an allegation of discrepancy, or of the influence on the history of corrupting tradition.

The circumstances of the call may also serve to show the specific use of miracle in the publication of his gospel by Jesus Christ. The testimony of John affected the convictions of Peter, but not his conduct. Even after the favourable reception which Jesus gave to Peter, the latter went away into Galilee, and engaged in the pursuit of his business, from which he was not turned aside by the widely-spreading fame of the new teacher. These influences, however they may have enlightened and moved the mind of Peter, left him still a common fisherman on the lake of Galilee. But the miraculous draught of fishes took him hence, and altered the whole tenor of his life. This one event did more than all the rest. The miracle completed the proof, overcame hesitation, roused Peter's better feelings, kindled a new soul in his bosom, and made him an apostle; which, but for the overpowering and exciting effect of this one striking event, he might never have been. And so, in the absence of miracle, the world would have been deprived of one of its greatest benefactors.

There is also a singular propriety in the character of this miracle, as in most of those recorded of Jesus in the New Testament, which even his familiarity with the event may conceal from the ordinary reader. The miracle does not regard any extraordinary sphere of existence; neither ascends into the heavens, nor descends into the secret powers of the deep; but takes its position in the customary sphere of Peter's daily engagements. In this sphere the best conviction and the most impulsive astonishment

could be produced. A fisherman could be most easily made into a fisher of men, by a miracle wrought in the details of his own trade. He who, by causing a miraculous draught of fishes, could so easily effect what Peter and his associates had exhausted their skill and their strength to bring about even in part, must possess superhuman power, and so be worthy of being followed and obeyed. Had the miracle been wrought in any other department of life or nature, Peter could not have had the same means to judge nor the same associations to be impressed.

Peter enjoyed the special regard of his Divine Master. In Matt. xvii. 1, we find Jesus taking him, together with James and John, up to the scene of transfiguration, of which he was an eye-witness (Matt. xvii. 1. Mark ix. 2). This distinction he owed partly to his having been among the first of those who attached themselves to the Messiah, but more to the high endowments of his mind and heart. These qualities fitted him to be the mouthpiece of the apostolic band, an office towards which he felt himself borne also by the ready reception which was guaranteed to him by his Master's special favour. We therefore find Peter repeatedly speaking in the name of the twelve (Matt. xix. 27. Luke xii. 41). Sometimes he gives the answer in a case in which the question was directed to them (Matt. xvi. 16). At others, our Lord addresses him by name when he intends to speak to all (Matt. xxvi. 40). Not impossibly may he have been regarded beyond the circle of the disciples as in some sort the representative of them and their Master (Matt. xvii. 24). After the resurrection this position assumes a more decided character, it may be in consequence of the very special nature of Jesus' address to him, recorded in John xxi. 15, *seq.* Certainly as soon as the series of events begins that is recorded in the book of Acts, we find Peter acting as the organ of the apostolic body (Acts i. 15; ii. 14, *seq.*; iv. 8, *seq.*; v. 20, *seq.*). His word is decisive (Acts xv. 7). He is recognised as at the head of the apostleship, and acts conformably with such a position (Acts ii. 37). Indeed, in the first days of the planting of the church, as recorded in the book of Acts, the great interest of the events finds its centre in Peter, who maintains his precedence till he is replaced by a still greater man, the apostle Paul. In agreement with this pre-eminence which Peter enjoyed, the tradition of the ancient church represented the apostle as having alone been baptised by the hands of the Saviour himself. His pre-eminence, however, must be admitted, whatever bearing it may have on the claims to supremacy put forth by the bishop of Rome. Peter, indeed, could in no circumstances have been an ordinary man. This was well known to him who knew the human heart, and doubt-

less had an effect in the decision to which he came to give Peter a call to the honour and the trials of the apostleship. In the particular case before us, the insight into character displayed by our Lord is strikingly exemplified, and may serve to give the believer an assurance that the same wisdom would appear in other cases, were the particulars equally well known.

It may serve to give some encouragement to Christians whose imperfections are more numerous or more serious than ordinary, if we direct attention to the fact that Peter's pre-eminence was not forfeited by that most unworthy and unhappy occurrence in which he went the length of even denying his Lord and Master. There was indeed more than one feature in Peter's character on which Jesus could not set the seal of his approbation. Even the readiness and warmth with which he declared his attachment to Jesus, were objects with the latter of suspicion and disapproval (John xiii. 37). Peter's ardour degenerated sometimes into hardness (Matt. xiv. 29), sometimes into rash and unjust daring (John xviii. 10). But these manifestations of character only prefigured the possibility that in a severely trying moment Peter would give up all to abandon, as he once had done to follow, Jesus. His nature, before the great lesson taught and the great change produced by the resurrection, was obviously impetuous, heady, and untempered; extreme in generous feelings, but extreme also in the love of self; warm to protest, but hasty to desert; a ready but an insecure friend; having a heart for the loftiest virtues, but at the same time capable of disgraceful faults; eager to defend his Master, whilst defence seemed possible; but ready to desert and even compromise him the moment his cause appeared hopeless and undone.

The fall of Peter has been thought to present psychological difficulties. We do not see them. We find the narrative in accordance with Peter's natural disposition. We think there are few persons who in the course of their lives have not known at least one person in essential points the same as Peter. The mere scholar or man of speculation may find difficulties, but not those who take their lessons in moral philosophy from actual life. There we always find characters such as Peter's, no less frail in act than warm in protestation. The basis of such characters is an unrestrained, warm, and overflowing earnestness, which makes them as ready and as ample in their promises as they are full and vehement in their emotions. But a character whose guide is strong impulse may be led to evil as well as to good with an ease and rapidity that astonish men of more tempered and tranquil breasts. Energy itself has no controlling power. We look to it for guidance with no more propriety than we

expect the tempest to bear a vessel in a steady onward course. Persons of strong feelings are peculiarly exposed to outward currents. Hither and thither are they borne in turn by the breeze which for the moment prevails. If they are led by a wise and friendly hand, they run well. If a pressing temptation assails them, they at once fall. And when the first wrong step has been set, retreat is soon made next to impossible. Such men sink as low as, under other circumstances, they would have risen high.

With these opinions, we behold a consistency in the events connected with Peter's fall which affords evidence of the reality of the scene, and conduces to the establishment of our belief in the New-Testament history. A brief narrative may aid the reader in the formation of his own opinion on the point. The end was now approaching. Jesus had eaten his last meal with his most intimate friends, when, having occasion to speak of his speedy departure from the world, he is asked by Peter himself what he meant by these gloomy forebodings, so unlike what was to be expected from one who was at length thought to be on the point of entering on his Messianic glory. The reply was, 'Whither I go thou canst not follow me now, but afterwards thou wilt follow me' (John xiii. 36). This answer, which implies a strong confidence in Peter, inasmuch as it intimates that the time would come in which the disciple would be worthy to follow and serve his Master, did not satisfy the eager wishes of Peter, who could not endure the idea of any half-confidence or remote fidelity. Promptly, therefore, did he rejoin—'My life for thee will I lay down.' The Saviour, with characteristic calmness and somewhat of the melancholy that not seldom accompanies a deeper wisdom, rejoined, 'Thy life for me wilt thou lay down? Verily, the cock will not crow' (equivalent to 'morning will not dawn') 'before thou wilt deny me thrice.'

Yet was Peter one of those whom Jesus had with him in the awful scene which has rendered Gethsemane a place of terror to every pious Christian. Here we see evidence that the apostle's character had a bright side. He whom the Saviour chose for his hours of special trial, to be a witness and a support in them, must have had the seeds of greatness in his soul. And doubtless the sympathy of such a mind was warm, tender, and gushing; as ready, as ardent, as were his friendly words. But deeds it was that were now needed, and deeds which could come only from strength of soul. Tried and steady principle, not impulse, can safely endure temptation. And Peter's day of calm power had not yet arrived; nay, it was to be brought only by that failure which causes a sense of weakness, and that sorrow which produces caution, and finally leads to strength.

His trial was at hand. Jesus was apprehended and led away into the inner hall of the palace of the high-priest, where were assembled the Sanhedrim, and where every thing betokened his speedy destruction. Unhappily, Peter was admitted into the outer hall, and heard and saw all these dark tokens. Still, his mind was sustained by the idea that Jesus would yet shine forth in his Messianic power, and smite his enemies with ruin and confusion. Whilst, therefore, his Master was being apprehended, he drew his sword and struck off an ear of the high-priest's servant,—rash and wilful in act, as just before he had been excessive (so in the original of Mark xiv. 81) in promise. But when at length Jesus was before the Sanhedrim, and all the power of the nation stood in array against him; when he endured to be struck, to be bound, to be led away to death, without making the slightest struggle even for deliverance, then Peter's heart misgave him; his last hope took flight; he began to doubt, and doubt, as it always does, brought weakness. Challenged while in this state of mind with being an associate with the criminal, his very energy of soul would send the reader negative to his tongue; and a bold 'I am not,' came unhesitatingly from his lips. The step was taken. What ensued was inevitable. One lie necessitated another, and falsehood led to oaths and cursings.

Pitiable indeed was this degradation. Yet there was no deep, inveterate baseness in Peter's soul. The moment, therefore, that the outward pressure was removed, he was smitten by conscience. The Roman clarion, with its echoes, greeted the morn, and the cocks were crowing throughout the yet sleeping city. Their shrill tones echoed in the palace. How piercing were they to the heart of the guilty man! Luke records, that at the moment when Peter had declared, 'Man, I know not what thou sayest' (xxii. 60), and was interrupted by the cock-crowing, 'the Lord' (who was probably just passing from the inner into the outer apartment) 'turned and looked at Peter.' Enough!—he was overwhelmed with guilt and shame, and, rushing out, he wept bitterly. That look—the look of pity and gentle condemnation; that look of conscious recognition, which at one glance brought before Peter's excited mind a vivid picture of his recent protestations and his Lord's prophecy; that look of deep love, deep regret, and injured friendship, smote Peter's heart as Moses smote the rock, when forthwith there gushed a flood of tears which a very speedy step could hardly conceal from the mocking gaze of surrounding foes.

All this is quite true to nature. There may be one or two slight and insignificant circumstances connected with the narrative which criticism may find it difficult to ex-

plain; but the general tenor of the event is so natural, so truthful, so touching, that human hearts understand because they feel it all, and need, as no tutoring to bring them into the spirit of the scene, so no expositor to answer objections and solve difficulties. The narrative came from the heart, and by the heart, therefore, is it recognised and embraced. And whilst incidents of this kind, incidents full of human nature and divine truth, abound in the New Testament, the book will become more venerable as it becomes more old, and, pleading its own cause the more effectually the more thoroughly its pure and lofty spirit is felt, will in process of time dispense with the sometimes questionable aid of mere erudition, finding a broader and more secure resting-place in human hearts.

We hear no more of Peter till the morning of the resurrection. The interval had doubtless been a period of bitter grief. Already, however, had he experienced some degree of tranquillity, and by his sincere and deep contrition had regained some portion of the esteem and confidence with which he was regarded by the disciples, as may be inferred from the fact that it was to him and to John that Mary hastened to bear the news of the removal of the body of the Lord. In the events which immediately ensued, Peter's conduct was in keeping with his character and history. He was more tardy in his steps than John when going to the sepulchre, for his previous treachery hung weights on his feet, and he could not speedily run into the presence of him whose mild and gentle look was still speaking to his soul reproaches far more cutting than anger could have uttered. But when at the tomb, his naturally bold and ardent nature took him at once into the interior, while the timid and affectionate John could do no more than stoop down and look into the sepulchre from the outside.

There is one more incident in the gospel which must not be passed over. Jesus was about to ascend to the right hand of God, when, having taken a meal with his friends, he asked Peter whether he loved him, intending, as the subject shows, to deepen the favourable impression which events had made on the apostle's mind. A prompt affirmative was given, followed by an appeal to the interrogator's own knowledge. Again was the question put, and answered in the same manner. A third inquiry was made. Peter was grieved. He felt hurt, for he now fully perceived the tacit reference which his Master had in these interrogatories; he was grieved, and answered with some little feeling—feeling in which self-reproach was blended with a consciousness of true yet questioned fidelity—'Lord, thou knowest all things; thou knowest that I love thee' (John xxi. 15, seq.).

And so it was. Peter did love Christ, and

Christ now knew that Peter loved him, and was, in truth, ready to perish in his cause. Peter had undergone the great change. Renewed in the spirit of his mind, he was prepared for whatever might happen in proceeding to obey the commands which his Master laid upon him—'Feed my sheep'; 'Feed my lambs.'

The proof soon came. A few days after the incident last mentioned, we find this same man standing up, with a firmness that nothing could subdue, and a boldness which was insensible to fear, in the very centre of the Jewish metropolis, to preach Jesus and the Resurrection. The Galilean peasant has been converted into a missionary to the world. The change is very great. Yet does Peter remain the same man. According to Luke's narrative in the Acts, he is the first to open his mouth in the midst of the assembled church, in order to explain events and lead to the filling up of the vacancy created by the apostasy of Judas. And it is with authority that he speaks, for the step he recommends is taken. And what is the nature of that step? One which shows that Peter had now made up his mind once for all to embark every thing in the new and yet very feeble cause. Accordingly, as soon as ever the effusion of the Spirit has taken place, Peter again makes his appearance, in order to give the scriptural interpretation of that great event; which he does in a manner so characteristic, that unbelievers are at once 'pricked in their heart,' exclaiming, 'Men and brethren, what shall we do?' Evident token this of power. In one day, the converted Peter brings not fewer than three thousand persons into the church. The impress of the same large, deep, warm heart is seen in the picture that is drawn of the moral and spiritual effects which at once ensue from faith in the Lord Jesus Christ (Acts ii. 41); for as Peter has now the lead in the church, to him, as far as human instrumentality is concerned, to him chiefly are these lovely effects to be ascribed.

And here we cannot refrain from saying to those who can see in Judaism no good, that we possess in the readiness with which a fisherman is changed into an effectual missionary, an unquestionable evidence to the excellent tendencies which the Mosaic polity exerted on its faithful adherents. One of the most effective instruments that Peter now employed, he found in the Hebrew Scriptures, which he used with surpassing skill and efficiency; and yet this man, who is so well read in the literature of his country, and can employ its resources so much on the sudden, so appositely and so convincingly, has spent his entire life, except some two years, in the petty details of a very humble calling. Christianity grew out of Judaism. The mother of such an offspring cannot have been worthless.

An imperative regard to brevity compels us to pass over with a reference the incidents which soon took place in the public theatre of Jerusalem; which we can do with the less impropriety because, however interesting and important, they only add illustrations to the entire unity, naturalness, and truth of Peter's character, as incidentally set forth in the New Testament (Acts iii.—vii.). Meanwhile, another great change was about to take place in Peter's mind. Persecution fell upon the church at Jerusalem, and some of its members fled. These could not hold their peace, but proclaimed the 'glad tidings of great joy,' even to the long-hated Samaritans. News of the success which followed reached the apostles at Jerusalem, who, not knowing what to think or do, sent Peter, together with John, who completed the work, and so received into the Christian fold some who were not Jews. Encouraged by what he had witnessed, Peter, on returning to Jerusalem, 'preached the gospel in many villages of the Samaritans' (Acts viii. 25). Hitherto, the apostles had confined their exertions to the metropolis of Judea; but Peter, having completed this missionary service, extended his efforts over the environs, visiting Lydda and Joppa, where, by means of a special Divine interposition, he was taught not to 'call any man common or unclean' (ix. 32—x. 28). After his Jewish prejudices, which were so deep and strong as to need this special enlightenment, had been broken down, he made that noble and truly Christian declaration—'Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him' (x. 34, *seq.*); when 'they of the circumcision who heard were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost.' The converts were baptised, and so heathens were received into the Christian church.

Immediately after this event, Peter, proceeding to Jerusalem, was reproached by the Jewish converts for having eaten, that is had intercourse with, men uncircumcised. He reported what new light had broken on his mind, giving evidence at the same time that the light was divine. On which the objectors held their peace, and glorified God, saying, 'Then to the Gentiles also God has granted repentance unto life' (xi. 18).

Meanwhile, the progress of the gospel went forward naturally, step by step, as circumstances gave opportunity or impulse; for if it was recommended and enforced by supernatural powers, it did not the less take and follow its line in God's ordinary providence. One effect of the flight of those disciples who left the metropolis on occasion of Stephen's death, was the formation of a church at Antioch, in Syria, the majority of which were converted Gentiles (xi. 21).

The singularity of this fact induced the apostles to make, by means of Barnabas, of Jewish parentage, and a native of the island of Cyprus, special inquiry into the circumstances. Barnabas proceeded to Antioch, and was satisfied that the new converts there were in the enjoyment of the favour and grace of God. The clear sanction here given from on high to the formation of the Gentile church, wrought powerfully on the minds of the apostles.

A. D. 44 had come, yet were the apostles still in Jerusalem. Peter and John had extended their labours indeed beyond its walls, but only to the circumjacent country. Timidly did they bear the ark of God beyond its wonted limits. Something extraordinary, some outward impulse was needed. It was given.

Herod Agrippa received from the emperor Claudius, shortly after the latter ascended the throne (A. D. 41), an addition to his former territories in Samaria and Judea, in which Jerusalem was the chief city. Desirous of gaining the favour of the Jews, he readily adopted the hatred which they felt towards the Christians, and went so far as to imprison and behead one of the most considerable of the apostles, James the elder, the brother of John. Finding that this act of cruel tyranny gratified the Jews, he proceeded to seize Peter, intending to put him also to death. Peter was miraculously delivered out of his hands, and, having informed his fellow-believers of his escape, he repaired to Cæsarea, A. D. 44 (Acts xii.). Here he abode for some time.

A long interval now presents itself in the history of this apostle, arising from the imperfect and fragmentary state of our records. It is not till the year 52 that we again meet with Peter, when he appears in the solemn council of apostles and elders held at Jerusalem in (probably) that year for the purpose of coming to some final decision respecting the great controversy, namely, whether, and on what conditions, Gentiles were to be admitted into the church of Christ. The progress of the liberal view of the question had been slow; but Peter's mind was fully made up, and he gave utterance to his convictions in a few pregnant words, which had great weight in inducing the assembly to adopt and put forth a decree in harmony with the obvious tendencies of Divine Providence.

This convention of the heads of the Christian cause had the effect of marking out distinctly the sphere in which Peter was henceforth to spend his chief strength. In the council there appeared one who, by his education and his sympathies, was more fitted than Peter to become the apostle to the Gentiles. By mutual consent and in a friendly arrangement, Paul undertook the latter office, while Peter agreed to devote

himself to the ministry among the Jews. This determination, however amicable was the spirit in which it was formed, was not come to without due investigation and debate. Paul's claims were not regarded by Peter as self-evident, though on inquiry and discussion they appeared satisfactory. This is a turning point in the early history of the church. Peter had seen Christ, Paul had not seen Christ in the flesh; and it was very important that his special call to the apostleship should be investigated and approved by one who had been an eye-witness of the majesty of Jesus, and received his appointment from the Lord himself. Thus the continuity of the history is preserved at a time when a break would have been of great consequence. Nor is Peter's sanction on Paul's ministry the less cogent because there was obviously a diversity of view between the two which led to some warmth. Soon after the council at Jerusalem had broken up, Paul and Peter were together in the city of Antioch, when a serious dispute arose. From some special influence, of which we have no record, Peter's old timidity was here excited; and fearing them which were of the circumcision, who seem to have been specially dispatched by James to deter Peter from eating with converted Gentiles, the apostle withdrew, and separated himself. This circumstance serves to show the difficulty with which the Jewish church came into the plan of admitting Gentiles. Probably some reaction took place at Jerusalem, as soon as the decree in relation to them had been passed. The great body of the assembly seem to have been rather silenced than convinced (Acts xv. 12). Judaism was still erect, with all its ceremonial appendages, and as such was held to claim obedience even from those of its sons who had become disciples of Christ. The old narrow system had its roots in the deepest feelings of the Jewish heart, which a man of Peter's ardent temperament would feel with special strength. The same ardour, too, would make him now, as before, impressible by strong external influence. A special mission from James the younger, who was at the head of the church at Jerusalem, supported by considerations which, though we know not, we may suppose to have been weighty, applied such an influence. Peter yielded. His opinions underwent a modification, and he now required converts from heathenism to observe the ritual law of Judaism. At the same time he himself lived after the manner of the Gentiles. This inconsistency gave Paul an occasion to upbraid him with dissimulation. Of the exact merits of the case it is difficult, with our very defective information, to form an opinion. The current that bore Peter back towards a point which he seemed for ever to have quitted, must, however, have been

strong, since it carried away many others, and specially Barnabas, the intimate friend and fellow-worker of Paul himself. There may have been something blameworthy in the part which Peter took on the occasion. If so, we see here another illustration of the difficulty there is in producing entire moral soundness and strength in a case where a serious wound has once been inflicted on the moral nature. Peter's denial of his Master may have caused the weakness which led him to vacillate in his principles (Gal. ii.).

We have intimated that we have no certain means of ascertaining the precise nature of the power by which Peter was led to recede from his former liberal position. All the circumstances, however, point to Jerusalem as the source whence that power emanated. Hence we may probably make an approach to a knowledge of its nature. After the apostolic decree, setting the Gentiles who became Christians free from the chief burdens of the Mosaic law, the spirit of Judaism seems to have gained a predominance. Zeal for the law became the characteristic of a good Christian (Acts xxi. 20; xxiii. 3), the rather because the belief prevailed that the Jewish ceremonial was to remain in observance and in force until the second coming of Christ, who would then judge the world, and award good and evil according to human deserts. If, then, the Jew-Christians were thus bound to the law till the law was removed by the express act of Jesus, the conviction would easily gain prevalence that the Gentiles also ought to comply with the requirements of the law, in order to enter into that state of privilege which secured and guaranteed the favour of the coming judge. Those who held these opinions must necessarily have dissented from Paul, who superseded the Jewish system altogether. And what the latter terms the dissimulation or hypocrisy of Peter (the original word has not necessarily the offensive meaning which belongs to our term 'hypocrisy'), may have arisen from what was only a transient want of accordance between Peter's conduct and convictions. Having previously held that the observance of the law was not necessary in a Christian, he had himself, in part at least, discontinued his ritual observances as a Jew. Now, however, he again insists on their yet existing obligation; and probably he may or he may not have resumed these practices. This inconsistency, however, Paul, who was a ready and dexterous logician, seizes on and turns to account, though it may have related to two different periods in Peter's life.

Whatever the cause of this change may have been, the change itself was not without its advantages for the furtherance of the gospel. Paul, as having set his face firmly against the continued observance of Judaical

rites, was too odious in the eyes of the Jews to be able to convert them to Christ. Peter, on the contrary, even by his return towards Judaism, would be rendered more fit to plead his cause with the circumcision. Especially would he have an influence with that large class of Jews who, being scattered up and down the world, had, by intercourse with the heathen, had their national prejudices softened down, and were likely to lend a favourable ear to one who, while reverencing the law of their fathers, was labouring to enlarge its spirit and extend its sway, and so to promote its influence and honour.

Thus was there gained for Christianity an advocacy which Paul could not have given; less liberal, indeed, than comported with ideal perfection, but as liberal as reformed Judaism could receive; which must either remain without, or be won into the fold of Christ by a Christian apostle still retaining strong Jewish sympathies. And thus is it seen that in all cases God's plan of dealing with man and performing his own work is the best. There were in the church from the first 'differences of administrations' and 'diversities of operations' (1 Cor. xii. 5, 6), correspondent to the various tasks that had to be performed. Such diversities will never cease to exist while minds and hearts are diversely affected by outward circumstances and inward aptitudes. Whence we may learn that in the Christian church very dissimilar opinions, as well as very dissimilar abilities, may work beneficially for man; and be induced to cease from the pursuit of a phantom in a certain uniformity of opinion, which, if attained, would diminish the efficiency of the church by lessening its suitableness and applicability to the world. The one thing needful is, that every minister, whether Peter, Paul, or Apollos, should seek not his own, but Christ's.

This sketch of the history of Peter may throw light on God's method of instruction. In the case of Peter it was no less ordinary than extraordinary. It was also gradual. It went on side by side with the events through which the apostle was conducted. It sometimes preceded, sometimes followed the expansion of his mind. In its final issue, so far as we can trace it, the inspiration which was vouchsafed to Peter left a difference on an important point between him and Paul. It did not, therefore, communicate to him absolute and complete infallibility. As Peter and Paul differed, one of them, if judged by an abstract standard, must have been wrong. Both of them, however, were in truth right in the only way in which mortals can be right, for both followed the light which they possessed, and strove to give their convictions effect for the advancement of the glory of God and the salvation of the world.

The later period of Peter's life is hidden

in a greater or less obscurity. His apostolic exertions were certainly extended to the northern extremity of Syria, for in Gal. ii. 11, *seq.*, we find him in Antioch in connection with his brother apostle Paul. That they extended over a large part of the country which we call Asia Minor, is rendered very probable by his having addressed a letter to persons residing in several districts of that country, as well as by the intimate acquaintance which that epistle shows its writer had with the moral condition of those to whom it is addressed. Peter's efforts may have reached Europe also (1 Cor. i. 12), and proceeded eastwardly as far as Mesopotamia. The tradition of the church makes him to have visited Rome, where he is said, in company with Paul, to have perished on a cross with his head towards the earth (A. D. 66). He was accustomed to take his wife and children with him on his missionary journeys (1 Cor. ix. 5. 1 Pet. v. 13). The New Testament contains two Epistles which bear the name of Peter. There have also been ascribed to him several spurious writings, as 'The Gospel of Peter,' 'The Acts of Peter,' 'The Apocalypse of Peter.'

The influence of our apostle in the early church was very great. Among the numerous proofs of that influence we may refer to the emphatic manner in which Paul, when enumerating the eye-witnesses to the resurrection, mentions Peter by name (1 Cor. xv. 5); a fact which seems to imply that the latter had visited Europe. The influence of Peter was the greater, because he held a middle position between the liberalism of Paul, the apostle to the Gentiles, and the narrowness of James, bishop of Jerusalem.

We cannot conclude our rapid survey of the life of this apostle without expressing the deep sympathy which his history excites in our mind. His fine natural endowments, his ready reception of good, the growth of his mind, the genial warmth of his heart, his very attachment to the institutions of his country, his devotedness to the cause of Christ, combine in our estimate of him with his want of steadfastness and consistency, to make us regard him as an interesting and true, if also a humiliating, type of human kind, and therefore to render his image welcome to our hearts, and his example not uninstructional for our guidance. Such is human nature in its unregenerate and in its best estate—a compound of good and ill; with noble aspirations, but also with pitiable failures; weak and degraded without the renewing grace and constant support of the Divine Spirit. The differences which existed between Peter and Paul afford an evidence of the truth of the gospel. Such differences always exist between honest and independent agents in any great moral undertaking. Their existence in the case before us is a guarantee

that we have to do with a reality—with a genuine page from human history. And that the record of these diversities is found in the New Testament, made simply as matter of fact and left without explanation or apology, assures us that the writers were unpretending and unsophisticated men, whose sole purpose was to set down what they knew, without regarding the impression it might produce. Such men may make mistakes, but they are incapable of being connected with a fraud; and they are less liable to error than persons who, besides a desire to record truth, are actuated by a wish to make the truth they record look well in the eyes of men, and produce a predetermined result.

Peter, Epistles of. There are in the New Testament two letters which profess to have been written by the apostle Peter. These are known as the First and the Second. We shall speak of these two brief compositions separately; and at present, of the first letter.

Who is its author? It bears the name of 'Peter, an apostle of Jesus Christ' (i. 1). This evidence has much force, and, unless opposed by conflicting evidence, may be considered as satisfactory. Yet it is not in itself decisive, since the name may have been forged; and the Second Epistle, which was questioned in the early church, bears the same name. What other evidence, however, there is in regard to the first letter, goes to confirm the claim of Peter to its authorship. The contents of the letter are such as might have proceeded from Peter. Its tone of thought is purely primitive. It is, as we shall see, addressed to a class of persons whom Peter was likely to attempt to influence; and the general style of address is fitted for the purpose. The proofs which are employed, being deduced from the writings of the Old Testament, are such as Peter would be likely to use, and such as were fitted to influence his readers. A comparison of the substance of this letter with the oral teachings of the apostle as recorded in the book of Acts, shows that there is a correspondence between the two, and confirms the idea that they are both emanations of the same mind. One or two striking peculiarities may be indicated. Thus Jesus is spoken of under the figure of a stone in Acts iv. 11, and in 1 Pet. ii. 8; the evidence afforded by the effusion of the Spirit on the day of Pentecost is spoken of in a similar manner in Acts v. 32, and 1 Pet. i. 12; crucifixion is described as hanging on a tree in Acts v. 30, x. 39, and 1 Pet. ii. 24. Finally, the letter was received as Peter's in very early times. Down to the present day, when some inconsiderable objections have been put forth, this Epistle has had its place among the books universally received as of authority, and as written by their alleged

authors. Its existence at a very early period is shown by a quotation from it, 'Love covers a multitude of sins' (1 Peter iv. 8; comp. James v. 20), made in the first letter to the Corinthians by Clemens Romanus, who was bishop of Rome at the end of the first century (Ep. l. ad Corinthos, c. 49; see also c. 38 and 57, comp. with 1 Peter v. 5). Passing over Hermas and Ignatius, who appear to have known our Epistle, we come to Polycarp, a pupil of the apostle John, who suffered martyrdom *cir.* 164. In his letter to the Philippians, Polycarp cites those remarkable words found in 1 Peter i. 8; also 13, 21; ii. 11, 21, 24; iii. 9. Clear reference is moreover made to iv. 5, 8; v. 5. Hence we may acquiesce in the statement of Eusebius, the ecclesiastical historian (born in Palestine, A.D. 264): 'Polycarp, in that well-known Epistle to the Philippians which is still extant, uses certain testimonies taken from the First Epistle of Peter.' And it is because these passages are cited by our authorities as testimonies, that their weight with us must be great, for they show, more clearly than so many words, that the Epistle under consideration was received in the earliest periods as of apostolic authority, or, in other words, as written by him whose name it bears. In the primitive age of which we speak, it is inconceivable that an unauthentic and spurious composition should have obtained such prevalence as to be cited and admitted in questions of the highest import, and for the enforcement of truth, love, and endurance. It is true, the writers whom we have cited do not mention Peter by name as the author; but the omission implies that the letter was so well known and generally received, that there was no need for such a specification. The omission is, in the circumstances, more natural than the express mention would have been. The passages quoted or alluded to are of so striking a character, that Christian readers would at once recognise their source; and there was no more need to mention Peter as their author, than to subjoin chapter and verse in order to show that the Lord's Prayer fell from the lips of Jesus Christ. It was only at a later period, when scriptures were numerous and false writings were obtruded into the church, that it became necessary to cite the name in union with the words of the sacred penmen. Accordingly, when we come down to Irenæus (a scholar of Polycarp, and born at Smyrna *cir.* 120 A.D.), we find Peter's name prefixed to his testimony thus—'And Peter says, in his Epistle, Whom not seeing, ye love; in whom, though now ye see him not, yet believing, ye rejoice with unspeakable joy' (Adv. Hæres. iv. 9, 2. 1 Pet. i. 8). And again, in a perhaps yet more remarkable passage (ii. 16): 'And on this account Peter says, Not using liberty for a cloak of maliciousness, but for the proof and

manifestation of faith' (Ibid. iv. 16, 8). Similar is the method of Clemens Alexandrinus (cir. 189), Tertullian (born 160), Origen (born 185), and others.

If these considerations are sufficient, as we think, to fix the authorship of this Epistle on Peter, then do we here possess a small but very important document, produced by an associate of Jesus Christ, and an eye-witness of his deeds and his ascension, which either teaches or implies the great facts and doctrines that constitute the essence of Christianity and the elements of spiritual life in the believer's soul. One such writing as this suffices to show that Christianity rests on an historical, and so a credible basis; and we would advise the reader who may be in search of the truth as to the divine authority of the religion of Jesus, to fix his mind on this or some other single point; after carefully studying which, he will be in a condition to determine in a reasonable way whether Jesus came from God, or spake on his own authority,—whether in substance his religion is or is not true.

The moment that we have proved that Peter wrote this Epistle, we bring one of the New-Testament writings within a limited period after the death of Christ, and render the question of the exact year in which it was composed of comparatively small moment. For one thing is then very certain, that a Christian writing containing the essence of the system came into existence before the generation passed away in which those lived who saw and conversed with the Lord. A few years more or less are, under these circumstances, of very little consequence. Threescore years and ten are the sum of human life; and as Peter, when called by Jesus, was a married man, he could not have been much younger than the Lord himself. Consequently, the Epistle could scarcely have been written many years after the destruction of Jerusalem by the Roman army (A.D. 70). The Epistle itself presents evidence, we think, that it was composed before that period; for it contains passages which clearly imply that the expectation of the second coming of Christ, which in reality took place at the fall of the Jewish temple and state under the assaults of Titus, was in active operation in the mind both of the writer and those to whom the letter was written (i. 7; iv. 7). The latter passage is very strong—'But the end of all things is at hand; be ye therefore sober, and watch unto prayer'—and shows that it was not very long before the fall of Jerusalem that the letter was composed. It is true, indeed, that even after that event the expectation of an immediate personal appearance of Jesus continued to exist, but it was in a changed and mitigated form; whereas the strong and pointed manner in which it is presented in

this Epistle, without any attempt to give it a spiritual instead of an historical meaning, and apart from those controversies to which disappointment gave rise at a later period, is of itself enough to show that the letter originated before the termination of the third quarter of the first century. In the phrase, 'strangers of the dispersion,' we find a corroboration of the statement that the Epistle was written before the downfall of Jerusalem. 'The dispersion' was used in contrast to residents in Judea, the two being equivalent to 'the Jews at home and those abroad.' But this distinction vanished when, by the success of the Roman arms, the Jews no longer had a home, but were scattered abroad throughout the world, sold into slavery, or put to the sword.

The growth of Peter's mind, especially in relation to the admission of the Gentiles to full Christian privileges, was slow. As an extreme early limit, we feel assured by the history of his mind that we may fix the date of the council at Jerusalem (cir. 52) as that before which this Epistle could not have been written; for to us it seems impossible that Peter could have arrived at the calm serenity of Christian truth in all its comprehensive charity, before the controversy was in some measure settled by that meeting. The step, however, which Peter took immediately afterwards, was in retrocession rather than advance. Hence we seem to be led to a still later period. Indeed, the Epistle bears, to our mind, the ripeness of mellow age; and we are disposed to place it in the earlier part of the period in which the apostle almost disappears from the page of history (A.D. 53).

Another circumstance confirms this view. The Epistle was sent by the hands of Silvanus, who may be the same as Silas. But Silas, in 53, went on a missionary tour with Paul, and took, therefore, the step of joining the Pauline party; in other words, of giving himself to the ministry of the uncircumcision (Acts xv. 40). This connection lasted to the end of Paul's second missionary journey. The last time that Silas is mentioned in connection with Paul is when (54) he and Timothy, coming from Macedonia (xvii. 14), met the apostle to the Gentiles at Corinth. From this time forth, Silas, or Silvanus, appears to have attached himself to Peter, it may have been from some dissatisfaction with the views held and preached by Paul. If, however, we may identify Silvanus and Silas, then it must be after the year 54 that the Epistle was written. But as it appears to have been composed at a distance from Corinth, where we last find Silas, and as it is not likely that Silas would leave Peter as soon as he came to him, we think we are justified in not assigning an earlier date than the year 60 for the composition of the First Epistle of Peter.

Before passing on, we must direct attention to a circumstance of some importance. Silas had travelled, in company with Paul, through the countries to dwellers in which this Epistle was sent. He therefore knew, and was known by, the believers there. A letter delivered by the hands of such a person would come with guarantees of authenticity and strong claims on attention.

But the Epistle speaks in so emphatic a manner of an impending persecution, that we are disposed to think it refers to some time of trial more than ordinarily severe (i. 6, 7; ii. 20, *seq.*; iv. 12, 13, 17). Such a time there was when the apostle Paul was, under the instigation of Jewish zealots, apprehended and put on his defence. This, according to the ordinary chronology of the book of Acts, was A.D. 60, the year which we have been led to select, by evidence independent of the present consideration. And it deserves notice, as tending to confirm this conclusion, that it was by Jews from Asia, who had probably come to the feast of Pentecost, the tumult was raised which led to the apostle's apprehension (Acts xxi. 27; xxiv. 18). The ground, too, on which this assault was made on Paul, was likely to affect Peter. It was prompted by Jewish bigotry, and specifically by zeal for the law (xxi. 20, 21). Hence it appears probable that these bigots, having raised Asia Minor against the converts to Christianity, had come to Jerusalem with a design to use all their power to suppress the rising and obnoxious sect. The blow which struck Paul had been previously levelled at his Asiatic converts. And the evil, which had been already found severe, threatened to be overwhelming, throughout the wide extent of country which Peter had in view in writing his Epistle. We are thus led to fix on the year A.D. 60 as that in or near which this letter was probably written.

The conclusion at which we have arrived touching the date of this Epistle, finds support from the opinion generally entertained, that it was at Babylon, or Seleucia, in Mesopotamia, that it was composed. The words, however, on which this opinion rests, are not without difficulty (1 Pet. v. 13). When literally rendered, they run thus—'The joint-elect in Babylon salutes you.' Is this 'joint-elect' (the word is in the feminine gender) the church (feminine in Greek), or Peter's wife? Even if the former is intended, it does not necessarily follow that Peter was in Babylon when he wrote these words. It is probable that he was. The probability is increased by the fact that the countries enumerated in the first verse of the first chapter occur in their natural order, if we suppose the writer to have written, and so contemplated them, from an Eastern spot; for then we have first the most Eastern, namely, Pontus; Galatia next; and so with

the others. But if, as appears likely, Mesopotamia was the place whence Peter sent the letter, we see no period but one between the years 50 and 60 when the apostle could have been so far in the East.

There remains another question to be answered—to whom was the letter addressed? The writer has determined this himself. The Epistle bears the title of catholic, or general, and hence many have been led to suppose that it was addressed to believers indiscriminately. Were such an interpretation of the original term unavoidable, we should only have here another proof of the little reliance there is to be placed on the titles borne by the Biblical books. The word catholic, however, needs signify no more than *general*, in opposition to *particular*, implying a document addressed, not to one individual or one church, but to a number of persons, or communities generally. In this sense the term is truly characteristic of the Epistle, for its writer addresses it (we correct the translation) 'to the elect strangers of dispersion of (or in) Pontus, Galatia, &c. (1 Peter i. 1). Who were these elect strangers of dispersion? The term 'elect' shows they were Christians; the term 'dispersion' points to their having been Jews, but Jews in foreign lands; the term 'strangers' proves that they were not at home in their actual position. If we put these ideas together under the aid of the light of history, we are led to the conclusion that the parties addressed were precisely that large and very important body of men for ministering to whom Peter's views specially fitted him, namely, those who, before they became Christians, had been converted, either in part or altogether, to Judaism. Such persons were 'elect,' for they were now Christians; they were 'of the dispersion,' for they had formerly consorted with the Jews, and still may have lived in daily intercourse with them. They were 'strangers' even in the land of their birth, for they had lost their Gentile privileges on becoming Jews, and had forfeited the good-will of the Jews on their becoming Christians. Thus were they, as Christians, 'strangers and sojourners,' hated and persecuted by all around them—by Gentile as apostates, and by Jew as renegades. That the word rendered 'strangers' may be thus taken with a moral application, appears from the sense in which it is employed in the Septuagint (Genesis xxiii. 4; comp. Ephes. ii. 19), and especially by Peter's own use of the term (1 Peter ii. 11): 'Dearly beloved, I beseech you, as *strangers and pilgrims*, abstain from fleshly lusts which war against the soul.' The churches or individuals thus addressed may have been confirmed in the faith, or even converted, by both Paul and Peter; but the seed of this harvest was doubtless sown on the day of Pentecost, when there were at Jerusalem numbers of such converts—'devout men,

dwellers in Cappadocia, in Pontus, and Asia,' who on that occasion received the first germs of truth, and became personally acquainted with Peter, then at the head of the Christian cause. Among these 'devout men' some were from Mesopotamia; whence we discover a reason why Peter should have proceeded thither in order to complete and confirm his own work.

The view which has now been taken is the only one by the aid of which we can explain *all* the language employed in the letter descriptive of the condition of its readers. That they had been connected with Judaism, appears from the nature of the evidences employed, drawn as they are from the books of the Old Testament, to which Gentile converts would have been insensible. Of especial force is the passage (iv. 11) where the teachers in the church are expressly enjoined to draw their doctrines from 'the oracles of God,' that is the Old Testament. We refer the reader also to the following passages:—i. 10, 12 ('angels'), 19; ii. 6, 9. But the readers are so spoken of that they *may*, if not *must*, have been Gentiles also at one period of their lives (i. 14; ii. 10). How could the following words have been addressed to them—'which in time past were not a people'—had they by birth formed a portion of God's ancient people, the Israelites?

With the light which comes from these positions, we can clearly understand the import of those passages in which the apostle speaks of the sufferings and trials that his friends had to endure (i. 6, 8; iii. 14, *seq.*; iv. 12, 13; v. 8—10). Some of the language employed is peculiarly fitting in regard to Christians converted both from heathenism and Judaism—those who are termed in Scripture 'devout men.' The Gentile persecution arose from (in part) ill-will at the puritanism of the Christians; whence we see the force of the words (iv. 3, 4; ii. 11, 12). On the other hand, the Judaizers reproached them not only with being Christians—the mere fact of their having gone over to the Christian camp being enough (iv. 14, *seq.*)—but also as having thrown off a yoke, and assumed an unwarrantable licence (ii. 16). Yet in truth was it 'for righteousness' sake' they suffered (iii. 14), and so might they well take comfort (12); and, 'not rendering evil for evil' (9), be ready to maintain the truth with promptitude and meekness (15), 'having a good conscience, that whereas they speak evil of you as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ' (16). That the combination of adverse influences to which we have referred was sufficient to justify the strong language employed by the writer as descriptive of the sufferings of his friends, will not be questioned by those who know

how bitter were the Jewish zealots in their opposition to the primitive Christians, and call to mind that all the social and official influence of heathenism was employed to crush the infant church. These Jewish converts would be a mark for every one to shoot at; the pagan, as a hater of those new superstitions; he who remained faithful to the law of Moses, as one who was both proud and afraid—proud of his privileges, and afraid the new system was rendering them insecure; and he also who had joined himself to the Jewish church, who, as a new convert, must show his zeal against the Christians in order to avoid suspicion. Gentile Christians would be less despised and ill-treated than these 'elect strangers of dispersion,' for they had changed their opinions but once, and had made enemies of none but their fellow-countrymen, the heathen; but Jewish converts were first contemned by the Gentiles for going over to Judaism, and then by the Jews for passing on to Christianity. The faithful Jew considered himself insulted, as well as his faith dishonoured, by those whom Peter specially addressed; while Gentiles were ready to reproach with instability those who had made two, and might make more, fundamental changes in their lives.

From these remarks the aim of the letter appears obvious. It was designed to instruct and strengthen these Gentile Jewish converts under their manifold trials and persecutions (i. 6, 7; iv. 19); and in particular to enforce those moral qualities which such a state of outward evil rendered specially important among followers of Christ (ii. 11; iii. 8, 9; iv. 8, *seq.*). For the purposes which he had in view, the writer lays a solid foundation in Christian doctrine, and gives peculiar prominence to the sufferings of Jesus as a fact calculated to afford both light and strength to those who were, in the providence of God, called to suffer for his cause (ii. 21, *seq.*; iii. 18; iv. 1). The Epistle, indeed, has a very general bearing on the Christian life, and is peculiarly emphatic in enforcing the necessity of inward purity and holiness (i. 13, *seq.*). In truth it is of especial value, as affording a very striking instance of the union of doctrine and exhortation, motive and duty, religion and morality, light, impulse, and guidance; and if Peter was led to compose it in consequence of the sufferings inflicted on those over whom he was bound to exert a special supervision, we may, with devout gratitude, look on this short but most valuable letter as not the least striking among illustrations of the way in which God converts transient evil into permanent and increasing good.

The letter is too short and too simple to require analysis. The reader can ascertain its contents in a few minutes; but their full import and great and benign tendencies demand years of growing excellence in order

to be comprehended; and the more fully they are understood in this life, the higher will be the blessings which they will contribute to the next. The passage found in iii. 19—21, wears, to our judgment, the air of an interpolation, being foreign to the high and simple spirit of the letter, and breaking the current of thought, without adding any illustration. The same remarks, in a modified sense, may be made of iv. 6.

This scripture bears indirect evidence to an important historical fact, namely, that within the apostolic age a close intercommunion existed between churches and individuals spread over a wide extent of country. The letter is addressed to persons who dwelt from the eastern part of the Euxine to the Egean sea. Between these persons there must, in consequence, have existed a close and constant intercourse. The cause of this may be found in the organisation of the Jewish church, which was adopted, employed, and improved by the first Christians. But if such an intercommunion prevailed as is implied in the sending to these readers of a common letter, then was there in existence a guarantee against the reception and prevalence, in primitive days, of supposititious writings, had the state of mind for producing such then existed; and a means by which the formation of a collection of Christian writings might, in process of time, be securely made.

The composition which bears the name of the *Second Epistle of Peter*, lies under the strong suspicion of having failed to be recognised by the Christian church in its earliest and best days. So far as our evidence goes, it is among the Alexandrine fathers that the Epistle makes its first appearance. It is not till the time of Clemens of Alexandria (A. D. 189) that any language is found which can possibly be understood to refer to this letter; yet the words which that writer employs do not necessarily imply that he was acquainted with it, and are of so general a character that they may have been taken from the same source as that whence the writer of the Epistle himself borrowed. Origen is the first who mentions the letter, but as being corrupted; nor did he venture to make use of it. Eusebius places it among the disputed books. The Syrian church denied it a place in their canon. Irenæus, Tertullian, Cyprian, and other church fathers of the third century, did not make use of the letter. Didymus declared it to be spurious; and Jerome, while he received it himself, said it was regarded by most as not authentic. Only in the fourth century was it that the Epistle began to acquire authority, at the end of which the church received it into its canon. From the fifth century all, except the Syrian Christians, seem to have acquiesced in this decision; but this decision is too late to be

of much critical value. Among modern authorities, Semler, Schmidt, Eichhorn, De Wette, Guericke, Schott, Neander, and Credner, are in accordance with the opinion of the early church. Lardner, however, with other eminent divines, contends that Peter was its author; while Olshausen says that no certain conclusion can be formed on the point.

Some of the considerations that have been brought against its authenticity are of little, if any, weight. Others, however, will be allowed by candid judges to have considerable force. The sort of effort made by the writer to cause himself to be recognised as Peter (i. 1, 13—18; iii. 1, 2, 15), wants the simplicity and unconsciousness of the apostolic mind. The studious averment that the writer had 'not followed cunningly-devised fables' (2 Pet. ii. 16), implies that there existed those who charged Christianity with having such an origin; but the charge of fable was a late invention of the assailants of the gospel, and could not have been made while eye-witnesses abounded, and the enthusiasm they occasioned prevailed on every hand. The distinct assertion of the purity of apostolic doctrine (i. 12; iii. 1, 2), points to a state of opinion in both writer and reader which could hardly have had an existence within the period of Peter's existence. The corruption of doctrine and morals that is implied (ii. 1, 12—15; 17—23), is too extreme, and the manner in which it is spoken of is too bitter, to fall within the history or the tone of the apostolic age. The state of mind indicated in regard to the second coming of Christ, carries the Epistle down to a later, if not a much later, period than that of Peter (iii. 3—5, 8—10). The words, 'Where is the promise of his coming? for since the fathers fell asleep all things continue as from the foundation of the world' (iii. 4), imply that at least one generation had passed away since the age of miracles had come to a close; and, consequently, that all the apostles were now in their graves; while the effort of the writer to give a spiritual meaning to the second appearance (iii. 8, *seq.*)—an effort which could not have been made, and was not made, till the expectation of his personal appearance had been disappointed, assailed, and defended, points also to a late day for the composition of the letter. The epithet 'holy,' applied to the mount of Transfiguration (i. 18), combines with the statements in the long and apparently interpolated passage (ii. 4—19),—so similar to a passage in Jude (6, *seq.*), that they seem to have been taken from such a common source as Alexandria, with its corruptions, was likely to supply,—to carry the critical reader down into a time when reverence for localities and the traditions of the Jewish doctors began to find prevalence, sully the virgin purity

of the church, and preparing the way for much spiritual harlotry. In no undisputed Christian writing do we find the express declaration made here (iii. 5, 7, 10, 12), that the world arose from water, and was to perish by fire. The manner in which Paul's writings are spoken of betrays the lateness of the composition. The direct blame bestowed on Paul is unlike the spirit of forbearance and true Christian meekness and charity that prevails in the First Epistle of Peter. It is stated that Paul wrote to the readers of the Second Epistle a letter, of which history knows nothing. It is implied that Paul's Epistles generally were so well known in Asia Minor, as to afford a suitable subject for critical remark; which could hardly have been the case within the life-time of Peter. Still more the words, 'The other Scriptures' (iii. 16), cannot well be understood, except on the hypothesis that a collection of Christian writings, a canon, was already in existence, which is unsupported by history and opposed to what is probable. The entire Epistle shows that it was written in a period of declension, debate, false teaching, and corrupt practice, which must be dated long after the death of Peter. The depravation of morals especially, which is most clearly implied, could have had no existence in the primitive age; for instance, the corrupters of doctrine are said to make a merchandise of the faithful through covetousness (ii. 1, 3), a most shameful act, prompted by a most disgraceful motive, for which there was no opportunity, and, as far as we know, no room for display, within the apostolic age. It has, indeed, been supposed that these and other similar words, being prophetic, refer to some distant state of things; but the tenor of the Epistle shows that it was of present realities that the author wrote. The Epistle was obviously designed to meet the objections of those who, in denying the second appearance of Christ, denied 'the Lord that bought them' (ii. 1; iii. 1, *seq.*); who, if answered in the way of argument, are also denounced in a most unapostolic manner, as, to cite no others, in words which clearly imply that it is an existent, if not a long pre-existent, state of things that the writer contemplates, 'whose judgment now of a long time lingereth not, and their damnation slumbereth not' (ii. 3). While, however, the tenor of the Epistle generally is not such as Peter or any apostle was capable of giving expression to, the passage which is found in i. 1—8, is in the spirit and after the manner of the best parts of the New Testament; and, if it proceeded from the hand of one who assumed Peter's name, serves to show how deep and ineffaceable was the impression which the gospel in its purity and power made on the first generations of the church. But whether the reader agrees or not with the primitive church in doubting or denying the authentic-

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city of the Second Epistle of Peter, he will now cease to wonder that suspicions should have prevailed, and can hardly fail to hold in higher estimation the judgment of that church, when it is in favour of Christian writings, seeing that its approbation was not hasty, without reason, or indiscriminate.

PHARISEES, SADDUCEES, and ESENESES, are names of three Jewish sects that flourished in the time of our Lord, and whose origin cannot be carried back till some period after the return from the exile at Babylon. In human progress, the rise of sects seems an inevitable phenomenon. When once the intellect has acquired predominance, and in proportion to its degree of prevalence, sects must come into existence. Independence and individuality are qualities of intellectual exertion; and independence and individuality are the immediate precursors of sects. If men in general have begun to think each for himself, differences of opinion are a necessary consequence. These diversities will take a form in obedience to certain controlling influences, general as well as powerful in their operation. Minds, therefore, cluster together; certain modes of thought become prevalent; and, under the power of individual thinking and the power of social tendencies combined, sects must of necessity be formed. The result is aided by that antagonism which never fails in social life. The very energy of a newly-formed sect leads to extremes, in which truth may be so much exaggerated as to pass into falsehood. An earnest advocacy, however, of certain opinions, provokes opposition. Your materialism calls forth my transcendental theories. Plato and Aristotle stand to each other in the relation of cause and effect.

Where, however, religion is the predominant influence, it is only at a late period that sects can come into existence. Religion, in its essence, is too spontaneous, too simple, too intense, and too absorbing, to allow, much more to originate, sects. Religion believes, loves, and adores. Sects scrutinise and debate. The former tranquilly enjoys communion with God. The latter, with noise and disturbance, encompasses sea and land to make proselytes. In a religion which, like Christianity, has to unite in one offering to God the homage of the head and the homage of the heart, sects may present an intermediate state through which society must pass; but, like other transition-periods, they are attended with confusion and pain, the duration of which those may well wish shortened whose chief aim is to worship God 'in the beauty of holiness' (Ps. xxix. 2).

It is, however, an attestation to the pure religiousness of the early periods of Hebrew history, that the sects to which we have referred arose not before the decline of the national polity. And the lateness of their origin is in agreement with the general

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statements and implications of Hebrew history, which sets forth, under its several phases, the progress of the religious principle in the formation of a people, and in the development of the great idea of the Divine unity. Had these sects appeared in the time of Moses, or even David, they would have indicated the then comparative weakness of the religious sentiment, and so made it difficult, if not impossible, to give a consistent account of the origin and internal history of the nation. It was not till the great work given it of Providence to do was in the main accomplished, that the sects came forth in a tangible and compact form. Nor was it until the need had arisen of a dispersive rather than a conservative power, that there appeared those sects or schools among the Jews, which, by their very nature, like all sects, were fitted, not so much for the discovery of truth as the propagation of opinions. Sects might aid in disseminating a monotheism, to whose rise they could contribute nothing. They could also, and they did, work powerfully by their divellent and disorganising efficiencies to break up a social condition, which, having performed its functions, was to pass away, and give place to a higher development of spiritual life. As, however, a soil of peculiar adaptation is prepared by materials brought from distant parts, so was this modification of Hebrew religiousness, which had a special mission to fulfil, brought into existence by foreign admixtures, in which Greece as well as Babylon contributed its share. In one of its aspects, indeed, Hebrew sectism was a natural growth of the soil of Palestine. Like all religious systems, Mosaicism, in continuing a strong conservative influence, favoured that retrospectiveness of thought and feeling which is the element out of which tradition springs. Hence there may be some truth in the allegation of the Pharisees, that the traditions which they held ran back to the primitive fathers of Israel; and hence we learn how it was that the sect of the Pharisees was the first to make its appearance. To that tradition, however, the Pharisees adhered. Of it they were the avowed exponents and professors. By it they introduced a system of speculative thought and minute outward observance, which overlaid the law when it did not supersede it, and which served to bring them into veneration with the people; who, when uncultivated, are always more favourably disposed towards an ample than a scanty creed, and readily yield their hearts and lend their influence to high-sounding words and lofty pretensions. In forming their system, the Pharisees, it may be unconsciously, borrowed largely from the doctrines of Zoroaster, which, by forced methods of interpretation, they endeavoured to bring into accordance with the sacred Scriptures, and so gave birth to a compound of

heterogeneous elements, which may have been more impressive to the imagination than the old Hebrew simplicity, but which, for want of unity and truth, could not long subsist, could not work beneficially on the public mind, and did not fail to aid forward the corruption of national manners and the downfall of the state.

It is not easy to ascertain the exact time when these schools first arose. The period immediately after the return from Babylon was inspired by too strong a Hebrew reformatory feeling to give much scope to their development. Yet as soon as this enthusiasm began to subside, novelty and fashion would recommend the newly-imported foreign influences, which were the more acceptable because they had the appearance of giving a higher and more spiritual meaning to the Mosaic doctrines. In the time of Jonathan (161 A. C.), however, as we learn from Josephus (*Antiq.* xiii. 5, 9), the three sects above mentioned were in existence, and that in such a shape as to carry the mind back many years for their origin.

The Pharisees bear their chief characteristic in their name, which, from a word denoting 'to separate,' marks them out as the *elite* of Hebrew society, the men of note and distinction, whose motto, in the words of Horace, might have been—

'Odi profanum vulgus
Et arceo'

or, in the accurately descriptive terms of Jesus, 'they trusted in themselves, and despised others' (*Luke* xviii. 9); men of whose character is found in the Bible as early as the days of Isaiah (*Isaiah* lxi. 5; lxi. 17). This, which was the fundamental quality of the Pharisees, and which, setting them forth as persons of extraordinary parts, superior intelligence, possessed of a higher knowledge, a lofty and satisfactory method of interpreting the sacred writings, a transcendental philosophy, which, despising common sense as a tame, vulgar thing, could solve all questions and expound hitherto unknown truths,—made them 'the observed of all observers,' the oracles of the day, the only true interpreters of Judaism. This affectation of singularity and scornful assumption distinguish them from the lowly, humane, and loving spirit of the Lord Jesus, by whom they were very severely reprehended, and whose teachings and practice ran in direct opposition to theirs (*Luke* v. 30; xviii. 11). Actuated by this arrogant self-esteem, and asserting and relying on the authority of tradition as of equal value with the written word, which, by minute verbal and allegorical fancies, they forced into some appearance of harmony with their philosophical and traditional lore, the Pharisees formed a system of opinions of which the chief points were, I. There is a destiny or divine providence, an order of things established of God, to which

men are subject, yet in such a way that they remain morally free, capable of choosing evil or good, and, as such, responsible for their conduct. II. The soul of man is immortal, and after death, in the case of the righteous, receives due reward, and at some period will return to earth, clad in a new body; while the souls of the wicked remain for ever beneath the earth, in *Scheol*, there to suffer everlasting punishment. This doctrine differs from that of the Greek metempsychosis, or transmigration of souls, being, in truth, a resurrection, a re-appearance of the soul in another body (Matt. xiv. 2). After perhaps the lapse of ages (Joseph. Jew. War, iii. 8, 5), the ancient Pharisees did not admit the resurrection of the body, but solely the revival of the soul, which, whether good or bad, remained for a time in the nether world (Antiq. xviii. 1, 3; compare, however, J. W. iii. 8, 5). To this doctrine were attached diverse popular beliefs respecting paradise and hell, borrowed from the Chaldeans and Persians. Paradise was called *Gan-eden*, 'Garden of Eden,' and hell, *Gus-hinnom*. III. There exist beings of a nature superior to the human, pure spirits, intermediate between God and men, and called messengers of God, or angels: these are good and bad; the former are guardians of human beings, the latter evil spirits, demons, who inflict on our race all kinds of ill (Acts xxiii. 8). Josephus (J. W. vii. 6, 3) sees in demons the souls of wicked men, who, after their death, come to torment the living. In the Talmud, as in the New Testament, angels and demons perform an important part; and it is evident that the popular faith of the Jews had to a certain point adopted the dualism of the Parsees, which was made subordinate to the Mosaic monotheism. The ancient doctrine of angels found in the Hebrew literature was both augmented and corrupted by the *Izeds*, or celestial messengers of Zoroaster. Under the influence of his doctrine, prominence and currency were given to the idea of one great rebellious angel, the enemy of mankind, termed Satan, or Adversary, the Ahri-man of the Zend-Avesta. This Satan was surrounded by a kind of demoniacal aristocracy, wicked angels and demons, resembling the *Dews* of Ahri-man; at whose head were seven princes or archangels—the seven Persian *Amschaspandas*, of whom Ormuzd, their creator, was the first. Allusion to these is thought to be made in the book of Daniel (x. 13; xii. 1; comp. Apoc. viii. 2). These elevated beings were regarded as severally the protectors of different nations and empires. This doctrine of angels received far greater development under perverted forms of Christianity and among the Cabbalists (1 Tim. iv. 1).

As to religious practices, the Pharisees observed a crowd of ceremonies not required in the written word. These customs were

introduced bit by bit, and gradually acquired a religious authority; being, in many cases, regulations made by the Jewish doctors to be, as they termed it, 'a hedge around the law' (Joseph. Antiq. xiii. 10, 6), with which they were in appearance connected by means of a system of interpretation rather ingenious than sound. They concerned social as well as religious life—a distinction, however, which was scarcely known among the ancient Israelites. At a later period, these regulations and observances were collected into one body, termed the *Mishna*—as the word indicates, the second (law). Originally, the opinion seems to have prevailed that these practices were but means for exciting and sustaining the religious sentiment, while in their ideal the Pharisees taught the necessity of a righteous and austere mode of life; whence Josephus compares them with the Stoics (Life, 2). But in time, the importance that was attached to the outward act and the ceaseless practice of minute observances, such as ablutions, fasts, prayers, &c., overpowered, and eventually destroyed, true practical piety, which was superseded by a scrupulous and self-glorifying attention to mere matters of form, the rather because such outward demonstrations of pre-eminent sanctity dazzled the eyes and won the admiration of the multitude, which the Pharisees studiously courted, and over which they held supreme dominion. The corruption of their doctrine, the abuses of their power, and the hollowness of their pretences, caused the Pharisees to degenerate so much, that in the days of the Redeemer their name was almost synonymous with hypocrite. Even the Talmud, which may be considered as the expression of their doctrine in its most extended form, contains ample grounds for their condemnation: it enumerates seven classes of Pharisees, and, bringing into relief their hypocrisy, absurdity, and arrogance, allows only one to be animated by a sincere love of God and virtue.

The Sadducees—so called from a Hebrew word signifying *righteous*, or from *Zadok*, the name of their founder—were the adversaries of the Pharisees in those points chiefly which constituted the peculiarities of the latter. I. They therefore rejected all doctrines which were not formally written down, either in the Pentateuch or the Prophets, and, as a consequence, refused to acknowledge oral tradition. II. They denied destiny, or divine providence, in such a manner that they did not allow to it any sway over the lot of individuals, all whose actions were, they asserted, perfectly free, and who in each case were the fabricators of their own good or ill. In virtue of this principle, they were severe judges of human actions, and less inclined to indulgence than the Pharisees, who employed great circumspection in the applica-

tion of legal penalties (Acts v. 17, 34. Joseph. Antiq. xiii. 10, 6; xx. 9, 1). It is said that the Sadducees, during a certain time, gave ascendancy to the law of retaliation—'an eye for an eye, and a tooth for a tooth'—which, according to the interpretation of the Pharisees, was to be taken in the sense of a pecuniary compensation. These principles acted also on the personal character of the Sadducees, who in private life were reserved, cold, and repulsive. III. The Sadducees denied the immortality of the soul, and consequently the resurrection, as well as future rewards and punishments. IV. Admitting the existence of God, they denied that of spirits and angels, whether good or bad (Acts xxiii. 8), interpreting allegorically the celestial appearances mentioned in Scripture, on the allegation that angels do not enter into the doctrines taught by Moses.

The lofty and self-sufficient bearing of the Sadducees, as well as their sceptical tendencies and reliance on their intellect,—those principles, too, which made them place happiness in the enjoyment of earthly good, caused them to find their chief supporters among the opulent; while wealth on its part attracted men of their qualities, and tended to make those qualities worse, in making them more decided and influential. The same causes kept the Sadducees in a minority that was more or less mastered and ruled by the Pharisees and the multitude. The former were not excluded from public offices, but when in possession of them they were more or less controlled by their popular antagonists, so that their tenure of power was neither safe nor prolonged. As representing the negative element of society, they could do little more than check the rapid tide of social corruption; and though pleas of reform and restitution gave them from time to time influence over the public mind, yet their hold on its sympathies was too weak, and their satisfaction of its wants too defective, to allow them to retain power, or work to any great results for national regeneration. Could Israel have been saved by calmly-made promises of the revival of the Mosaic law, the Sadducees, with their high and severe rationalistic culture, would have achieved its redemption. As it was, they add another to the instances which prove that nothing short of new thoughts and heroic sympathies can develop the power that arrests the process of decomposition and kindles new life in the decaying frame of society.

Contradistinguished from the Pharisees and Sadducees were the third school, the *Essenes*, whose Chaldean name, signifying, probably, *healers*, is similar in import with that borne by an Egyptian branch of the same stock, denominated by a Greek term, *Therapeute*, or physicians, that is of the soul. Disagreeing with the Sadducees in their negations, they cultivated a virtue yet more

severe than they; and, while adopting the positive views of the Pharisees, they shunned their vices, and, living in small communities in towns and villages, especially in the vicinity of the Dead sea, they gave themselves up to a life of alternate contemplation and active beneficence. Some diversities there may have been among them, making their manner of living more or less ascetic; but they had for their common aim their own spiritual improvement and the improvement of their fellow-men. The Egyptian Therapeute were more inclined to austerities and self-mortification, while they also indulged in speculations which give them the character of philosophers rather than practical moralists. The former kept up a more or less intimate connection with the world; the latter, sundering themselves from men and things, and yielding their minds to those dreamy reveries which are so grateful to the Eastern temperament, were at once the monks and the schoolmen of their day. Their retirement from the turmoil, angry debates, low passions, and painful collisions incident to a period of national degeneracy, was a natural resource for men of pure and pious hearts, who, according to their dispositions, would be induced to go occasionally forth from their calm retreats with the desire of healing public wounds, or be driven in despair into the inmost recesses of seclusion, that they might find peace and comfort in the tranquil, if not bright, world of thought. We need, therefore, feel no surprise that Josephus, in the valuable account he has given of the *Essenes* (J. W. ii. 8), makes their number to amount to some four thousand.

That this sect had in general a philosophical character, and that they were dissatisfied with the actual condition of society, particularly in its distribution of property, appears from the fact, that while they constituted themselves into separate communities, they had all things in common. Those who entered the body brought with them all their property. The goods of the society, administered by officers, belonged to all the members, who thus, equally enjoying the common possessions, were neither rich nor poor. Between different communities there existed an interchange of brotherly and hospitable offices. The *Essenian* traveller, sure to find succour from his brethren, carried with him only arms to defend himself against violence; for in each town there was a delegate, whose duty it was to minister to the wants of wayfarers.

The day among the *Essenes* was divided between prayer, ablutions, labour, and repairs in common. No profane word came from any mouth before the rising of the sun, which, according to an ancient custom, they saluted every morning in prayer. Then the superintendents sent each one to his own

business. When they had worked till the fifth hour (eleven o'clock), they bathed in cold water, and assembled to take food. They entered their dining-room with a solemn mien, as if it was a temple, and sat down to table in profound silence. From the hands of the baker each received a small loaf, and from the cook a portion of meat. Before and after the meal, a priest pronounced a prayer. They then returned to their labour, but not until they had laid aside the garments in which they had eaten, and to which a kind of sanctity was attached. In the evening, they again met together for a second repast.

Without an order from their superiors, they did nothing except deeds of charity; but if these regarded their own relatives, they were required to obtain leave from the proper officer. A person wishing to join their body, had to submit to a year's novitiate. If during this period he gave satisfactory proofs of temperance, he was received into the fraternity, and took part in the ablutions; but was still avoided as a defilement by the old and full members of the community, the entire privileges of which, comprising admission to the public table, could be gained only by a successful trial of yet two years' duration. The initiation was solemnised by impressive oaths (comp. § 6), by which each one bound himself to exercise piety towards God and observe justice towards man; to do no harm to any one; to hate the wicked and assist the righteous; to show fidelity to all, especially to those in authority; to abstain from the abuse of power; to shun display; to love and practise truth; to reprove liars; to keep his hands clear from theft and his soul from unlawful gains; not to conceal anything from a brother; nor disclose any of the doctrines, secrets, books, or officers of the order.

The morals of the Essenes were austere. Those who committed a grave offence were expelled and left to their fate. Next to God, they held their legislator Moses in veneration. If any one blasphemed against him, the offender was punished with death. They avoided pleasures, and considered the subjugation of the passions as the highest virtue. Most of them, believing women to be unfaithful, abstained from marriage, and educated the children of others. Those who did enter the state of wedlock, made trial of their betrothed for three years, and after marriage lived much apart from their wives.

In the observance of ceremonial laws they were very minute and exact, practising some very singular usages; for instance, they abstained from spitting before them or on their right hand; they avoided touching oil, as an impure thing, and if any one had a little oil on any part of his body, he wiped and rubbed the part with care. They wore none but white garments, of whose cleanness

they were not solicitous, but found a certain merit in negligence. For their personal necessities they rigidly observed the ordinances found in Deut. xxiii. 13, 14. These wants they sought to suppress during the sabbath, which they observed with rigour so great, that they did not dare to remove an object from its place. The sabbath was spent in reading the Scripture and the books of their sect. Certain medical works, treating of the hidden virtues of plants and minerals, received from them special attention. There were some who pretended to foretell the future.

In general they were exemplary in their morals. They aimed to repress every passion, every feeling of anger, and in their intercourse they were faithful, peaceable, and kindly disposed. Their word availed more than an oath. Oaths, indeed, they seem to have condemned, and, with no small inconsistency, took none but that by which they were initiated. With admirable strength of soul and a smile on their lips, they bore the most cruel tortures rather than violate a religious duty. Their temperate and tranquil life prolonged their days, so that some reached the age of a hundred years.

The particularity with which Josephus, and indeed Philo as well, details the opinions and practices of the Essenes, proves that, at least as the sect appears in their pages, they were of recent origin. The secrecy which was imposed on members of the society gives reason to suppose that they were not tolerated by the law.

On the whole, they were, it is clear, in many points, an estimable body of men; not probably very logical in their principles, but benevolently inclined in their lives. Their general aim, first to improve their own characters, and then to concern themselves with the amelioration of others, is highly laudable; though the means which they employed, so far as they consisted in solitude, abstinence, and formalism, cannot be accounted worthy of approbation. The same qualities, together with their affectation of mystery, suffice to show how far they stood in the rear of Jesus, who has sometimes, absurdly enough, been supposed to have borrowed his doctrines from their school. If, in answer to this theory, it was not sufficient to reply that the gospel is far rather an heroic life than a system of teachings, we might show in detail what, under actual circumstances, we merely remark, namely, that the spirit, principles, and resources of the Essenes and of the Saviour are totally dissimilar, and that it is only when from a comprehensive view you descend to particulars, you find any correspondence between the two. After all, the proof of power is in its effect. Essenism has perished; Christianity, having lived for nearly two thousand years, is only now just be-

ginning to reach the full development of its youth. The former is a strange compound of ideas borrowed from Moses, Zoroaster, Phariseism, the Stoics and the Platonists; the latter has its own grand principles and its own divine life in the Son of God, which in the church it has worked out, and will continue to work out, till all its simple truths and comprehensive charities shall have accomplished God's purposes in the redemption of the world. See PHILOSOPHY and TRADITION.

PHILADELPHIA (G. *brotherly love*), a city in the territory of Lydia, south-east from Sardis, at the foot of Mount Tmolus, receiving its name from Attalus Philadelphus. It was one of the seven churches to which John wrote (Rev. i. 11; iii. 7). Philadelphia was a name borne also by Rabbath Ammon.

PHILEMON, a Christian at Colossæ, in Phrygia, in Asia Minor, who appears to have been converted by Paul (Phil. 19), and whose love of the gospel was such that he had a church in his own house (2), which he diligently served (1), living meanwhile in love and faith (5), and exerting his holy influence generally for the furtherance of the gospel (15, *seq.*). Tradition makes him bishop of Colossæ, and adds, that he suffered martyrdom under Nero.

Philemon, the Epistle to, was written by Paul when a prisoner (i. 1, 9, 13), and advanced in years (9), and sent to Philemon, a member of the church at Colossæ (1. Coloss. iv. 9), by the hands of Onesimus (Phil. 10), who had been a bad slave of Philemon's, and had run away from his master; having, however, fallen into Paul's hands, and by him been converted to the gospel, he was not detained by the apostle to wait on his benefactor, now in custody, but sent back to Philemon, bearing in this letter an earnest entreaty from Paul, that as he had now become 'a brother beloved' (Phil. 16), 'a faithful and beloved brother' (Col. iv. 9), he might be received, not as a slave, but a brother, by Philemon, who might be expected specially to rejoice at the desirable change in the character of Onesimus. At the time when Paul wrote the letter he was in full expectation of being set at liberty, and of paying a visit to the Colossians. The circumstances under which the Epistle is thus seen to have been written, are the same as those under which the letter to the Philippians came into existence. Hence, doubtless, the time and place of both were alike; and if, as some, not without reason, hold, the latter was the last letter Paul wrote, this short composition may have been its immediate predecessor. See i. 386.

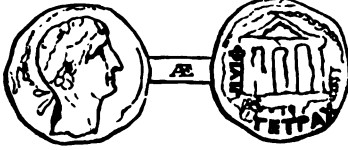
While, however, Paul expresses a confidence that Philemon would enfranchise his slave out of regard to his Christian profession, and also out of regard to what Philemon owed to Paul himself, the apostle takes

care to add that he is willing to charge himself with the price of his liberty, as well as with the compensating of any wrong done by Onesimus to Philemon (19). Not satisfied with this demonstration of his love for the new convert, Paul interposes the strongest personal considerations, begging Philemon, 'If thou count me, therefore, a partner' (a sharer in the work and grace of the gospel; comp. 2 Cor. viii. 23), 'receive him as myself.' What a lovely state of the affections on the part of 'Paul the aged'! What a beautiful picture of the humanising effects of the gospel! What a deep and exact knowledge of the human heart does Paul here show in his treating with Philemon for the liberty of Onesimus! How clear the implication that the moment a man becomes a Christian, he ceases to be a slave! How emphatic the declaration that slavery and Christianity are incompatible! Yet with all his strength and elevation of feeling, and all these great interests pressing around him, Paul is not forgetful of social rights and claims. As a Christian, Onesimus he knows is free—but in bonds. For the removal of these bonds he himself will pay. But Christian love is stronger than gold, and, trusting to Philemon's Christian goodness, Paul sends Onesimus back to his master. Trusting to the same power, Onesimus returns to his master, bearing, as his safeguard and title to freedom, a few lines written by a prisoner in Rome. He is, however, well received. His hopes are realised. The power of divine truth and love receives a striking and wonderful illustration. Such was the gospel in its origin. Would that now it were believed on in the heart! Soon would it then set all captives free, and that with as much ease, as much temperance, and as great a regard to actual interests, as we see exemplified in this most valuable and most interesting Epistle. That Epistle contains only twenty-five short verses, yet does it comprise the essence of the gospel, in facts, principles, and practice.

PHILIP (G. *horse-lover*), was son of Herod the Great and Mariamne. He married Herodias, whom his brother Antipas took away and made his own wife (Matt. xiv. 3. Mark vi. 17). In consequence of the misconduct of his mother, Philip was omitted from Herod's will, and therefore lived as a private man. Surviving the destruction of Jerusalem, he died A.D. 90.

Philip the tetrarch (ruler of a fourth part), the youngest son of Herod the Great by Cleopatra, was governor of Iturea, &c. (Luke iii. 1). His abode was at Paneas, afterwards called Cæsarea Philippi (Matt. xvi. 13), which he enlarged and adorned. He is described as a mild, just, and cultivated prince, in whose territory Jesus may have experienced some toleration (Mark vii. 31). He died A.D. 34 or 35.

Leaving no children, his territory was incorporated with the province of Syria (Joseph. Antiq. xvii. 8, 1; xviii. 2, 1; xviii. 4, 6).



The cut, a coin of Philip, exhibits the head of the emperor Augustus and the temple, with the words (of) *Philip Tetrarch*.

For this illustration and others (see pp. 564, 598, Vol. i.; 24—26, 47, 92, 194, Vol. ii. &c.) we are indebted to a well-executed and trustworthy volume in thin 8vo, namely, Akerman's 'Numismatic Illustrations of the Narrative Portions of the New Testament,' where may be found many other valuable aids to the scriptural student.

Philip, an apostle, born at Bethsaida of



PHILIP, THE APOSTLE.

Galilee (Matt. x. 3. John i. 44; xii. 21), was called by Jesus to the holy office (Mark iii. 18. Luke vi. 14). The Saviour may have been previously acquainted with Philip, for he forthwith obeyed the command, 'Follow me' (John i. 43, *seq.*). Little more is known of this apostle. In John vi. 5—7, is recorded a brief conversation which Philip held with Jesus regarding bread for a great

company of people. From xii. 30, 32, he would appear to have been less intimate with our Lord than other apostles. And his request to Jesus, 'Lord, shew us the Father, and it sufficeth us' (xiv. 8), proves that he was as yet not profoundly instructed in the mysteries of the kingdom. After the ascension, he assembled with the rest of the apostolic band (Acts i. 18), but thenceforward is no more found in the sacred writings. If we may believe tradition, he preached the word of life in Phrygia, and, at the command of the emperor Domitian, suffered crucifixion.

Another *Philip* was the second of the seven first deacons set apart by the apostles (Acts vi. 5). He preached the gospel in Samaria, Azotus, and the vicinity, and attracted the attention of Simon the sorcerer. More complete was his success with the Ethiopian eunuch, whom he received by baptism into the church on the confession, 'I believe that Jesus Christ is the Son of God' (viii.). He appears to have fixed his abode at Cæsarea, where we find him, with the designation of evangelist, receiving Paul into his home. He had four unmarried daughters, who were engaged in communicating Christian instruction (xxi. 8, 9). He is said to have founded at Tralles, in Asia Minor, on the borders of Lydia, a church of which he was the first bishop.

The place where Philip baptised the eunuch was visited by Schubert (iii. 42), on his way from Bethlehem to the holy city. The brook (el-Waldscheh) is small but full, and breaks forth from the rock, in a beautiful and still valley, between orchards and rich vineyards, which, being well watered, afford a specimen of the fruitfulness of the promised land. 'We stood here near one of the chief fountains of the grape-brook, or Sorek (Numbers xiii. 23, 24. Judg. xvi. 4). Judging by the luxuriance of the growth, the grapes of this valley, when ripe, are still of extraordinary size.'

The conduct of Philip's daughters deserves imitation by all females who, like them, are free from the duty of rearing a family—a large class in this country—whose happiness and true respectability would be alike promoted were each one to become a 'sister of charity' in her own neighbourhood. Lamentable is it that so much power for good should remain unemployed, and that sources so rich in the elements of happiness should become stagnant, to the detriment both of their possessor and society. God never gave power, not the smallest talent (but the ability of cultivated females is very ample and very varied), without intending that it should be beneficially employed. And the neglect of any means of usefulness brings its own penalty. We cannot hide our light under a bushel without involving ourselves as well as others in darkness.

PHILIPPI, now FILIBA—a fortified city in Macedonia, on the borders of Thrace, between Apollonia and Amphipolis, forming an important military post—was raised out of a small village by Philip of Macedon, from whom it received its name. It was called, from a colony led thither by Octavianus, a colony. On the plains towards the west, near the river Strymon, took place the famous battle fought by Antony and Octavius against Brutus and Cassius. In the hills on the north and east of the town, were gold mines, first wrought by King Philip.

Philippi was the first European city visited by Paul, who went thither when on his second missionary tour. Here he was beaten, set in the stocks, and imprisoned. But by night the prison doors were miraculously thrown open, and the gaoler himself was converted. In that functionary, in Lydia, a rich merchant woman, and in others who had probably adopted Christianity before Paul's arrival, the apostle found fruit of his ministry and consolation; and they also formed the foundations of the church in that place (Acts xvi. 9, 12, *seq.* 1 Thess. ii. 2). A second visit was paid to Philippi by Paul when on his third journey (xx. 6).

When first mentioned by Luke, Philippi is described as 'the chief city of that part of Macedonia, and a colony' (xvi. 12). The epithet 'colony' is given to Philippi in Pliny (iv. 18), and on coins (see *COLONY*). The term rendered 'chief' may signify 'first,' and indicate that Philippi was the first or border city of Macedonia proper, reckoned from the sea (Troas, Acts xvi. 8). This it was in the days of Paul, for Neapolis, situated on the coast, twelve Roman miles from Philippi, belonged at first to Thrace, and was not made a part of Macedonia till the time of Vespasian (Dio. Cass. xlvii. 35. Ptolem. iii. 13. Sueton. Vespas. 8). The epithet 'first' (*proté*) is found on coins given, without reference to rank, to two or three cities of the same district of the same country, at the same time, indicating merely that the places enjoyed certain rights and prerogatives, which were in no way of an exclusive nature. In this acceptation, 'first' would be equivalent to 'distinguished,' 'pre-eminent.'

PHILIPPIANS, THE EPISTLE TO THE, carries in itself, perhaps more than any other Biblical writing, its literary history, so that De Wette declares its authenticity free from question; and it is only frivolous objections which the ingenuity of Baur has, since De Wette wrote, succeeded in raising against it. Putting together the indications given by the letter itself, we find it was addressed by Paul and Timothy to the believers, the bishops, and deacons of the church at Philippi (i. 1), who had long been united with Paul in intimate personal relations (5; ii. 22; iv. 1), having manifested love

towards him (9) and obedience (ii. 12), repeatedly ministering from their substance to his necessities (ii. 25; iv. 10, 15—18). The letter was written from Rome (i. 13; iv. 23), and sent by Epaphroditus (ii. 25, 28—30), who had borne a gift to the apostle in Rome, where, suffering for the sake of the gospel, and falling ill, news also of his sickness reaching his friends in Philippi, and they in consequence being grieved, he was seized with a strong desire to return home, and accordingly was made by the apostle the bearer of his views and feelings to the Philippian church, at a time when Paul hoped himself to visit that community, and intended shortly to send Timothy, who belonged to that part of the world, and had been in Philippi with his spiritual father (ii. 19—30. Acts xvi. 1—12). Paul, when he wrote the letter, was in bonds (i. 7) in Rome (12—14), bearing his sufferings (30) with such fortitude as to encourage others, and cause the gospel to spread so as to extend even to the imperial household (14, 20), though he was conscious of being in danger of his life (i. 20; ii. 17; iii. 10); but, being strengthened by Christ (iv. 13), and convinced that he had other work yet to perform for his Master and the church, he was composed, willing to wait God's time, and assured that he should pay another visit to the church to which he was writing (i. 19—26), and that before the second advent of the Messiah (6), which, as falling within the life-time of the men of that generation, 10; iii. 9), could not be far distant (38; iv. 5, 6).

Accordingly, we are justified in declaring that this Epistle (the last, probably, that proceeded from his pen) was written by Paul to the Philippians when the apostle was a prisoner for Christ's sake in the capital of the world, and consequently in his old age, just before he suffered martyrdom.

The object which the writer had in view is obvious. Having received from Epaphroditus intelligence of the state of the church at Philippi, and learning that they were suffering persecution (i. 30), and had within some errors and faults that needed correction, moved also by the special love he bore to them (iv. 1), Paul wrote with a view to revive and strengthen his influence, and so promote the work of the gospel in the midst of them by expressions of gratitude (iv. 14, *seq.*), warm friendly interest, and mutual sympathy (i. 6, *seq.*; ii. 1, 2, 17, 18), by general exhortations to steadfastness (iv. 1), unanimity, lowliness of mind, and other Christian virtues and graces (ii. iv.). Especially was Paul solicitous to warn the members of the church against the Judaizers (iii. 2, 18), who sought to remove them from their foundation by impeaching the apostle's authority, which, therefore, he feels it necessary to assert, entreating his friends and disciples to

shun the false teachers and follow him (8—17; iv. 9), the rather because the influence of his enemies had caused the love of the Philippians towards Paul to become less warm and active (10); partly, it may be, from an allegation that the apostle sought his own rather than the things of Jesus Christ (ii. 21; iv. 16, 17); but more under the feeling that his imprisonment and danger seemed inconsistent with his doctrine that, as the apostle to the Gentiles, he would preach the gospel to all the world before his death, preparatory to the return of the Lord (i. 6, 7, 12—14, 25, 28—30; iii. 20, 21; iv. 1, 6, 19; comp. Rom. xiii. 11).

This apprehension on the part of the Philippians was natural. As natural was it that Paul, their spiritual father, should wish to calm their minds, especially as they were not free from attacks from internal adversaries. The nature of those attacks is in unison with what we find in other places to have been the great source of obstruction to the apostle; while the peculiar fault indirectly imputed to the Philippians, namely high-mindedness (ii. 3, *seq.*), is, in the circumstances, equally natural; for, from the pursuits of Lydia, and the liberality of the church towards Paul, we may safely infer that there was more opulence, and therefore greater social inequality, in this church than in others. If we thus find reason to conclude that the particular parts of the letter are in accordance with circumstances, we are not less warranted in declaring that, in its warmth of Christian love and high spiritual culture and tone, no less than in doctrine, aim, and tendency, the Epistle to the Philippians bears unquestionable tokens of being a product of the aged, suffering, high-minded, and devoted ambassador for Christ, the apostle Paul. And if embittered opposition wrung from the old and vexed combatant for Christ words of contempt which can hardly be reconciled with the spirit of Jesus, or the general liberality of the writer's own mind (iii. 2, 18, 19), yet the composition in its general tone is indicative of lofty culture, as well as sterling excellence and high ability, on the part of its writer. Viewed in its moral aspects, the letter stands so high as to defy comparison with any production of heathen intellect; indicating, at the same time, what composure of mind, what firmness, what richness and delicacy of feeling, the gospel may produce in those who are given up to its divine influence.

In iii. 2, 3, the writer calls Christians of his own school, 'the circumcision;' and the Judaizers, 'the concision.' He means that the former had the true, the latter false circumcision. If we refer to the original, we find the word denoting 'circumcision,' signifying 'cutting round,' or, truly and properly, *circumcising*; and that rendered 'concision,' denoting 'cutting down,' or mere

mutilation. Christians, as circumcised in heart, had the true circumcision. Judaizers who sought to unite Jewish practices with Christian doctrine, were neither Jews nor Christians, but mutilators both of the law and the gospel.

PHILISTINES. See PALESTINE.

PHILOSOPHY (*G. less of wisdom*) stands opposed to Religion in its origin, as being purely human in its source, while the latter is from above. This, the fundamental distinction between the two, can be removed only by such an accordance as shall make what is divine in religion human, and what is human in philosophy divine. And since the human mind is the seat of both, and both are designed to concur in perfecting human nature, we may justifiably anticipate a period when all that is true in philosophy shall be at one with the pure disclosures of the Divine Mind respecting man's duty and expectations. Meanwhile, until philosophy has become devout as well as modest, and until religion has formed an alliance with reason, these two great powers will continue to be more or less hostile to each other, inflicting mutual wounds, and curtailing their common influence.

Philosophy, in regard to religion, is not without its advantages. Religion, as in its form the development of a particular age, would, if the form were to be rigidly retained, check, if not arrest, human progress. To prevent this philosophy intervenes, and by its appeals to certain modes of loftier truth, decomposes the outer covering, which it consigns to perdition; while it sets free the vital and undying religious essence which it enveloped. This husk may have owed its existence to philosophy itself, in one of its earlier manifestations. And thus what is of the earth proves earthy, as successive generations form new convictions from the independent workings of the human mind.

Hence we learn how changeable and transitory a thing philosophy is. Indeed, it cannot but be changeable and transitory. Taking its shape and hues from the age in which it appears, it fails to satisfy a later generation, from the very fact that it was conformed to the views of an earlier one. Accordingly from the first, every age has had its own philosophy, and we seem now as much as at any former period to be distant from such a system as shall command the suffrages and retain the homage of the human race.

This fact ought to suffice for the suppression of undue confidence. Philosophy professes to discover absolute and necessary truth. In the assumption that she has met with success in her efforts, she sits in judgment on religion with a lofty mien, unbecoming a professed lover of wisdom. And in order to abate the influence of religion, she has taken no small pains to prove that,

as depending on evidence recognised by the human mind, religion cannot claim any certainty which may not be predicated of the conclusions of that mind itself. But if there is truth in this allegation as it respects religion, it cannot be less true in relation to philosophy, the sources of whose knowledge, as well as the processes of whose argumentation, are all professedly human. Philosophy, then, has no right to be arrogant; nor has Religion any cause for fear. If they work on, each in its own course, with a simple and earnest love of truth, and an humble but hearty endeavour to honour God and serve man, they may lend each other mutual aid, and eventually find that they are only different modes of expression for the same great and everlasting truths.

Periods, however, there are when their development cannot proceed side by side. If a new religion finds around it an old, trifling, if not deceptive, philosophy, it cannot do otherwise than proscribe it. Such was the duty and the office of Christianity in its first promulgation. If, on the other hand, a vigorous philosophy sees society lying in the corrupt arms of a worn-out form of religion, it also is bound to break the bonds of this debasing fascination. Viewed in this light, even the repulsive assaults of the Gallic scepticism of the last century appear to have a favourable side.

In the earlier periods of civilisation, religion and philosophy seem, for the successful realisation of their purposes, to have required a separate stage. Peculiarities of race and climate both furnished and required for each an exclusive sphere. Thus while Greece was the birth-place of philosophy, Palestine afforded a home to religion. Nor was it until the two had separately put forth their powers to decided and lasting results, that, under Providence, they were permitted to come together, in order that in the lapse of ages they might develop and correct each other in their several manifestations, and so at length enable man to offer to his Maker the joint homage of high intelligence and ardent piety.

The reader may by these remarks be aided in understanding the relations under which we find philosophy and religion in the Bible. Throughout the older books of the Bible philosophy never once appears. Their elements are from first to last religious. God's people were satisfied with God's teachings, and such service of the heart and the intellect as those teachings allowed and occasioned. Faith, rather than inquiry, was the function of the Hebrew nation. When, however, the time drew near for the promulgation of a religion which should bring into accordant operation the head and the heart, and, in order to achieve that great purpose, should court investigation and appeal to the whole man, then, as preparatory to the

gospel, Western civilisation came into contact and, to some extent, into coalition with Eastern, so that the reasonable principles of man's nature were disciplined in conjunction with his emotional,—a universal culture of the human mind aided in the introduction of a universal religion.

The chief spot where the East and the West thus met together was Alexandria, in Egypt, which for many years, both before and after the advent of our Lord, afforded a prolific soil for the reception and multiplication of seeds of thought, gathered from diverse quarters of that world which in their common products they were designed to ameliorate, irrespectively, in a measure, of national and social distinctions.

As early as the captivity in Babylon, an oriental philosophy began to operate powerfully on the Jewish mind. The source of this influence and its exact nature are but imperfectly known. Yet in the main the following statements seem worthy of credence. From very early periods in the remoter East, there gained prevalence a philosophy of a speculative, transcendental, and mazy character, which busied itself with unanswerable questions regarding creation, birth, good and ill, moral freedom, and man's destiny; and which, from time to time, exerting a reformatory influence on the prevalent systems of idolatry, sank also under their oppressive weight, or formed with them an unnatural alliance. The result was the ascendancy of forms of opinion, which in their actual state appear to modern conceptions scarcely less repulsive than bulky, unnatural, and sometimes fantastic. Of one of these heterogeneous systems Zoroaster, born probably in Media about the year 589 A. C., was a distinguished reformer; whose influence, as it was contemporaneous with the predominance of the great Persian empire, was propagated throughout the whole of Middle and Western Asia, and extended even into Europe. It was not to be expected that it should fail to make itself felt among the Israelites, since at the time of its first vigorous ascendancy, the chief minds of that nation were found near the waters of Babylon; and the whole people, having received a second liberation at the hands of Cyrus, became dependent on the empire of 'the Medes and Persians.'

Zoroaster, or Zerdusht, whose history and, in a measure, whose doctrines, are overhung with clouds, appears, after lengthened efforts and in peril of his life, to have, under the guidance of Ormuzd and with the aid of King Gustasp, published the revelation found in the Zend-Avesta, and achieved a great reform in the philosophic sacerdotal order of the Magi, developing opinions resemblances to some of which are found in earlier ages and more eastern lands. Though there is some doubt whether more is meant than

an impersonal abstraction, yet probably Zoroaster recognised as the primal source of the universe the inconceivable Zeruane Akherene, that is Eternity; who first put forth his word *Honover*, the *Loges* of the Greeks; from whom proceeded the primal light and water which contained the seeds and forms of all things, and from which, by means of Honover, the eternal power produced Ormuzd, the king of kings, the light-fountain of all joyful existence, the creator and giver of all good; and *Ahriman*, the source of evil, the king of the *Dews*, or devils, who, wicked in virtue of their own wills and misdeeds, are the princes of darkness, lying and deceptive spirits, incessantly working ill to man. Having by his word created the sun, moon, and stars, with the heavens, their abode, Ormuzd brought into being the six *Amshaspands*, who, as the rulers of animals, fire, the earth, metals, water, and the vegetable world, surround the throne of their creator, who is himself the seventh and the highest of them all. While the fixed stars ranged in the twelve signs of the Zodiac fought against Ahriman, the *Iseds* were, in countless numbers, created by Ormuzd to withstand the Dews, and to watch as guardian angels over individuals, and constantly promote their good. These two great powers, with their respective dependents, stood and acted in ceaseless opposition one to the other; the one devising and creating means of light and happiness, the other, step by step, endeavouring to counteract his benign purposes. Ormuzd created the primal steer, after the pattern of those ideal forms which existed from eternity, and presented the types for all created beings. This steer or bullock contained the germs of all other animals. When Ahriman beheld him, he created venomous animals which destroyed the steer. In dying, the latter predicted that the good power would triumph; and as he departed, there sprang out of his right hip the first man, and out of his left, the first man's soul. From him arose a tree, whence came the original human pair, namely, *Meschiak* and *Meschianeh*, who were placed in *Heden*, a delightful spot, where grew *Hem*, the tree of life, the fruit of which gave vigour and immortality. This paradise was in Iran, that is, either Chaldea or Armenia. The woman being seduced by Ahriman, gave her husband fruit to eat which was destructive. Thence men became wicked, and worshipped Ahriman more than Ormuzd. The latter, however, having determined that good should eventually triumph, took means for human redemption. Accordingly, Ahriman and his Dews, after having suffered the punishment of fire, will be brought back to the service of the Eternal. There must, however, pass a period of 12,000 years, divided into three equal ages; in the two first Ahriman withstands Ormuzd; in the

last he is overcome. Then wickedness shall cease, and all shall rise and live in light. This redemption Ormuzd effects by sending a man who shall teach the religion of light. Zerdusht, the golden-star, was his messenger. The religion of Zoroaster enjoins hostility to all that is wicked, by obedience to the commandments, by offerings, and by prayer. Its main injunction is, 'Cleave to the good, to the *Iseds*, not to the Dews; after death you will be judged by Ormuzd, and placed either in the land of joy or in the land of woe.' In the latter, the wicked are purified by streams of burning metal until the general resurrection, when even they will enter into the kingdom of Ormuzd. Then all darkness will be overcome, and men having resumed their bodies, now in a glorified state, there will be a new heaven and a new earth.

In this system it is easy to recognise the new element and the old; the latter presenting the idolatries of fire-worship, which itself was an improvement on sabaism, or the worship of the stars; the former exhibited in speculations regarding the origin, operations, tendencies, and final issue of evil.

The influence of these notions on the Hebrew nation, on and after its return from Babylon, was of a decided kind. Here are the chief elements out of which was formed Judaism, considered as contradistinguished from the simple faith of the Mosaic polity. In the apocryphal writings which came into existence between the exile and the advent of Christ, especially in the history of Tobit, may distinct traces of this religious philosophy be discovered. Thither may be referred Satan, the Persian Ahriman, the orders of good and bad spirits, of whom some bear fixed names, as Raphael, Gabriel, Beelzebub, Belial. The Asmodi of Tobit is the Aschmog of the Persians. Two general influences, however, ensuing from contact with Zoroasterism, were more injurious than the introduction of any determinate ideas. We allude to the love of the fanciful, the ample, and the corrupt, and the tendency to give a religious sanction to merely earthly figments. The new ideas were the fashionable philosophy of the day, held by the great lights and patronised by the political masters of the oriental world. As such, it was honoured and popular. Its chief features came into vogue. Poor and tame did they make Mosaism appear; and, filling the universe with superhuman intelligences, and disclosing the issue of the great drama of life acted in the presence of heaven, earth, and hell, this system of light contented the mind, filled the heart, and gratified the fancy; so that its hold on the Jewish people became not only strong and permanent, but so energetic in its workings that, in the hands of priests and mystics, it degenerated into ex-

travagances, superstitions, and terrors. This lamentable result was aided forward by the unhappy mixture in the Persian system of religion and philosophy. Hence, when that system came to operate on the Jews, the teeming and corrupt fancies of the remoter East were invested with the powerful sanctions of the Mosaic revelation; and then arose a system, having and wielding more than ordinary religious power, in which the intellectual drift of ages stood on an equal footing with the revealed will of God. It is easy to see that when once corruption had gone thus far, it would by its traditions (see TRADITION) soon make the Divine word of none effect; the rather because the possession on the part of the priests of this new knowledge, and of the skill with which it was made to agree with or flow from the sacred writings, as well as of its application in social and religious life, served to procure for them a new and almost unlimited power, the exercise of which was corrupting to themselves and baneful to the nation. This power, derived originally from the authority of their office and the truth of their doctrine, came in process of time to that degree of self-dependence, that it sufficed of itself to sanction whatever the rabbis taught; and their corrupt will superseded the rights of the human mind, the intrinsic claims of truth, and the prerogatives of God. These evils were the more easily introduced and propagated by the existence in the Jewish church of a strong and growing attachment to tradition, by which a second law was brought into existence which in time practically superseded the first.

It was, as we have already intimated, at Alexandria that there was afforded a centre of union for the dissimilar elements that composed the Jewish philosophy of the first century. Here, under the Ptolemies, encouragement was given to learned men and literature, in consequence of which it drew into its warm and fructifying bosom ideas from distant parts of the Eastern and the Western world, which, with a fecundity like that of the deposits of the Nile, it reproduced in forms more full and various than graceful or permanent. While, in the influences to which the Jewish cast of thought was here subjected, something to form and polish was taken from Greek philosophy, much more was done even by means of the logic of that philosophy to give ascendancy and some degree of permanence to orientalism. And in that great workshop of religious and philosophical ideas, the notions of Eastern corruption were engrafted on the old Mosaic tree, which brought forth the new and unnatural fruit but too abundantly. Among the numerous Jews who made Alexandria their home, the higher class of whom were received at the court of the Ptolemies, there arose, in obedience to the dictates of

fashion, a desire and an aim to accommodate Mosaism to Greek philosophy, which, promoted by the generalising spirit of the age and the place, tended to remove differences and fuse all religions into one. Influenced by this spirit, the Greek, on his side, sought, by the aid of allegorical interpretation, to bring his mythology into harmony with reason and history. The same powerful means was employed by the Jewish doctor in order to reconcile what was peculiar and merely ceremonial in the Mosaic polity with the boasted wisdom of the intellectual masters of the world. Thus a kind of rivalry arose between Greek and Jew, each of whom strove to show the superiority of his national system over that of the other. In the contest, the great champion on the side of Judaism was Aristobulus, a learned Jew, born 175 A. C., who put forth his 'Interpretation of the Mosaic Law,' in the reign of Ptolemy Philometor, to whom he dedicated his work, and with whom he was a great favourite. By means of his peripatetic philosophy on the one side, and his skill in forced interpretations and poetic inventions on the other, Aristobulus succeeded in putting Mosaism into a Greek dress, so making it fit to be presented at the court of his royal patron. His example was followed by Philo and Josephus, especially in the employment of the method of allegorical interpretation. Both wished to give to their sacred books a species of adornment which in truth they did not need and could not receive. Two means offered themselves for this unworthy end. One was, to divest the Jewish history and laws of their sensible and national character, and, by means of allegory, to raise them to the spirituality of Grecian wisdom. The other consisted in silently passing over what was offensive to the political wisdom of the day, and in supplying in its place fictions formed after the Greek model. The former was specially the instrument of Philo; Josephus gave preference to the latter. Philo, who flourished early in the first century, was a Jewish ascetic, little penetrated by the Hellenic spirit, who, in the pursuit of his design of giving a morally practical bearing to the Mosaic writings, fastened on their imagery and narratives doctrines really drawn from the schools of Plato, Aristotle, and Pythagoras, under the aid of his powerful allegory, and with the allegation that the latter were the hidden sense of the sacred writers.

Moses, who, in the translation of the Septuagint, had long before spoken in Greek, now expounded Greek philosophy, or rather, the eclectic wisdom of the age, which contained Oriental as well as Western elements. Philo accordingly set forth God and Matter as two equally eternal principles. God was the primal light from whom proceeded all finite intelligences. The wisdom of God,

logos, or word, he named the Son of God, his image, by whom the Creator made the visible world. In his mysticism and philosophical notions, Philo bears a strong resemblance to the Therapeutæ, the Egyptian Essenes, of whom he speaks in very high terms. Josephus, who flourished later in the first century, of a distinguished sacerdotal family, in opinions a Pharisee, and of Greek culture, wrote his history, or 'Antiquities' of the Hebrew people, his 'Jewish War,' that is the war waged by the Romans which issued in the destruction of the state, and his own 'Life,' in such a manner as to flatter the Romans and aggrandise his country. His tendencies are made sufficiently evident in his raising the three Jewish sects into so many schools of philosophy, in order that the Jewish people might in this particular also not be inferior to the Greeks. Thus with him the Sadducees were Epicureans, the Pharisees Stoics, and the Essenes Platonists.

The doctrines and practices which have now been set forth, propagated themselves for centuries (see TRADITION). Their influence on the state of opinion in the time of Jesus Christ, and thus on the phraseology of the New Testament, was considerable, and has proved too permanent and too prolific. The prevalent notions respecting superior orders of beings, and a secret doctrine whose possession endowed a person with high privileges, passed, with other fancies, through the apostolic age, and became the chief elements in heresies which formed themselves not long after that period. In these elements, whose existence is traceable in tokens found in the New Testament, are the germs of that *gnosis*, or affectation of superior light, subsequently called the Gnostic philosophy, against which Christianity had to maintain an early and a serious contest. On being converted to Christianity, both Jews and Heathens brought with them a large leaven of the systems in which they had been educated. Hence those religio-philosophical dreams of which we have spoken came into the church, and naturally endeavoured to maintain themselves there in union with the gospel. Against this unnatural mixture the apostles strove 'with their might.' Hence philosophy, mentioned only once in the Bible (Coloss. ii. 8), is mentioned but to be sternly condemned; and whatever some may think of the worth relatively to Christianity of modern philosophies, they will scarcely deny that in this specific instance the condemnation was just. Indirectly, moreover, the gospel is made to bring into discredit current philosophical pretensions, inasmuch as it is strenuously set forth as exhibiting the true doctrine of divine influence (John i. 1, seq.), of wisdom (1 Cor. i. 19, seq. Eph. i. 8; iii. 10. Coloss. i. 9), and of eternal life (John xvii. 8). It may, however, aid the reader in the study especially of Paul's Epis-

ties and the Gospel of John, if we subjoin a few particulars (see i. 886, 886). Attaching themselves to the old opinions of the Chaldeans and Persians respecting the connection of God with the material world by means of intermediate orders of beings, in union with whom they acquired a control over the occult powers of nature, so that they could predict events, control human actions, heal the sick, exorcise the demoniacal,—men bearing the name of Magi (Acts viii. 9; xiii. 6), who, in consequence of their supposed command over nature, received the honourable distinctions of 'the Great Power of God,' 'Powers' (from Pliny), 'Far above all principality, and power, and might' (applied, according to Justin, to Simon; see Acts viii. 9, and comp. Eph. i. 21; iii. 10 vi. 12. Coloss. ii. 10)—these men, who in the age of the apostles flourished throughout the West, and had even Roman emperors for their pupils, taught a complete system of psychology, which, having God for its primary idea, proposed not only to explain the origin of the universe, but to direct the current of events, and distribute good and ill. The Divine Nature is a pure spiritual unity, and, as such, incapable of operating immediately on matter. Whence, then, Creation and Providence? There must be, and are, subordinate divinities of a less spiritual nature, and fitted, in consequence, to shape, animate, and control matter. These are the framers of the world, or *demiourgoi*; also its governors, *kosmokratores*. The loftiest gods, however, are the true prime causes of what exists, out of whose fulness, *pleroma* (Ephes. i. 28; iii. 19; iv. 18. Coloss. i. 19; ii. 9), it came into being. From the highest divinities to the lowest is a regular gradation, which, in each degree and shade partaking of the nature of the elements in which they are placed, are by their accordance therewith fitted to work on and in union with them. Hence these spirits occupy the highest heavens, or the lowest hell, the empyrean where is God, the pure ether of his special servants, the air or atmosphere above the earth, or regions of darkness and dread. The highest of these spiritual orders are *archai*, 'principalities'; others are intermediate beings, *mesai*; those who are concerned in the government of the world are *archontes*, 'governors,' and their ministering spirits are *dunamis*, 'powers,' and *angeloi*, 'angels.' Another class bore the name of *esousiai*, which might be rendered 'satraps.' The perfection of human happiness was found in intimate union with spirits of the most elevated rank, for the attainment of which liberation from the body and from sensual pleasures is indispensable. Hence is it necessary to abstain from marriage and all sexual intercourse; nor, without the greatest danger, can initiation in the Magian rites be conceded to such as do not wholly abstain

from gratifications of the kind. The eating of flesh, even the touching of a dead body, brings pollution, which disqualifies for intercourse with the spiritual world. This system of unreal and fanciful notions prevailed with special favour in the more cultivated parts of Asia Minor, where Christian churches were early planted, and so came into immediate contact with the simple, pure, and truly elevated religion of Jesus, which from its very nature could not fail to set itself in opposition to falsities so hollow and delusions so gross. Compare Acts xix. 19, and consult Col. ii. 8, 18. 1 Tim. iv. 1. 2 Tim. iii. 8, 13.

The varied and comprehensive circle of ideas over which we have gone appears now to be extravagant, absurd, or childish. For ages it was the wisdom of the world, the highest expression of human thought. Probably the philosophies that are now so vaunted, and look with so deadly an aspect on the gospel, may in a few centuries appear to men in a scarcely more acceptable light. Thus opinions pass away, but truth and religion are everlasting.

The 'fables and endless genealogies' to which the apostle to the Gentiles refers (1 Tim. i. 4), were probably the results of that hollow wisdom of the new Platonists, whose office it was to arrange virtues, powers, and other abstractions in genealogical order, so as to show how the one sprang out of the other. The rabbins wrought these idle efforts into a system, containing their secret wisdom. They ranged the different categories into which they reduced objects into a kind of genealogical tree, which, having its origin in the name of God, threw out the virtues and powers in its stems, and in its branches exhibited the senses and sometimes members of the human body.

In 1 Tim. vi. 20, Paul entreats his son in the faith to avoid—so the Greek runs—'the vain, empty sounds and oppositions of the falsely-named gnosis' or knowledge. There were among the enemies, if not the members, of the church, persons who affected to possess a species of transcendental knowledge. These mystics gave rise to a Christian sect whose members bore the name of Gnostics. Their leaders mingled oriental dreams and the hair-splitting of the new Platonic school, with the simple doctrines of Christianity, whose true spirit, in their own opinion, they only had comprehended. Each new head of a school, aided by a revelation peculiar to himself, undertook to make clear the manner in which the world and spirits were created, what was the origin of evil, &c. With high-sounding though unmeaning words, they indulged in empty abstractions, while they claimed the highest spirituality in their theories, yet sank often into the grossest sensualism (comp. 2 Tim. iii. 5—7). See *EPIJOURNANS* and *STOICS*.

PHCENICIA, a territory on the sea-board of Palestine, whose limits were, on the east, Mount Lebanon; on the north, the river Eleutherus, near the city Orthosia; on the south it extended at different times to Tyre, Acco, Cæsarea. This narrow strip of land was covered with cities, of which the most eminent formed independent states, as Arvad, Sidon, and Tyre, which, however, were leagued together.

Its inhabitants, bearing the general name of Phœnicians (of the Shemitic stock), were at a very early date celebrated for commerce and navigation. This eminence implies a large fund of general knowledge. Accordingly, the Phœnicians were acquainted with astronomy and a considerable portion of the ancient world. Of the powers of numbers they were not ignorant, and were well practised in ship-building. To them is due the art of making glass. The purple and the crimson we owe to them. They coined money; and in a very early age employed, if they did not invent, letters. In smelting and sculpture they also excelled. The whole of their early history shows that a comparatively high degree of civilisation prevailed in Canaan before the days of Moses (comp. Josh. xv. 15). Illustrations of their repute in connection with ships and trade, may be found in 1 Kings ix. 27; x. 22. 2 Chron. viii. 28. Is. xxiii. 2, seq. Ezek. xxvii. 8, 9, 25, 26. In the employment of their nautical skill they circumnavigated Africa, and traded with the extreme parts of the Mediterranean, the western coasts of Africa and Europe. From Spain they obtained gold and silver; tin from the British isles; amber from Prussia, and copper from Cyprus. Egypt supplied them with flax, cotton, and corn; Syria furnished wine and choice wool, also fine linen and embroidery; and in Palestine they abundantly procured oil, honey, and various kinds of fruit. Trading to Armenia, they purchased there handsome horses and mules; and from Arabia they gained aromatic shrubs, gold, and ivory—indeed, the native products of that land itself and of the remote East. With each nation with which the Phœnicians traded, they maintained a connection. Establishing marts in the chief centres of population, they promoted intercommunication and spread knowledge (Ezekiel xxvii.). As a commercial people they cultivated peace, and lived on terms of amity with the Israelites and their neighbours generally (2 Sam. v. 11. 1 Kings ix. 11, seq.; x. 22). Their traditions respecting the creation resemble the opinions set forth in the Bible. Departing, however, from the central truth of the latter, they degenerated into idolatry, and were given to the worship of Baal and Astarte. With the ruin of Palestine, Phœnicia sank. After a long siege, Nebuchadnezzar took its two chief cities, Tyre and Sidon. At a later

Alexandria was its successful rival. anity was preached in Phœnicia by s believers and by Paul (Acts xi. 19; xxi. 2). See CANAAN.

PHYGLIA, a fruitful district of Asia having on the south Pisidia, on the Galatia, on the east Cappadocia, on the west Lydia. Its chief cities were Coladicea, and Hierapolis (Acts ii. 10; xviii. 23).

PHYLACTERIES, the English form of a word, signifying 'protectors,' 'amulet,' 'means of warding off evil,' present an alien from the true Hebrew state of which referred every event, and so a protection, to the immediate act of and, even when angelic ministry began recognised, kept carefully aloof from using a saving efficacy in any mere talismanic objects.

The origin of wearing phylacteries, or of parchment inscribed with scriptural words, as means of self-protection, which do not appear to have been practised till the exile, may be referred to those passages of Scripture which either literally or figuratively enjoin the pious to 'bind the words of God on thine heart, and on about thy neck' (Prov. vi. 21. vi. 8; xi. 18, 22). To us these passages seem to be intended in a figurative sense.

The reference was to customary ornaments of the person, displayed in the conspicuous parts of the body ('frontlets between your eyes'); and the import of the command was to the effect, that the laws were to be kept in constant remembrance and high honour (Exod. xiii. 16). In actual practice, the phylacteries, or amulets, were worn in a little box, chiefly of leather, on the forehead, just above the eyebrows, and on the left arm, to be near the heart. The small cases were fastened on by strips of leather.

PHYSICIANS (G.), the translation in Luke 2. Job xiii. 4. Jer. viii. 22, of a word having the meaning of 'to heal.' Borrowed probably from the Egyptians, with whom the medical art was practised in several distinct branches, the Hebrews appear to have had a class of men bearing traditionally the name of physician (2 Sam. xvi. 12. Mark v. 26. Luke iv. 23; viii. 43). According to Jewish authorities, there was a physician whose sole duty was attending on the priests, since the high-priest's health was often affected by having to perform their duties barefoot. Physicians in all times been held in high esteem in the East. Appropriately, therefore, is the word described under this character (Deut. xii. 17; comp. Col. iv. 14); and much it has stimulated inquiry and drawn attention, when Jesus by his miracles of healing far outdid the best exertions of the

most skilful physicians of his day. See MEDICINE.

PILATE, or PONTIUS PILATUS (L.), the fifth Roman procurator or governor of Judea, successor of Valerius Gratus, was appointed to his office by the emperor Tiberius, in the thirteenth year of his reign (A.D. 28; comp. i. 633). After having, for a period of nine or ten years, dealt ill with those entrusted to his charge, he was removed from his office by Vitellius, president of Syria, and banished by the emperor Caligula into Gaul, where he committed suicide (A.D. 41. Joseph. Antiq. xviii. 2—4, 6, 5). In the New Testament (Matt. xxvii. 2, seq. Mark xv. 1, seq. Luke xiii. 1; xiii. 1; xxiii. 1, seq. John xviii. xix. Acts iii. 13; iv. 27; xiii. 28. 1 Tim. vi. 18), Pilate appears as a judge, who, contrary to his own convictions, and overpowered by official and popular clamour, consented to authorise the crucifixion of Jesus, after the latter had been condemned by the Jewish Sanhedrim; when having, as the representative of Rome, supreme power of life and death in the last instance, he might have rescued its victim from the power of envenomed bigotry. Pilate, who, according to Philo, was a man of firmness as well as daring, in thus unworthily yielding to a wily priesthood and a raging populace, had reasons peculiar to himself, which made him fear to offend the Jews, lest by their complaints they should injure him with his superiors. The iniquity of Pilate (Luke xiii. 1) was the immediate cause of the death of Jesus. Having sold justice, robbed his subjects, cut down a crowd of Samaritans misled by a religious deceiver, and committed other bad and cruel deeds, he met with due punishment in a deposition, the dishonour and dangers of which drove him to self-destruction. Thus perished Pontius Pilate, though he had idly washed his hands in token of innocence; while his victim was seated at the right hand of the Almighty. How brief the triumph of the wicked! How sure and lasting the recompence of the good! Providence is remunerative as well as retributory.

PINNACLE (*pinna*, 'a wing') is the translation, in Matt. iv. 6. Luke iv. 9, of the Greek *pterugion*, which, signifying 'a small wing,' denoted a roof of a sacred place (Brunck. in Aristoph. Ar.), and was applied by the evangelists to the top or roof of the sacred place, specifically, perhaps, of the royal portico, forming part of the whole sacred enclosure at Jerusalem, the roof of which inclined on two sides like wings, and which was placed on so precipitous an elevation that it made a person giddy who looked down from its summit (Joseph. Antiq. xv. 11, 8, 5).

PISGAH (H. *eminence*), a hill on the borders of the Amorites, near the Dead sea (Deut. iii. 17; iv. 49), belonging to Judah

(Josh. xiii. 20). On this mountain Balaam gave Israel his compelled blessing (Numb. xxiii. 14—24). On Pisgah, of which the highest peak towards the East is Nebo, Moses took his view of Canaan, and then died (Deut. iii. 27; xxxiv. 1—5). See Nebo.

PISIDIA, a province of Asia Minor, lying for the most part on the high lands of Taurus, bordered by Pamphylia, Cilicia, Lycania, Phrygia, and Lycia, having for its capital Antioch (Acts xiii. 14; xiv. 24).

PITCH, representing three Hebrew words of kindred import, is the name given in Genesis vi. 14. Exodus ii. 8 (comp. Joseph. Jew. W. iv. 8, 4), to what the Seventy term *asphaltos*, asphalt, or bitumen—a hard combustible, brittle mineral, with a smooth dry surface, of a shining dark brown or pitchy colour, not unlike common pitch. It appears in nature partly as a firm dry fossil, mixed in layers with other bodies; partly as a kind of fluid tar, floating on lakes and brooks, or coming forth from the soil or clefts in the rock. The latter kind appears specially on the Dead sea, which hence acquired the name of *Lacus Asphaltites*. Pliny gives the preference to the Palestinian bitumen ('Jews' pitch') over every other. It was used for paying the bottoms of vessels (Gen. vi. 14), also as mortar or cement (xi. 3). In Babylonia, where it abounded, it served for fuel.

PITCHER (*F. picher*, *G. bikos*, 'an earthen vessel'), 'a small vase for drinking,' denoting, in English, a large earthen water-jug (John iv. 28), represents, in Lam. iv. 2, the Hebrew *nebel*, which is properly rendered 'bottle,' being a leathern bottle (1 Samuel i. 24). The customary word for 'pitcher' is *kad* (Gen. xxiv. 14), which was of pottery (Judg. vii. 16, 19, 20. Eccles. xii. 6), and was carried on the shoulder (Gen. xxiv. 14, 15), that is, the top of the back, on 'the shoulder-blade,' as appears from the Hebrew *Shachem* (Gen. xlix. 15; especially Job xxxi. 22, and 1 Sam. x. 9, 'back,' literally 'shoulder'). The pitcher seems to have been suspended over the shoulder, and so held by the hand, as may be inferred from the verb rendered 'let down' (Gen. xxiv. 18), which denotes a gentle descent from a higher to a lower part, as of water flowing to the ocean in a stream. These facts, deduced from the Scriptures themselves, find confirmation from the subjoined cut (comp. Christian Reformer, April, 1847, p. 203, seq., and the following remarks taken from Perkin's 'Residence of Eight Years in Persia,' p. 319).

'Scores of Nestorian girls come into our yard regularly, morning, noon, and night, and carry water from our reservoir, with "Bebecca's pitcher" upon their shoulders. The vessel which they use is, however, an earthen jug, rather than a pitcher, as indi-

cated in the accompanying drawing. And the pitchers of those ancient damsels were



A NESTORIAN GIRL CARRYING WATER.

doubtless of the same description. When a child, in reading the allusions to this subject in the Bible, I have often wondered how a pitcher filled with water could be borne upon the shoulder. In Persia I found the explanation. The jug, which holds from two to five gallons, has a handle, through which a rope is passed, and held by the hands, and it is thus conveniently carried. Innumerable incidents of a most common nature are constantly occurring before our eyes in the East, that forcibly illustrate Scripture allusions. As another instance, the girls who flock around our fountain to fill their 'pitchers' often crowd and jostle each other, and the jug of some one of them falls upon the pavement and is dashed in pieces, and there is 'the pitcher broken at the fountain'—irreparably broken; its value and usefulness at an end; the striking emblem, used in Scripture, of old age and the end of life.'

Water is now frequently carried on the head, the effects of which are well illustrated in this extract from the 'Travels of Lady Hester Stanhope':

'Nothing contributes so much to the uprightness and elegance of figure so remarkable in the peasant-women of Syria and Egypt as the common practice of carrying water on their heads. So far from giving a curve to the spine, depressing the neck, or

in anywise shortening the growth of the body, the resistance of the muscles seems to increase in proportion to the pressure, and much elasticity of action is the result. In some places, the springs are often a quarter of a mile from the villages, and much below them, so as to render the ascent very toilsome; yet every day in the week may be seen girls and women carrying these jars, containing not less than fifteen quarts of water, on their heads, with a natural grace not exceeded by the studied walk of a stage dancer. A favourite manner with them, when seen by men and when wishing to be coquettish, is to place both thumbs through the jar-handles, which has a very statue-like appearance. When unobserved, they generally tuck up their gowns all round, showing their pantaloons. If in their best clothes, they are seen with silver bracelets instead of glass ones, and with similar rings round their ancles; with a silver relic case hanging at their bosom; with long sleeves to

their gown; and over it, if in winter, a cloth vest, if in summer, one of bombazeen; with ear-rings; and with a species of ornament not known in England or France, silver rims of mail or of coins, which take in the oval of the face from the temples to the chin, and have a very pretty effect. The girdles are fastened by two silver bosses as large as the bottom of a tumbler, and they wear on their feet a pair of yellow slippers.'

As Rebekah in the evening, 'at the time that women go out to draw water,' came out with her pitcher upon her shoulder, so in Homer, Minerva in the evening, with a water-vessel in her hand, met Ulysses (Od. vii. 18). A similar practice prevailed in Armenia (Xenoph. Anab. iv.).

PLAITING of the hair, which in 1 Pet. iii. 3, is discommended, and which in the original, somewhat after the manner of the English word, denotes 'folding' or gathering the hair into folds or knots, was, as these heads ('head-tire,' 2 Kings ix. 30), taken



from the antique, show, much practised, especially among the higher classes, in the ancient western, as well as oriental world.

With the plaiting, the apostle also condemns wearing of gold ornaments on the head, the form of which may be judged of from this.



In earlier days of Hebrew history, men were not ashamed to wear even seven locks (Judg. xvi. 13; comp. Ps. xxiii. 5. Jer. Vol. II.

vii. 29). Paul also recommends to females modest apparel, shamefacedness, and sobriety, instead of braided hair (1 Tim. ii. 9). 2 A

The following exhibits the *tantour*, or head-dress, of the Druse women in Lebanon. The horn (comp. Ps. lxxv. 4; lxxxix. 17,

24) thus worn is often made of costly materials, richly adorned. Sometimes the *tantour* assumes, as in this instance, the shape of a



double funnel. How great the capriciousness of dress! How do our ideas of beauty vary! But eternal is 'the adorning of the hidden man of the heart,' by which Peter would replace mere external decorations.

PLANETS, those heavenly bodies which derive their light from the sun, and circulate

round it, is the rendering, in 2 Kings xxiii. 5, of a word which more probably denotes the zodiac, or apparent path of that luminary round the heavens.

PLOUGH (G. *plug*). See i. 35. Consult Luke ix. 62. Is. ii. 4. Joseph. Antiq. ii. 5, 6.



Speaking of the vicinity of Esdraelon, Olin (ii. 377) says—'The people were already (half-past six o'clock) abroad with their small but hardy oxen, attached to the

worst ploughs in the world. There were perhaps as many cows as oxen under the yoke, many of which gave milk as well as performed the labours of agriculture. Not fewer than two hundred teams were seen at a single view, all drawing the plough. The yoke is a simple pole laid on the necks of the animals, and lashed round their throats with a thong. The man who holds the plough also guides the oxen, for which purpose he carries in his hand a light rod, armed at the end with a goad.'

To break up the green-sward, or fallow-ground, the Persians use a large coulter-plough, twice the size of a common plough, the beam resting on an axle with two wheels, one of which is about three feet in diameter and runs in the furrow, while the other, about half that size, runs upon the unbroken soil. The whole is drawn by three, four, five, or even six yoke of large buffaloes, with a yoke or two of oxen before them, a boy sitting on each, or each alternate yoke, pricking up the team with his goad, and singing, in a shrill, monotonous tone, to cheer the buffaloes in their toils. The soil is afterwards cross-ploughed, once or twice, by the small one-handed plough, which turns no furrow, but cuts the earth sufficiently deep. This light plough is drawn by oxen, which in Persia, though a puny species, are capable of performing a good deal of labour.

PLUMBLINE, found in Amos vii. 7, 8, stands for a Hebrew term which properly signifies 'lead,' *plumbum*, whence plummet and plumbline. The line and plummet were used when houses were to be destroyed, as well as when they were to be built (2 Kings xxi. 13. Is. xxxiv. 11. Lam. ii. 8).

POETS (Acts xvii. 28), a Greek word in English characters, signifying, properly, 'makers,' and rendered, in Romans ii. 13, 'doers' (comp. James i. 22). The ordinary Greek term for poetry, *poiesis*, is found in the New Testament, but in the sense of 'deed,' or 'doing' (i. 25). The Hebrew of the Old Testament has no general term equivalent to our 'poetry.' The absence of the name does not involve the non-existence of the thing. Poetry flourished among the Hebrews, as it could not fail to do, seeing they were a branch of the great Shemitic family, whose poetic aptitudes and skill are fully displayed in Arabian literature.

Poetry, as appears by its Greek appellation, is a making or something made, that is formed or constructed. A poet is a maker. He gives to things new forms. The rude materials of thought he skilfully shapes into regularity and beauty, or raises them, by the power of his genius, into ideal excellence and loveliness. Hence in general poetry has three elements.—I. intellectual and emotional rudiments for its subject-matter, which,

under the forming hand and inspiring mind of the poet, assume, II., set and beautiful forms, and rise into, III., the noble, lofty, grand, and comprehensive. The rudiments of poetry are nearly co-extensive with those of prose. It depends on the maker's will whether the same dust shall be a worm or a man. In regard to subject-matter, there is no domain strictly peculiar to poetry, which, however, is not without its preferences, and which finds specially congenial and appropriate topics in the sublime thoughts and the deep, touching, and sometimes rapturous emotions of which religion is the parent and the nurse. Hence in its very essence religion is poetical. As such, it presents us in the Bible with poetry in the form of prose. The opening verses of that revered volume are in spirit of the highest order of poetry. All great thoughts, as well as all great deeds and all great men, are essentially poetical. Accordingly, the Bible, in this view, is full of poetry, and Jesus Christ is no less the noblest ideal than the great Saviour of the world. But as commonly understood, poetry has another element, an outward but not inconsiderable element—one of form. This element admits of great varieties. Here we have to do not so much with thoughts as with sounds, and yet thoughts have a great influence over sounds; for some minds are poetical in their very essence, and breathe themselves forth spontaneously in sounds corresponding in grace, beauty, or force, with their prevalent emotions. Whence so ever poetic forms receive their features, they themselves are properly sounds, or representatives of sounds. These sounds stand in words, and words are made up of letters. Whence we are led to the nature of the sounds of any language, and, indeed, to the general attributes of the language itself. Except in languages capable of harmony or pleasing sound, poetry, it is obvious, can scarcely exist. But melody of sound is an evanescent as well as subtle thing, and to a great extent perishes when a tongue ceases to be spoken. In consequence, the melody of ancient poetry can be but imperfectly known. Our ignorance will be greater in the proportion in which the poetry of a language depends on the form more than on the thought. In the Hebrew we have here a great advantage, for its poetry largely consists in the ever-enduring grandeur of sublime thoughts; while among the ancient Greeks and Romans, poetry, wanting the vital principle of truth, has sunk into a lifeless though still lovely form. As, however, the form of poetry depends on sounds, so the particular shape which in any case it may assume is determined by the essential qualities of sound. Now sounds, as employed in speaking by men, may vary in their character or in their arrangement. A

sound may be harsh or soft. One word may stand before or after another. In regard to character, sounds vary according to the organs employed in emitting them, and the habits of life, as well as degree of culture, of those by whom they are formed. In regard to position, sounds vary with the intellectual condition and habits of those who employ them. As to himself every individual, especially in rude states of society, is first in conception because first in importance, so does the term 'I' seem to vindicate to itself the first place in a sentence. Next comes what I do, wish, or request. Lastly follows that which I do, wish, or request. What, then, may be termed the natural order of a sentence, or utterance of a thought, is, first the subject, then the action, and then the object. This is also the primitive and the prosaic order of our words. It is subject to variations from peculiar influences. If in a nation the intellectual faculties predominate, their power may place first in position the word which represents the most striking or important feature in the thought. Hence a Greek, if he wanted bread, would not have said, 'Give me bread,' but, 'Bread give me.' Or if it was himself rather than another to whom he desired the bread to be given, he would then have exclaimed, 'To me give bread.' Similar changes may be introduced by the emotions. But in religion the strongest emotions prevail. We should therefore expect to find those changes of place, or, as they are technically called, inversions, frequent in the Bible. Accordingly, the book thus announces the grand act of creation: 'In the beginning, created God the heavens and the earth.'

In these and the following words we find grand ideas expressed in a poetic form, and yet the opening chapter of the Bible is said to be in prose. In truth, the lines which distinguish poetry from prose in Hebrew are, at least to our modern apprehensions, not so clear and well defined as are those which we recognise in English; and it may perhaps not be too bold to say, that in the literature of the Israelites, poetry and prose occasionally run into each other, so that it is not always easy to say where the one begins and the other ends. There is, however, a peculiarity of structure by which chiefly the two may be discriminated. That peculiarity consists in the arrangement of the words in such a manner as to produce a correspondence either of thought or of sound, frequently of both thought and sound. This correspondence has received the name of parallelism, which may in general be said to consist in the collocation of two or more members of a sentence and of the words composing them, so as to make the latter answer in idea and expression to the former. Instances will present themselves to the reader

the moment he opens the Psalter. Thus in Ps. liv. 2,

'Hear my prayer, O God;
Give ear to the words of my mouth.'

It is to this peculiarity of structure, which pervades the whole of Hebrew poetry as its distinctive quality, that is to be ascribed the obviously poetic character of the Book of Psalms, even in the common English translation. Yet is this characteristic imperfectly reflected in our English Bible, where the inversions of the original are often, and sometimes needlessly, disregarded. For instance, the words above given stand in the original thus:

'O God, hear my prayer;
Give ear to the words of my mouth.'

The inversion in the previous verse is more marked:

'O God, by thy name save me,
And by thy strength judge me.'

Only very imperfectly, however, can the Hebrew parallelism be exhibited in English, since it is impossible to render the Hebrew word for word and letter for letter. For instance, in the last quotation, instead of 'O God,' the Hebrew has simply 'God'; 'by thy name,' is expressed in one word of four letters; 'save me' is one word; 'and by thy strength,' too, appears in one word; also 'judge me.' Hence it will be seen that the Hebrew parallelism cannot be reproduced in English. This, doubtless, is the chief reason why so many attentive readers of the Bible remain unaware of the fact that a large portion of its contents is poetical. It must also be stated, that even to the student of the original, the Hebrew poetic forms are not always clearly distinguishable, though in general he has no difficulty in discriminating poetry from prose. It would aid the English reader materially if, as is done in Bartlett's revised edition of the Common Version, the poetry was in all instances printed in its native parallelism, particularly if, in addition, the inverted order of the original were carefully preserved.

Critics, however, after ages of deep inquiry and learned disputation, have at length agreed to recognise parallelism as the distinctive quality which in Hebrew separates poetry from prose. They are less agreed as to the definition of parallelism, nor do all make the same representation in regard to its several sorts. Our purpose will be served if, with Bishop Lowth, we give instances of the synonymous, the antithetic, and the synthetic parallelism. In the first, the correspondent words of the two members are synonymous, or of similar import; as in Exodus xxxii. 1, 2, thus rendered literally, and in the order of the original:

'Listen, heavens, and I will speak,
And let the earth hear the words of my mouth;

Drop as the rain my doctrine,
 Distill as the dew my speech;
 As showers on the tender herb,
 And as copious rain on the grass.'

This example suggests what was probably the origin of the Hebrew parallelism, namely, the practice of singing in double choirs. Two bands of singers, with their instruments, seem to have been engaged in the divine worship of the Israelites. Each of these sang in turn the same thought, and thus all offered the same homage to the one God of the nation. But the identity had its variations, as was needful with a double choir. The second stanza was, therefore, not a mere echo of the first, but a repetition, with such a change as combined desirable variety with equally desirable sameness. Thus, while in the above specimen the one half of the choir sang—

'Listen, heavens, and I will speak;'

the other took up the thought, and said,

'And hear the earth the words of my mouth.'

In this manner the entire poem was recited. The difficulty, however, of presenting these peculiarities to the mere English reader may be inferred from the fact that, to produce the last line in its most condensed form we have required nine words, whereas the Hebrew consists of only four.

The peculiar nature of the performance of Hebrew poetry, as well as its parallelism, may be better understood if we subjoin the last four verses of the Psalm xxiv., arranged as they were sung by two choirs. The occasion here celebrated was probably the bringing up of the ark by David into the tabernacle erected for its reception on Mount Zion (comp. 2 Sam. vi.):

1st Chorus. 'Lift up, gates, your heads!'
2nd Chorus. 'And be lifted up, doors of old!'
Both. 'And shall enter the King of Glory.'
1st C. 'Who is this King of Glory?'
2nd C. 'Jehovah, strong and mighty!'
Both. 'Jehovah, mighty in battle!'
1st C. 'Lift up, gates, your heads!'
2nd C. 'And be lifted up, doors of old!'
Both. 'And shall enter the King of Glory.'
1st C. 'Who is he, this King of Glory?'
2nd C. 'Jehovah of Hosts!'
Both. 'He, the King of Glory!'

In the antithetic parallelism, found chiefly in proverbs, the corresponding words present an opposite sense; as in this instance (Prov. xxvii. 6):

'Faithful the wounds of a lover,
 But deceitful the kisses of a hater.'

The synthetic parallelism offers, in the ideas and the order of the words, only a certain analogy; the words are neither similar nor opposed, and the thought expressed in the first member is continued in the second, and completed by some addition; for example (Ps. xix. 8),

'The law of Jehovah perfect,
 Refreshing the soul;
 The precepts of Jehovah true,
 Making the simple wise.'

These varieties are themselves varied so as to give rise to many shades of difference, and so as to afford the Hebrew poet a means of escaping from that monotony which must ensue from the constant repetition in the same poem of the same or similar modes of expression. That this peculiarity, however, is connected with the very essence of Hebrew poetry, appears from the fact that parallelism is found alike in its earliest and its latest productions. A specimen of the former we present in a translation offered in a work calculated to operate powerfully both on theological opinion and its utterance, namely, 'A Vindication of Protestant Principles, by Philaleutherus Anglicanus; London, 1847,' p. 187; and we cite the lines more readily because we thus obtain an opportunity of giving the writer's view of the event to which they refer. His words are—'Ewald has shown very clearly that the original passage in the old epos of Jasher (Josh. x. 12, 13),

'Be silent, sun, on Gibeon's hill;
 In the vale of Ajalon, moon, be still.
 So sun was silent, the moon did not rise,
 Till the people had smitten their enemies,'

refers only to the prayer of Joshua that the overthrow of the Canaanites might be decided before night-fall, a form of prayer which is of frequent occurrence in ancient writers. See Homer, *Il.* ii. 412, *seq.* The addition of verse 13 is obviously a prosaic commentary on the original epos.'

Poetry, as every other exertion and product of the human mind, took with the Israelites a religious character. This is scarcely more than saying that it was Hebrew, for religious sentiment was not so much an essential feature in the character of the descendants of Abraham, as that character itself. The entire life of the Hebrew was baptised in religious emotion. Hence his poetry, as well as his science and his history, was essentially religious. And hence it was under the warm, mellow, and, if magnifying, certainly ennobling lights of devout emotion, that pious Israelites contemplated all events, both human and divine, and were led to pour forth those strains of sacred poesy which have enriched and enraptured so many souls in every part of the globe, and still remain the noblest gift received from the past for the nurture and delight of the Christian worshipper. The predominance of devout emotion is the great characteristic of Hebrew poetry; which, however, like poetry in general, lays the imagination under contribution, and finds treasures and utterances in the human heart and every province of the outward universe. Especially does it abound in imagery derived from scenes, objects, and usages, peculiar to Palestine, and the solemn and splendid ritual of the temple worship—thus attesting the land of its birth. But whether it is borne upwards on the pinions of a soar-

ing imagination, or sighs and weeps in the depths of emotion, it never forgets that its theme and mission are essentially religious. It is true that to the Canticles we might add one or two other lesser exceptions (Ps. xlv.); but in comparison with the whole body of Hebrew poetry, they are too inconsiderable to be here dwelt on.

From its religious character, Hebrew poetry naturally divides itself into two great classes, the Lyric and the Didactic; the former, as consisting of poems sung to the lyre in praise of the Creator; the latter, as comprising poetical essays designed to enforce the observance of his laws. The lyric was with the Israelites the earliest form of poetry. In its origin poetry was inseparably wedded to music, and often accompanied with dancing (Exodus xv. 20. 1 Samuel xviii. 6). This, too, was the form which the lofty words of the prophet spontaneously took, who sometimes (2 Kings iii. 15) demanded the stimulus of the lyre ere his soul burst forth in inspired strains.

'Amid the strings his fingers strayed,
And an uncertain warbling made;
And oft he shook his hoary head.
But when he caught the measure wild,
The old man raised his face and smiled,
And lightened up his faded eye
With all a poet's ecstasy!'

The admirable artistic skill displayed in many of the odes which stand in the book of Psalms, afford sufficient evidence that poetry and music were carefully studied and constantly practised; nor shall we err if we add that diligent attention was given to these sister arts in the earlier and more impressive season of youth. This discipline, with other means of high culture, may have been imparted in the schools of the prophets, whose origin is commonly traced to Samuel; but we have too little positive information respecting these interesting institutions to allow us to affirm that they afforded the education which prepared poets and prophets for the execution of their lofty functions (comp. 1 Sam. x. 5).

Hebrew lyrical poetry may be arranged in three classes:—I. the hymn or ode, *Mizmor*, or *Shir*; II. the elegy, *Kinah*; III. the love-song. The hymn or ode, which in our translations bears the name of psalm, is commonly addressed to Jehovah, considered either as the God of the peculiar people, or the Creator and Governor of the universe. Now, the poet sings the glory of God as manifested in his works; now, he pours forth his ardent gratitude for mercies as new as the returning morn, and as old as the foundations of the earth. In some instances, the thought, losing every thing exclusively national, expands into the widest generalities of universal devotion (Ps. iv. civ.), serving to show how true religion tends to enlarge the heart and free itself from all local and earthly restrictions, and

giving an example of the way in which Hebrewism, with all its narrowness, passed into Christianity, the widest and loftiest expression of the religious sentiment.

Examples of the elegy—funereal hymn, or hymn of sorrow—are found in the touching words with which 'David lamented over Saul, and over Jonathan, his son' (2 Sam. i. 18, seq.), and in the vivid pictures and heart-rending wailings in which Jeremiah describes the holy city that was full of people sitting as a solitary widow, weeping sore in the night, and her tears on her cheeks (Lamen. i.).

Of the love-song there is but one specimen, 'The Song of Songs,' which, by whomsoever written, is invested with all the charms of enchanting scenery, with the delicate hues of pastoral simplicity, and with the ardour of an imagination nurtured under burning skies.

The didactic poetry of the Hebrews, whose aim, as the name shows, was instruction, and in which the form, as being purely subsidiary, was of less consequence, comprises compositions of different kinds. A branch which was the object of special care among the Israelites, was what has been termed the *gnomic*, or a collection of condensed sayings. The Eastern mind has a peculiar pleasure in uttering itself in short and pithy sentences, figuratively and strikingly expressed. These, like dew-drops, were thrown out by many, and gathered here and there by a few, so as to form collections of moral judgments, philosophical aphorisms, maxims of wisdom, enigmas, and ingenious comparisons. In this species of poetry the Hebrews excelled, as being under the special illuminations of the Divine Mind. In the court of Solomon, gnomic poetry was in high favour and received special development. This species is in Hebrew termed *maschal*, which in its origin signifies 'similitude,' 'comparison,' and which, in its widest application, denotes a poetical and allegorical discourse. The word is found at the head of the collection of wise sayings ascribed to Solomon, and is not well rendered by the term Proverb. Other branches of didactic poetry are the fable, or apologue (Judg. ix. 8—15. 2 Sam. xii. 1—4), and the parable, of which the finest specimens that were ever uttered fell from the lips of Jesus Christ (Is. v. 1—6. Ezek. xvii. 3, seq.; among parable the whole book of Jonah is placed by some). The parable was of later growth than other species of Hebrew poetry. It is found not only in the New Testament, but the Talmud.

These kinds of didactic poetry are of a popular nature. In the Book of Job we have a philosophical treatise in poetry, resembling Pope's 'Essay on Man,' in which the most profound and difficult questions are treated, and the most sublime subjects

introduced, in language which borrows from the intellect all its force, from oriental imagination all its splendour, from learning its treasures, from wisdom its experience, and from religion its piety; while ordinary life is put in requisition in order to enliven abstract meditations with action, and exemplify the determinations of the intellect by the vicissitudes of the cloud and sunshine of man's varying lot. In the category of didactic poetry must also be placed the prophetic poems, which constitute the most eminently peculiar production of the Hebrew muse, for in no other literature is there found the same union of religious and moral truth with varied and pre-eminent artistic beauty.

The characteristic peculiarities of Hebrew poetry follow the Mosaic religion in that manifestation of itself which is found in the New Testament, where, in the Apocalypse, and especially in Mary's song of gratitude (Luke i. 46, seq.), we find the Hebrew muse still alive. Poetry, however, daughter though she is of strong feelings, cannot endure the struggles and rendings of social convulsions. When, therefore, the pangs of the new birth came upon her country, she compulsively held her peace. Yet in the consequent throes, sufferings, deliverance, and rejoicings, materials were furnished for a poetry far higher, more spiritual, more refining, and more enduring, than even that of David in his happiest mood, or Isaiah in his loftiest heaven of inspiration. The Christian harp far surpasses the Hebrew lyre.

The 'poets' to whom Paul, when at Athens, referred, were of heathen birth. From one of these he cites a part of an hexameter (having six feet) line:

'For we are also his offspring.'

A full hexameter line, from the writings of Epimenides of Crete, is found in Titus i. 12:

'The Cretans always liars, bad beasts, slow bellies.'

In 1 Cor. xv. 33, is an iambic (a short or unaccented syllable, succeeded by a long or accented one) line of six feet:

'Evil communications corrupt good manners.'

Other poetic traces may be found in the Greek of the New Testament (James i. 17. Heb. xii. 13. John iv. 35), to which, and to the instances given, we refer, the rather as what has been said will, to the unlearned reader, make the remark more intelligible that Josephus had no other reason than his national vanity for the assertion which he makes (Antiq. ii. 16, 4; vii. 12, 3), that Moses wrote hexameter, and David pentameter and trimeter lines. In a period of literary decline, however, Hebrew poetry did in some instances assume a very formal character. We allude to poems composed under the guidance of the alphabet, rather

than the Divine Spirit or the spirit of poetry. A remarkable example is found in Psalm cxix. See PSALMS.

POLL (T.), 'something round,' or concave, the head; hence 'poll-tax,' 'to poll' (that is, to take the number of heads or persons), found in Numb. i. 2, 18, 20; in Judg. ix. 53, 'skull'; see marg. of Exodus xxxviii. 26.

POLLUTE (L.), to 'stain,' 'defile' (Is. lix. 3; comp. Zeph. iv. 1).

POMEGRANATE (F. *pomme de grenade*, or kernel-apple, so called from its number of grains or kernels), called also *punic apple* (*Punica Granata*), a tree growing in Palestine (Deut. viii. 8. 1 Sam. xiv. 2) as well as other Eastern countries, partly wild, partly in gardens (Canticles iv. 8; vii. 12), of from eight to ten feet high, with a straight stem, and bright green lancet-shaped leaves, scarlet flowers in form like stars, and gold-colour fruit of the shape and size of a large orange (from three to four inches through), which has in two chambers some nine or ten compartments, each containing many seeds or grains. The apple, which is juicy, soft, and fleshy, is ripe towards the end of August, and affords a grateful and nutritious refreshment. The juice is pressed out to prepare musk for a beverage (Canticles viii. 2). The pomegranate was used as an ornament in the under garment of the high-priest (Exodus xxviii. 33), and in the pillars of the temple (1 Kings vii. 18). Being, besides its other qualities, odoriferous, it justifies the remark of Celcius, that there is scarcely any part of the pomegranate which does not wonderfully delight and refresh the human senses. Among the heathen it was the symbol of generation and productiveness.

POMMEL (L. *pomum*, 'apple,' F. *pommeau*) denotes something round, like an apple; hence it is applied to the curved hilt of a sword. We also speak of the 'pommel of a saddle.' 'To pommel' is to beat with the fist. In 2 Chron. iv. 12, 13, it is applied to the curving of the capitals of columns or pillars (comp. 1 Kings vii. 20, and Eccles. xii. 6, where the same Hebrew word is rendered 'bowl').

PONTUS—a territory in the eastern part of Asia Minor, lying along the south-eastern shore of the Pontus Euxinus, or Black sea, and bordered on the west by Paphlagonia and Galatia—formed at an early time an independent state, whose kings bore the name of Mithridates (1 Pet. i. 1).

POOR, THE, are regarded with favour and indulgence in both the Hebrew and the Christian religions, which have thereby earned a valid claim on the regard of all who love man as man, and bear on their front an undecaying evidence of being from that Good Being whose impartiality is that of the universal Father. As if expressly designed to counteract the tendencies in

human society to the undue aggregation of wealth, these two systems, which in aim, and to some extent in spirit, are but one, seek in their general principles and tendencies to lessen the common and easily-formed love of and esteem for mere earthly substance, and, by specific regulations, to lessen the too great wealth of the rich, and relieve the penury of the poor. Characteristically, the religion of Jesus gave no set regulations in regard to the treatment to be observed towards the poor, but left it to be determined by those great principles of general and well-sanctioned benevolence which constitute its essence; and had those principles, which are all founded on the recognition of man's higher nature and wants, been allowed, in modern legislation, a fair share of influence in conjunction with the principles of political economy, which, how true soever they may be in their own sphere, are often rigorous, if not harsh, in their application, and require to be modified by other truths derived from higher spheres of thought, much privation would have been saved to the needy, some social peril would have been avoided, and in the world of thought painful misunderstandings would have been prevented.

While, however, Christianity in the main entrusts the cause of the poor to great general principles, it does not fail to give specific encouragement to the performance of a wise charity (Matt. xi. 5. Mark xii. 43. Romans xv. 26. Gal. ii. 10. James ii. 2, 5, 6).

The benign aspect of the religion of Jesus towards the poor is the natural product of Judaism, which, while its general principles tended to show them favour, made on their behalf ordinances which tended to alleviate their privations, and in some degree to prevent those immense accumulations and that abject want which are so great an evil in England at the present hour. Of these ordinances the chief were, that the poor should glean in corn-fields, and olive and vine-gardens (Lev. xix. 9, *seq.* Deut. xxiv. 19, *seq.*; comp. Ruth ii. 2, *seq.* Joseph. Antiq. iv. 8, 21), and should in the sabbath-year have free participation in what grew of itself (Lev. xxv. 5), as well as a share in feasts that followed certain religious offerings (Deut. xii. 11, *seq.*; xiv. 22, *seq.*; xvi. 10, *seq.*; xxvi. 12, *seq.*; comp. Luke iv. 13). In the year of jubilee, those who had lost a property had the right of entering again into possession of it. And the law not only in general recommended attention and mildness towards the poor (Deut. xxiv. 12, *seq.* Prov. xiv. 31; xxii. 16), but also enjoined active and unremunerated aid, even in the immediate prospect of the year of release (Deut. xv. 7, *seq.* Levit. xxv. 35, *seq.*), and required impartiality from judges (Exodus xxiii. 8; comp. Lev. xix. 15). With all its care, the Mosaic religion could not suppress

hardheartedness and injustice, which, however, it severely reprov'd (Is. x. 2. Amos ii. 7. Jer. v. 28. Ezekiel xxii. 29). Under its influence, generosity towards the necessitous took a high rank among the virtues (Luke xix. 8), affording a favourable opportunity for pharisaical display (Matt. vi. 2, *seq.*). Beggars, strictly so called, are unknown to the Mosaic code, but appear among other evils of degenerate days (Mark x. 46. Luke xviii. 35. Acts iii. 2; comp. Ps. cix. 10).

PORTERS (*L. porta*, 'a door or gate') were appointed by David and continued after him, whose duty it was to keep the gates of the temple night and day, and generally to look to the proper conservation of the holy place, and execute the orders of its superior officers (2 Chron. viii. 14). Three posts were consigned to the custody of priests, one-and-twenty to Levites. These guards were relieved after fixed intervals; each guard had a captain; over all was a leader; terms of a military caste, which may be explained from the fact that the temple guard, though of the Levitical order, performed duties generally entrusted in ancient times to soldiers; they were, in modern phraseology, the sacerdotal police. To these 'captains of the temple' Judas made his application (Luke xxii. 4), and some of them he led to apprehend the Saviour (52). They were different from 'the watch' set to guard his tomb (Matthew xxvii. 65; xxviii. 11), where the Latin term in the original, *custodia*, shows that a file of soldiers was intended; that is, a part of the garrison which lay on the *Turris Antonia*, and kept guard over the temple and the city. Comp. Acts xxi. 31, *seq.*

PORTIONS (*L. pars*) of property were assigned or given by a father to his children (Gen. xlviii. 22. 1 Sam. i. 4. Luke xv. 12); the eldest son had double (Deut. xxi. 17; comp. Ezekiel xlvii. 13). Portions of food were on festive occasions sent to friends (Neh. viii. 10. Esther ix. 19), and divided among servants (Prov. xxxi. 15); a larger share was given to favourites (Gen. xliiii. 34; comp. xlv. 22).

'Portion for foxes,' in Ps. lxxiii. 10, means that the persons spoken of should be killed, and left to be devoured by jackals. This voracious animal has a peculiar appetite for dead bodies. In Hindostan it has been known to carry off children from their mothers' breasts. Sick persons laid on the banks of the Ganges, and intoxicated persons in the streets of Calcutta, have been devoured alive by the jackal. To be deprived of honourable burial and left to beasts of prey, has always been accounted an ignominious end.

POSSESSION (*L.*), the holding, or right to hold, a property (1 Kings xxi. 19), more frequently in Scriptures denotes property itself (Deut. ii. 5. Ps. ii. 8). With an agricultural people, as were the Israelites, the

chief property is land. By the Mosala law in its original condition, every one not being a member of the tribe of Levi had his share in the soil of Palestine, which Jehovah, as its sovereign Lord, had divided among his people (Leviticus xiv. 34; comp. xxv. 23). Each one's portion inalienably belonged to his family. It might, indeed, be sold, or parted with to a creditor, for the liquidation of a debt, but the seller or his next of kin had continually the right of redemption (Lev. xxv. 25; comp. Numbers xxxvi. 8. 1 Kings xxi. 3. Jer. xxxii. 7, seq.), and in the year of jubilee received it back free of cost. The transaction, therefore, was rather a mortgage than a sale. According to this fundamental principle, there could be neither beggars nor a landed aristocracy, social equality was guaranteed, due attention to agriculture secured, and the people held back from manufactures and commerce, whose influences would have been adverse to their great religious mission. A too minute division of the land, which eventually could hardly fail to arise, was for a long time prevented by there remaining many uncultivated parcels on which, in time, care might be profitably bestowed. Some disturbance of the relations of property would ensue from the fact that many fathers had no children, or merely daughters, who, as heiresses, would carry their possession into another family, but still of the same tribe. It is, however, easy to see that, in the case of so prolific a race as the Hebrews, the principle under consideration must in length of time have brought much inconvenience and disadvantage. Against social equality, too, the rights of the first-born (Deuteronomy xxi. 17) would strongly operate. Whether, with Winer, the reader denies or not (see Ruth iv. 2, seq.) that these fundamental laws were carried into execution before the captivity, it is doubtless true that there came into existence opulent persons who heaped riches on riches (Isa. v. 8. Mic. ii. 2; comp. Neh. v.); and around the throne, at least of the later kings, was formed an aristocracy (Jer. xxxvi. 12; xxxviii. 4) who ever tried to suppress freedom of speech (xxxvi. 12, seq.; xxxvii. 14, seq.; xxxviii. 4, seq.), and princes seized the property of individuals (1 Kings xxi. 16; comp. 2 Sam. xvi. 4. Ezekiel xiv. 7, seq.; xlv. 18). After the exile, when the tribal divisions of the land had become faint, the equality and inalienableness were not predominant. Then arose other kinds of inheritance, and there were in Palestine not a few beggars. Landed proprietors, as a memorial to them that the land properly belonged to Jehovah, were under the obligation of making to his sanctuary annual payments in form of tithes and first-fruits.

POSTERITY (L., Gen. xlv. 7), denoting 'those who come after,' is an appropriate term for rendering the Hebrew *aghar*, which

is often translated 'after' (Gen. v. 4; xii. 30).

POWER (L. *potis*, F. *pouvoir*) stands for two Greek words:—I. *dunamis* (hence *dynamics*), signifying 'inherent strength,' e. g. the power of God (Mark xii. 24); II. *exousia*, 'communicated or delegated power' (Matt. x. 1), often rendered 'authority' (xxi. 13. Luke xix. 17), and in xxiii. 7, 'jurisdiction.'

'Power' in 1 Cor. xi. 10, which Paul says 'the woman (wife) ought to have on her head,' may mean 'a veil,' as a sign of power, or rather authority, exerted over her by her husband, which in the East was and is very great. And this symbol of authority, or sign of wedlock, she was to wear 'because of the angels,' that is, on account of the presence of the messengers (so the word may be rendered), or inspectors, sent by the heathen magistrates to learn and report what was done in those (illegal and suspected) Christian assemblies; for if so gross an impropriety as the appearance in a mixed assembly of a wife without a veil should be observed and reported, scandal would be occasioned, suspicion confirmed, and ill reports spread, if worse consequences did not ensue.

An anonymous theologian has given a new interpretation of this difficult passage. Rendering *exousia*, 'power,' by the more suitable term 'liberty,' and explaining this as of 'liberty to go abroad,' he affirms that as no woman could in the East appear in public unveiled, so females were required to wear a veil in the assemblies of the church, which were public, and specially made so by the presence of 'the angels,' that is, the spiritual beings who were supposed to be present in places of worship.

PRAYER (L. *preces*, F. *prière*), denoting a silent or uttered wish, desire, petition, or vow (compare Acts xviii. 18; xxi. 23, with James v. 15), is, as was to be expected among so devotional a people as the Israelites constitutionally were, represented by several Hebrew terms, enters as a considerable element into the Biblical history, finds most appropriate utterance in many of the Psalms, and is strongly insisted on in the Scriptures of the New Testament (Matt. v. 44; xxvi. 41. Ephes. vi. 18), in which its propriety and general observance are taken for granted and treated as a matter of course (Matthew vi. 5). Prayer formed part of the temple service in the time of our Lord (Luke i. 10; xviii. 10); and was recommended, especially private prayer, by the constant practice of the Saviour (Matt. xiv. 23; xxvi. 42), who laboured to correct the abuses into which it had fallen in his own day (vi. 5, seq. Luke xx. 47), and gave a formula which contains in a few words the essence of all genuine Christian prayer (xi. 2, seq.).

Long and tautological prayers were ex-

pressly forbidden by Christ (Matt. vi. 7). In his time, the consequences of heathen influence appeared among the Jews in prayers as well as other things. Thus the worshippers of Baal from morning to night called out, 'Baal, hear us!' (1 Kings xviii. 26). The worshippers of Diana also shouted during two hours, 'Great is Diana of the Ephesians!' (Acts xix. 34). Some countenance was given to these practices by the rabbins when they said, 'He will be heard who prays much;' 'A long prayer is not rejected.'

The practice of praying morning, noon, and night, was observed by the Psalmist (lv. 17), also by Daniel (vi. 10). It is a solemn obligation with the Brahmins to offer their prayers thrice a day—at sunrise, midday, and sunset.

Maimonides says that the holy men of old employed an hour in pious meditations before they began and after they had finished their prayers, in which also they spent an hour. As this took place three times a day, they passed in pious exercises nine out of twenty-four hours. Thereby they gained for themselves the reputation of great piety, and covered the oppressive acts in which they indulged against the poor.

Houses or places of prayer, *proseuchai*, were in our Lord's day in use among his countrymen (Acts xvi. 13), which differed from the synagogues in, first, being occasionally used; secondly, while the latter, the ordinary places of assemblage, were in the towns, and, like other houses, covered with roofs, the former were on the outside of the city, on the bank of a river, or the shore of the sea, and covered, if at all, only by the branches of a tree. Hence Tertullian speaks of one kind of prayers in use among the Jews as *orationes littorales*, 'sea-shore prayers.' Juvenal (Sat. iii. 11—13) also mentions that the Jews assembled for prayer at a piece of water which lay outside the city of Rome, near the gate leading to Capua, and to which Numa had imparted a sacred character. This resort to the vicinity of water may in part have been occasioned by 'the washings' so frequent among the Jews, especially in the first century. Agreeably to the most ancient idea, which made a church the special abode of God, rather than a place of assembling for his worshippers, the sanctuary, and then the temple, was the sole place where acceptable service could be offered to the Creator. The idea underwent modification when, in Solomon's age, the dimensions of the temple and its arrangements were such as to admit a worshipping congregation. Still greater was the relaxation when synagogues were established. The greatest admitted by Judaism was the *proseuche*, immediately preceding the heart-worship sanctioned by Christ, which was wholly irrespective of

time and place. This expansion of religious ideas and practices, side by side with the advancing steps of the human mind, is interesting and instructive to the enlightened friends of revelation.

PREDESTINATE (L., Rom. viii. 29, 30. Ephes. i. 5, 11. 1 Cor. ii. 7, 'ordained,' lit. 'pre-ordained') is well explained by the rendering, 'determined before,' of Acts iv. 28.

PRESBYTERY (Tit. iv. 14), the English form of the Greek *presbyterion*, is in Luke xxii. 66, Acts xxii. 5, rendered 'elders,' from the Greek *presbous*, 'an elder,' or 'aged person.'

PRIEST (G. *presbyter*, 'an elder'), representing a Hebrew word meaning to 'prepare,' 'minister,' or 'serve,' is a person whose office it was to serve God in the discharge of certain religious rites or duties, and, under the law of Moses, to serve Jehovah in the manner prescribed by that legislator. The office naturally arose among the



earliest displays of the religious feelings, and formed a part of the patriarchal mode of life; for in a family the father was the most proper, and therefore recognised, person to exercise the simple but important duties of the priestly office (Gen. viii. 20; xii. 7, 8). In the establishment of his theocracy, Moses intended the priests to be intermediary between God and the people, yet only as servants, and not masters, and for the purpose of the more effectually realising God's merciful design of making the whole people 'a kingdom of priests and a holy nation' (Exod. xix. 6). In the establish-

ment of this priesthood, Moses, as the trustee of all the powers of the state, first acted himself as the great high-priest, mediating between God and his people (xix. 4—8), and then devolved the duties, honours, and emoluments of the office on his brother Aaron; in whom, and in his descendants, they were for ever to remain (Lev. viii. 1—5). Although the pretension that the line of transmission has never been broken may rest on an insecure basis (Joseph. xx. 9, 10), yet the spiritual corporation thus formed can boast of a lengthened existence with which the oldest dynasties bear no comparison. The Levites, then, of the family of Aaron, were charged with the sacerdotal functions. They alone could enter the interior of the sanctuary and serve at the altar. In order to be admitted to these sacred duties, they were required to be free from personal defects, impurity, and faults of character, and no doubt must attach to their legitimacy or to the conduct of their mother. They were not allowed to marry a woman of ill repute or of questionable birth, nor even one who had been divorced. They were to avoid defilement by touching a corpse, unless it was incurred in paying the last duties to the nearest relatives, that is to say, father, mother, brothers, unmarried sisters, and children; but even then, in the execution of their functions, they were to abstain from certain expressions of mourning (Lev. x. 6). When they entered the tabernacle, they were not to drink wine or strong drink (9), for the same reason as that which lay at the bottom of all the ordinances regarding them—'that ye may put difference between holy and unholy, and between clean and unclean; and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by the hand of Moses' (10, 11). The law gives no express direction respecting the age when they were to enter on their office; but from Numb. iv. 3, *seq.*, it has been inferred that they were in this subject to the same regulation as that which concerned the Levites generally. In a later age, we see them begin their functions when twenty years old (2 Chron. xxxi. 17). The functions of the priests in detail consisted in the performance of the observances practised at the affairs and in the interior of the sanctuary. They kindled the incense morning and night; they cleaned every returning day the golden candlestick, and filled the lamps with oil; they every week placed the shew-bread on the sacred table. They also fed the perpetual fire on the altar of burnt-offerings, and executed all the ceremonies prescribed for the various sacrifices; they blew trumpets at certain solemn seasons (Numb. x. 8—10), and pronounced a form of blessing on the people (vi. 23—27) at the termination of the public sacrifices—a practice which still lasts; for those

to whom tradition assigns the title of *Cohen*, or priest, among the Jews, repeat, on extraordinary occasions, the ancient benediction. Beyond the sanctuary the priests exercised a sort of sanitary police; having oversight of lepers, valuing objects set apart by vows, giving instructions in regard to ceremonial observances, and, in difficult cases, juridical determinations (Lev. xiii. xiv.). All these functions were, in the time of Moses, exercised by Aaron and his sons. When, however, the numbers had increased, David divided the priests into twenty-four classes, which officiated in turn one every week (1 Chronicles xxiv. 1—19). This arrangement continued till the captivity (2 Chron. xxix. 25; xxxi. 2; xxxv. 4), from which there seem to have returned only four families (Ezra ii. 36—39), who are said to have separated themselves into each six divisions, so as to form twenty-four classes, each of which had a chief (Neh. xii. 7. Luke i. 5). The several duties were distributed each day by lot.

Each of the forty-four classes into which David divided the priests, and which officiated for a week in turn, was, as well as their service, termed *ephemeria*—the word employed by Luke i. 5. The class Abia, to which Zacharias belonged, was the eighth according to David's arrangement. In the time of the New Testament, however, the number of priests had so augmented, that the weekly duty of each class was divided according to the number of families that it contained. If a class consisted of five families, three performed the duties three days, and each of the two others two days. The particular offices were assigned by lot (9). The Talmud states that three priests were concerned in burning incense, which was accounted the most honourable office.

At the head of the whole sacred body stood a high or chief-priest (2 Kings xxv. 18), who bore the epithet of 'anointed,' because the sacred oil had been poured on his head (Lev. iv. 3; xxi. 10; see vol. i. 1). This dignity was hereditary. From Aaron it passed to his third son, Eleazar (Exodus vi. 23). With Eli the honour went to the line of Ithamar, Aaron's fourth or youngest son, but Solomon restored it to that of Eleazar (1 Sam. ii. 35. 1 Kings ii. 35. Joseph. Antiq. v. 11, 5). The dignity passed from father to son, though not always to the eldest. Each held his office till his death. Of depositions, one only is mentioned before the exile (1 Kings ii. 35), but from the time of the Syrian ascendancy they were numerous (Jos. Antiq. xv. 8, 1). The ceremony of consecration, (Exodus xxix. 4, *seq.* Levit. viii. 2) lasted seven days, at the end of which, after washings, anointing, clothing, and sundry oblations, the person, on the eighth day, entered on his sacred functions (Exodus xxx. 23, *seq.* Lev. ix. 1). From the custom of anointing, which consisted in pouring oil

on the head (see ААРОН, i. 1, and Ps. cxxxiii. 2), the priest was called 'the priest, the anointed' (similar in origin and import to the Messiah, Levit. iv. 3). According to Jewish tradition, in the second temple the installation took place by investment of the robes of office, the anointing oil having been lost—a confession which implies honesty, especially when contrasted with the conduct of the French clergy, who, in spite of the destructive rage of the French Revolution, found that some drops of the precious liquid had been preserved.

In conformity with the general aim of the Mosaic polity, special regard was in the high-priest paid to secure 'holiness to Jehovah' (Isaiah xxiii. 18). With this view, he was to marry only a pure virgin. He was, as well as the ordinary priests, to avoid touching any unclean thing, so that he could not take part in the obsequies of his parents. Tokens of mourning were prohibited in him (Lev. xxi. 10, *seq.*). According to the decisions of later times, the high-priest could not spring from a captive mother (Joseph. Antiq. xiii. 10, 6). Birth in a foreign country, provided the person was of the pontifical blood, does not seem to have been accounted a disqualification (xv. 3, 1).

The functions of the high-priest consisted in the general administration of the worship and service of God. He only could enter into the holy of holies. His chief business was performed on the great day of national expiation (Lev. xvi. Heb. ix. 7, 25), and in giving oracles, after consulting the Urim and Thummim (Numb. xxvii. 21; comp. 1 Sam. xxx. 7, *seq.*). Prophetic gifts were claimed for later high-priests (Joseph. Antiq. xiii. 10, 7. John xi. 51). At his pleasure, he had power to perform the offices belonging to the ordinary priests. This, however, at least after the exile, he did only on sabbaths and high festivals (Joseph. Jew. War, v. 5, 7). According to Philo, the high-priest every day offered prayers and sacrifices, in part for himself, in part for the people (comp. Heb. vii. 27). The temple treasures were in his keeping (2 Kings xxii. 4). He appears to have been the head of the national council (Deut. xvii. 8, *seq.*), in which relation he was chief of the nation (Acts ix. 1—14. Joseph. against Apion, ii. 14), to whom obedience was due (Acts xxiii. 4). During the Maccabean period, the high-priests were the civil governors of the country.

These sacred officers stood high in the estimation of the people. They married into even the royal family (2 Chron. xxii. 11). In later times their dignity was lessened, as unworthy persons came into the office, which was bought and sold, and subjected to misunderstood personal and political interests. Hence in the New Testament we find several high-priests at a time, of whom, however, only one, the high-priest,

performed the duties (John xi. 49; comp. xviii. 13. Luke iii. 2). The Talmud speaks of a vicar, *sagan*, of the high-priest, who assisted him and took his place in his duties. The 'second priest,' mentioned in 2 Kings xxv. 18. Jer. liii. 24, is by some thought to be this vice high-priest. Comp. Luke iii. 2.

As in other important matters, so in regard to the sacerdotal vestments, Moses, in order to meet the wants of a people whose affections were gross, and whose attachment to what they had been used to was deeply rooted, allowed old forms to remain, while he essentially altered the substance of which they were the mere coverings. Accordingly, in regard to the clothing of the priests, we find much resemblance to that which was worn by the priests of Egypt. Herodotus informs us (ii. 37) that the latter had *linen* garments, probably from considerations of cleanliness. The Hebrew priests were also required to wear white linen. During the discharge of their duties, both were to avoid wool, which would encourage perspiration and hinder personal purity (Ezek. xlv. 17, 18. Herod. ii. 81). Probably the resemblance may have also existed in the form of their robes. The very vagueness which exists on the subject intimates that Moses spoke of well-known things, which he needed only name and indicate.

The dress of the common priests consisted of four articles:—I. breeches, *meknassim*, which extended from the loins to the thighs (Exod. xxviii. 42). According to Josephus, they were drawn on over the legs, and fastened round the waist; II. a coat or surtout, *chethoneth* (xxviii. 39), which, Josephus says, had arms, fitted tight to the body, and extended to the feet. The whole robe he declares to have been of one piece (comp. John ix. 23). The coat or tunic was bound under the arms by, III., a girdle, *abnet*, 'four fingers broad, so loosely woven that you would think it the skin of a serpent. It is embroidered with flowers of scarlet, purple, and blue. The beginning of its circumvolution is at the breast; and when it has gone often round, it is then tied, and hangs loosely down to the ancles. When discharging his duties, he throws it to the left, and bears it on his shoulder' (Joseph. Antiq. iii. 7, 2). IV. A cap, *misnephath*, or turban, of which Josephus thus speaks: 'It seems to be a crown, doubled round many times, and sewed together.' Comp. Exod. xxix. 9. Is. lxii. 3.

In addition to these vestments, the high-priest wore, I. a long robe, without sleeves, of a violet colour, reaching to the feet, 'tied round with an embroidered girdle; to the bottom of which are hung fringes, in colour like pomegranates, with golden bells; so that between two bells hangs a pomegranate, and between two pomegranates a bell. It was

one piece, woven so as to have an aperture for the neck (Joseph.). The bells seem to have been intended to inform the people of the entrance of the priest on his duties, and his retiring from discharging them (comp. Luke i. 10. Ecclesiasticus xlv. 9. Josephus, Jew. War, v. 5, 7, foolishly declares, 'the bells signified thunder, the pomegranates lightning'). II. A shorter garment, termed *ephod*, 'woven to the depth of a cubit, of several colours, with gold intermixed and embroidered, leaving the middle of the breast uncovered, in which void place there was inserted a piece of the bigness of a span.' III. The breastplate, *hoschen*, 'united to it by golden rings at every corner. There were also two sardonyxes on the ephod, at the shoulders,



HIGH-PRIEST.

to fasten it, on which were graven the names of the sons of Jacob'—six on the right, six on the left, in the order of birth (Exodus xxviii. 6—12. Josephus). 'Twelve stones also there were on the breastplate, extraordinary in size and beauty, standing in three rows, four in a row, set in gold, and inscribed with the names of the twelve tribes, supported by gold chains' (Joseph.). 'Thou shalt put in the breastplate of judgment the Urim and the Thummim, and they shall be upon Aaron's heart when he goeth in before Jehovah' (Exod. xxviii. 30; comp. Lev. viii. 8. Numb. xxvii. 21. Deut. xxxiii. 8. 1 Sam. xxviii. 6). The words appear to signify 'light and perfection,' or 'the perfection of light,' a meaning the force of which is enhanced by the plural form of the words in the original; so that this addition to the breastplate seems

to point itself out as the immediate source of God's communications of light to his people. What the addition consisted of, is as much debated as the method of communication. Where nothing has been ascertained after innumerable conjectures and vast labour, this work can have nothing definite to report. 'There was also a girdle sewed to the breastplate, which, when it had gone once round, was tied and hung down' (Joseph.). IV. A plate of gold, tied by blue strings to the turban, having engraved on it, in Hebrew characters, HOLINESS TO JEHOVAH; by which the priest appeared as the mediator, declaring the people's sins and proclaiming forgiveness' (Exod. xxviii. 38). This, as it was bound round the head, wore probably the appearance of a diadem, and was hence called 'the holy crown upon the mitre' (xxix. 6). Josephus describes a triple crown, which, however, was probably not worn till later ages. These splendid and precious robes were originally kept in the temple, but under the Herods (Jos. Antiq. xviii. 4, 8) and the Romans (xx. 1, 1), in the citadel Antonia; the change arose from political grounds. On the great day of atonement, the high-priest, as performing the momentous act of national repentance, was suitably clad in more simple garments (Lev. xvi. 4). When not occupied with his sacred duties, the high-priest wore ordinary clothing (Acts xxiii. 5. Joseph. Antiq. xviii. 4, 8). Herodotus (ii. 37) gives to the Egyptian priests sandals made of papyrus. They do not seem to have been worn during their sacred functions, for the priests appear with naked feet on the monuments. No mention is made of sandals in connection with the Hebrew priests, nor did they wear any in the temple. To do so would have been a profanation (Exod. iii. 5. Josh. v. 15).

The subsistence of the priests was provided for from various sources. Thirteen cities were assigned to them (Joshua xxi.), which lay in the vicinity of the central sanctuary. Hence the journeys of the priests to and from Jerusalem (comp. Luke x. 31). Those who were actually engaged in sacred duties dwelt in the capital, in chambers connected with the temple (1 Maccab. iv. 38). After the exile, some sacerdotal families settled in Jerusalem (Neh. xi. 10). The priests also received, I. the hundredth part of all the tithed products of the land, for the Levites paid them a tenth of their tenth (Numbers xviii. 26); II. the first-fruits of the corn and fruit (Deut. xxvi. 2); III. objects prepared for use in the temple (xv. 20; xviii. 8); IV. the firstlings of animals (xviii. 4); V. whatever was vowed to Jehovah (Numbers xviii. 14); VI. certain fines and penalties (v. 6—10); VII. the money arising from the redemption of the first-born of men and unclean beasts (xviii. 15); VIII. certain choice parts of animals offered in sacrifice,

as the shoulder, breast, &c. (Exod. xxix. 28). In addition to these sources of income, which they could share with their families, the priests enjoyed certain sacred things which they were to consume before the sanctuary, such as the flesh of sin and trespass-offerings, except the fat, which was to be burnt on the altar; the breast and right shoulder of peace-offerings; the skin of whole burnt-offerings; all the public oblations, of which only a part was consumed on the altar. They were also exempt from personal service and imposts for military purposes. The high-priest par took of all those revenues primarily intended for 'Aaron and his sons' (Numb. xviii. 8). According to the rabbins, the resources of the high-priest were proportioned to his rank. The charges thus laid on the people were heavy, especially if there was also a perpetual poll-tax for the general support of the temple (Exod. xxx. 12—16), as some have thought (2 Chron. xxiv. 5, 6. Neh. x. 32). This tax was originally half a shekel; then one-third of a shekel; and in the Roman period, two drachms (Matt. xvii. 24). The last had to be paid by Jews residing in foreign lands (Joseph. Antiq. xviii. 9, 1). According to the passages just referred to, the whole Levitical class formed about one-fiftieth part of the nation, while they received the tenth part of the produce of the land, to say nothing of the second tithes, the forty-eight cities, and other sources of revenue. If this income appears disproportionate, we must look at it in relation to usages established among other contemporary peoples. According to Diodorus (i. 73), the sacerdotal caste in Egypt possessed the third of the land, and was free from all taxes. Besides this, each temple had its own lands and revenues (comp. Gen. xlvii. 20, seq.). The Bramins sometimes received more than a third part of the revenue of the country. It must also be borne in mind that an income such as that which the priestly order received from the landowners, which could not be enforced by process of law or force of arms, would be more or less uncertain, especially in times of religious degeneracy; and accordingly, we find the Levite recommended, together with the poor, to the generous consideration of the propertied classes. The Levites were professionally the learned class among the Hebrews, withdrawn from agriculture, and consecrated to the service of the sanctuary and the execution of the Mosaic ritual. As such, they deserved and needed an ample provision for their wants; though it may admit of a question whether the revenues they received were not larger than was for their own good and the good of the people. The abuses, however, of degenerate ages must not be ascribed to the legislator himself. The whole sacerdotal institution was fitted only for babes in religion. Its purpose was rather to sustain than develop.

The progress of the Hebrew mind was secured by a far higher class of men, the prophets, who, strictly speaking, are peculiar to the Mosaic polity, and constitute its highest claim to our respect.

In regard to a priesthood generally, the institutions of Moses, however, contrast favourably with others of ancient times. There is an immense difference between the Hebrew priests and the sacerdotal caste among the Hindoos and the Egyptians. With admirable wisdom, Moses abolished the distinctions of caste; while, yielding to the spirit and wants of the times, he preserved somewhat of its form. The Hindoos are divided into four castes—the priests, the warriors, the merchants, and the serfs. The first proceeded from the head of Brahma, the last from his feet. Each caste has its own peculiar functions. Obedience is the sole duty of the pariahs or servile caste. All connection between the castes is severely forbidden. Children born of mixed unions form an accursed race. Among the Hebrews, there is no trace of these distinctions. The high-priest might marry the lowliest virgin in the land, provided her character was free from reproach. The Hebrew respected in the high-priest only a brother raised to be a servant of God. Obedience was not exacted. The priesthood originally conferred no civil privilege. Among the Egyptians, the separation of castes was much less strict, and all the intellectual power was in their possession; for the arts and sciences were a species of mystery, to be penetrated by the initiated only, and the people remained sunk in the most profound ignorance, and abandoned to the grossest idolatry. Moses, far from making the priests and Levites the sole depositaries of the law, did not entrust to them even the exclusive instruction of the people, assigning to them functions for the most part of a material kind. They were, in consequence, servants of the altar; they superintended the sacrifices, and, in general, the whole ceremonial law. They also decided questions of civil right (Deut. xvii. 8). But the office of moral instructor was left open, and we see in the history simple shepherds preaching in the name of Jehovah. Indeed, the development of the system of Hebrew prophecy proves that the highest functions of an educational kind, and therefore the highest social influences, were in other hands than those of the sacerdotal order. Hence we learn the error of those who have seen in the Hebrew priesthood a mere imitation of that of Egypt; though, in regard to externals, it is not denied that there were points of resemblance.

These remarks are not without their value at the present day, when the Mosaic origin of essential features in the Hebrew polity is denied, for they carry back the mind of the student to Moses as being the only person

who was likely and able to introduce so many Egyptian elements into that system in such a manner as to make the several parts concur in forming an harmonious whole, and work accordingly in furtherance of the great purposes for which it was designed, and which at last it happily effected.

Of these purposes the central one was, to establish on a firm basis in the world the grand doctrine that there is but one God, the Creator of heaven and earth. For the preservation, transmission, and final supremacy in the Hebrew mind of this verity, a complex ceremonial was necessary; but a ceremonial without a priesthood was impossible. Hence a priesthood was indispensable. In its necessity was its justification. As authors are requisite for the world, and schoolmasters for children, so priests for an imperfectly civilised or semi-barbarous age. Equally is it true, that when all are 'taught of God' (Is. liv. 18), then neither authors, schoolmasters, nor priests, will be any longer needed. Such is the happy condition into which it is the tendency of Christianity to bring the world; which, so far as it is under the guidance of the gospel, parts first with the most imperfect of its educational instruments, in discarding the priest, and makes every one his own priest, under the sole 'high-priest of our profession,' the Lord Jesus Christ (Rev. i. 6. Heb. iii. 1). See **LAVITY**.

PRIVILY (L.), 'secretly,' 'in darkness,' 'unseen' (Ps. xl. 2; comp. marg.).

PROFANE (L., Ezek. xxv. 8), 'to make common,' 'defile' (Gen. xlix. 4), 'pollute' (Is. xlviii. 11).

PROGENITOR (L.), a 'forefather' (Gen. xlix. 26). The words are rendered by Well-beloved—

'May the blessings of thy father and thy mother
Be heaped upon the blessings of the eternal
mountains.'

PROGNOSTICATOR (L. from *pro*, 'before,' and *gnosco*, 'I know'), 'one that makes known beforehand' (Isaiah xlvii. 18; see marg.).

PROPHET is a Greek term in English letters, which is made up of two words, signifying 'I foretell.' Though the idea of prediction predominated in the Greek, yet the word is there not seldom employed as nearly equivalent to teacher or poet. Thus Paul (Titus i. 12) terms the Cretan poet Epimenides 'a prophet,' evidently implying that he was a teacher of morals in a poetical form. In English, the sense of foretelling is that which generally prevails. Yet Jeremy Taylor's 'Liberty of Prophesying' (that is, teaching or preaching) shows that the wider import is not unknown. Of this signification a clear instance is found in the following passage from Bacon's 'Pacification of the Church':—'The exercise called prophesying was this: that the ministers within a pre-

cinct did meet upon a week-day in some principal town. . . . Then every minister successively did handle one and the same part of Scripture.' The Hebrew original has a complex meaning, in which, though the idea of foretelling is found, it has not that predominance which exists in the English usage. The word *nahves*, rendered 'prophet,' has for its most general signification the idea of swelling upwards or outwards; thence of self-elevation, and breaking forth or uttering. Hence it denotes an elevated state of mind—a swelling heart, a lofty intellect, an uplifted soul. But these are qualities which burst forth in speech, and are the immediate impulses of the highest, that is the poetic form of language; which will relate to the high topics of God, duty, and future times, since religion and God's spirit are of all influences the most powerful to arouse, enlighten, lift up, and so inspire the breast of man. The word, however, is used of the operation of an evil as well as that of a good spirit (1 Sam. xviii. 10). Hence its general idea is excitement or elevation; a prophet originally was one who stood higher, and hence could see farther, than other men; and a true prophet was one who had been raised of God nearer to himself, raised into a loftier region and a purer sky; where he saw man's relations to his Maker, to his kind, to the present and to the future, in a light which partook of that in which they were seen by the high and holy One, with whom the past and the future blend together in the present. The root-meaning, namely elevation, may appear under different modifications, according to the peculiarities of individual cases.

Elevation, in the form of the expression, gives rise to verse, in which very much of the moral and religious instruction of the Old Testament is conveyed. Elevation in regard to man's relation to God, gives rise to religious wisdom; in regard to man's relation to his fellow-man, gives rise to moral admonition; in regard to the theocratical government, gives rise to patriotism in word and in action; and in regard to time, describes the inevitable results of human actions, and predicts future events. The union of these qualities constitutes the prophet, though the word is used with special reference now to one, and now to another, and now as embracing more than one of them. These distinctions are not prominently brought forward in the Scriptures, though they may be discovered by a careful study of separate passages. The poetical form in which the prophets spoke, is obvious to every intelligent reader of the Bible (Exod. xv. 20. Judg. iv. 4. Is. vi. 1; xxvii. 2; see **POET**). The moral, political, and religious elements of prophecy, are only different views of the prophets' devotion to Jehovah. The predicting power is the form

which in particular cases that religious devotion took.

It is of chief consequence to mark the distinction which exists between the religious element of prophecy and its application in the foretelling of the future, because the former in some cases exists apart from the latter, though the latter in ordinary apprehensions absorbs the former, and every prophecy is accounted a prediction. The hundred men whom Obadiah hid from the fury of Jezebel are called 'prophets of Jehovah,' not because they foretold the future, but because, in the spirit of the Mosaic polity, they aimed to improve the present (1 Kings xviii. 4). In the same sense, Samuel is spoken of as 'a prophet of Jehovah' (1 Sam. iii. 20). Abraham also, because he stood high as a religious man, and was a sincere worshipper of the true God (Genesis xiv. 19; xvii. 1, 2; xxi. 23), to whom, as to his trusted friend, God made known his will (xv. 7; xvii. 1; xviii. 10), was honoured with the name of prophet (xx. 7). We thus understand how the term prophet was used of a band of young men distinguished for high endowments as religious and lyric poets, or at least as trained and skilled performers, with musical accompaniments, of the religious poetry of others (1 Sam. x. 5, 6, 10). In the general import of a religious teacher, comprising all the departments of morals, politics, and religion (distinctions unknown, as such, to the Hebrews), Moses is designated a prophet (Hos. xii. 13), represented as the great type (Deut. xviii. 15, 18) and the unattained ideal of the character (xxxiv. 10). Hence, though he uttered no prediction, John the Baptist is called 'the prophet of the Highest,' since, as entrusted with a divine commission, he performed God's work in going 'before the face of the Lord, to prepare his ways' (Luke i. 76). This signification was common in the days of our Lord, as appears from the words being applied to Jesus as denoting 'a teacher sent from God' (John iv. 19; vi. 14. Matt. xiii. 57. Luke vii. 16; xxiv. 19; comp. 2 Sam. xii. 1—12). Hence in the New Testament, 'the gift of prophecy' seems to have been, the ability to set forth the great truths of religion eloquently and impressively—with such an elevation of thought, emotion, and diction, as should arouse, convince, and convert the auditor. The prophet was the orator of the primitive church (1 Cor. xii. 28, 29. Ephes. iv. 11). Accordingly, 'Judas and Silas, being prophets, exhorted the brethren and strengthened them' (Acts xv. 32; comp. Exod. vii. 1). If, then, we regard the word 'prophet' in its inner relations, it signifies an elevated religious soul; if in its outward expression, it means a religious teacher employing, in accordance with his high religious impulses, and for the deliverance of the burden of his

soul, either measured and rhythmical diction, or the more or less lofty language and imagery of the eloquent speaker.

The faculty of foreseeing was, however, an essential element in the prophetic character. Hence *seer* was the earlier name (1 Sam. ix. 9). This faculty involved the power of painting future scenes as actual realities; for instance, when Isaiah describes the Assyrian army as if before his eyes (v. 26—29), and the distress and suffering of the vanquished Moabites (xv. 1—9). In the same way, the prophet gives a poetical picture of the fall of Tyre (xxiii.). The manner of this style is to be ascribed to the art of the poet; but the substance and reality, the knowledge of the future event, must be looked for in some higher power than the highest of mere human excitements. Undoubtedly, a pure and elevated religious wisdom in beholding effects in their causes, and presaging the future from the present, may lay down, with much truth and some precision, the general course of events likely to ensue from particular junctures of circumstances; and happy coincidences may in a few rare cases give to the words of a poet, an orator, or a preacher, the appearance of being truly prophetic. But all this falls short of the reality. The true prophet not only predicts, but foresees the event; and he foresees it, not in consequence of possessing any unusual sagacity, but because his mind is consciously illumined of the Divine Spirit. This certainly is the claim of the scriptural prophets; and this is in full implied in the criteria afforded by Moses himself, as in Deut. xviii. 22, where the occurrence of the predicted event is made the proof of a prophet authorised to speak in God's name; and in xiii. 3, where none but worshippers of Jehovah are allowed to be true prophets, even if what they foretell actually take place. That prophecy in this, its highest, sense existed under the old dispensation, cannot be questioned, unless the credibility of its records is wholly denied; and then the existence and preservation of these records would be a greater wonder than the admission of the substantial truth of their contents. Inconceivable to our mind is the origin from a deception, a lie, a self-delusion, of the whole circle of Biblical prophecy; in which are found specimens of a literature more sublime, and no less natural, than any in existence. Viewed merely as literary productions, these poems attest the genuineness of the state of mind which gave them birth. For ourselves, we do not need to look for the corresponding event; and at this time of day, the discovery of the fulfilment is attended with difficulties that take something from the argument, considered as a ground of appeal to popular feelings and ordinary states of mind. The prophecies—those of Isaiah for instance—bear,

like the heavens, the clear signatures of the Divine hand, and cannot be mistaken for productions of mere human skill, still less of human weakness or fraud. A comparison of the Biblical prophecies with the oracles of heathen nations, would of itself suffice to attest the divinity of the former.

The operation of the Divine Mind in enlightening his prophets, is one of those secret things which belong to God himself; for we clearly attempt what is impossible, and go beyond our sphere, when we essay to describe the manner of the Divine acts (John iii. 8). If in relation to physical operations the *how* is hidden, and the *why* very partially made known, how futile to expect that we can set forth the influence of God's spirit with man's, when even we know very little of the workings of the human mind! Theology, like Science, should learn to content itself with the study of effects. And by its effects does the Spirit of God manifest the fact of its operation on the mind of the prophets, having made them the highest and noblest school of popular religious teachers that ever laboured for human good: for, independently of their strictly religious instructions and predicting power; their pure patriotism, their disinterestedness, their untiring self-devotement, their patience in suffering, distinguish them as a peculiar class, and make them worthy of high and unceasing honour. These topics of praise, however, would lose their force had the influence of the mind of God on their minds been of so overpowering a kind as to supersede the natural action of their own powers. If the words in 2 Peter i. 21 may be accounted of apostolic origin, we have in them an evidence that prophecy came by the will of, not man, but God, whose *will* must, therefore, have directed that of the prophets; so that in consequence of this operation on their will, they 'spoke as moved,' rather as borne along, by the Holy Spirit, who, profiting by the various natural endowments—his own gifts—wrought 'all things in all,' for the furtherance of divine truth (1 Cor. xii.). Hence each one's individuality was not only preserved, but employed and elevated. Facts bear here an unmistakable testimony, for every prophet has his own manner as well as his own subject (see Gregory's Translation of Bishop Lowth's *Prelections*). Accordingly, we assent to the following opinions of ancient Christian fathers. Epiphanius says, 'Whatever the prophets spoke, they uttered after they had surveyed their matter with the eye of their *understanding*.' In a similar manner, Jerome, in his preface to Isaiah: 'Not as Montanus, with some mad women, dreams, did the prophets speak in ecstacy, so as not to know what they said, and while they were instructing others, to remain in ignorance themselves; but they *understood* that which

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they spoke.' Again, he says on Habakkuk, 'The prophet understands what he says; he does not speak as one beside himself, nor, like insane females, utter a sound apart from his own mind.' Indeed, Chrysostom makes the retention of his own powers by the prophet the very thing that distinguishes him from the diviner: 'It is characteristic of the diviner to be in ecstacy, to be overpowered, to be driven, to be drawn, to be hurried away, like one who is insane; but the prophet says all things with a sound, intelligent, and discriminating mind.'

The relation in which the prophet stood to God receives further light from the fact that, in agreement with the meaning already assigned, the name denotes a speaker, that is one who speaks for another. That other may be a human being of higher culture (Exodus vii. 1; comp. 10—14), or the All-wise himself, who is constantly represented as employing his prophets to declare his will. Hence the intimate connection which is found to have existed between Jehovah and his prophetic messengers (Hagg. i. 13), as well as the constancy with which they view all things in their relations to his power, will, ordinations, and purposes. In accordance with this view, a prophet is designated by a word which signifies *interpreter* (Is. xliii. 27), and is termed 'a spiritual man' (Hosea ix. 7), and 'man of God' (1 Sam. ii. 27), whose business is to be 'a watchman' for God on the earth (Ezekiel iii. 17), and, conformably to what he there beholds, to announce 'the word of the Lord;' whence it is that we so often find prefixed to a prophecy the emphatic words, 'Thus saith Jehovah' (Jer. xlvii. 2; comp. Ezek. xxviii. 2, &c.).

There is one fact which puts the Hebrew prophecies into a class of their own. Heathen oracles and other pretended disclosures of hidden things, had their origin in the intense desire of the human soul to penetrate through the veil which conceals the unknown and the future from human sight. But the prophecies of the Bible were developed as a regular part of a special dispensation of Providence. Springing from a practical aim, and having a practical character, they formed an essential part in the great disciplinary means by which the monotheistic education of the chosen people was conducted; nor did they terminate till their purpose was accomplished in the firm establishment, in the Jewish mind, of the practical recognition of Jehovah as the only God. Hence, while divination sprang from human ignorance in conjunction with human passions, prophecy was given of God in consideration for the wants of his sinful creatures, being specially designed and fitted to work on the hearts of the Israelites and others, by the threatenings and promises, the pictures of good and ill, and the high moral and religious tone which constitute its essence.

2 B.

The history of Hebrew prophecy, as it is found in the sacred books, is scanty and defective; affording in its scattered elements a proof that the reality was something great and noble, and giving, in its actual condition, a warning to those who require in God's dealings with man an abstract perfection, the offspring of their own desires. It is our duty to receive with devout thankfulness the Bible as God has left it, and, learning from its contents all that we can, to avoid theories which, arising from human presumptions, cannot fail to lead into error, while they wear the appearance of an attempt to dictate what is best to the All-wise. The office of theology is not to construct theories, but to interpret the will of God as made known in the Bible.

Prophecy, taken in its largest sense, may be considered in two periods. During the first, oral communications predominated. In the second, writing was ordinarily employed. The first period, from Abraham to Jonah (cir. 2000—800 A. C.), may be subdivided into two parts; the first (from Abraham to Samuel, cir. 2000—1100 A. C.), comprises men with whom, being patriarchs, priests, or princes, the prophetic was only one feature in their character; the second (from Samuel to Jonah, cir. 1100—800 A. C.), exhibits the full prophetic office as held by men whose entire lives were devoted to the work. The second period has, according to the greater or less value of its productions, been divided into three eras—the golden, the silver, and the brazen age. On the earlier times we shall not delay, as the scriptural notices are rare. The important facts begin with Samuel, who is regarded as the first of the series (Acts iii. 24), and from whom (cir. 1100 A. C.) down to Malachi (cir. 400 A. C.), that is during some seven centuries, there was a regular succession of prophets, who are thus seen to extend over the period of the monarchy, to whose power and misdeeds they offered a most desirable and potent check. In this 'building of God,' Malachi is generally accounted to be the last stone. Hence he has been termed 'the seal of the prophets.' After him appeared no other till the time of John, to whom the term is loosely applied, and Jesus, who is their archetype and prince. The voice of strictly Hebrew prophecy, therefore, became silent soon after the erection of the temple of Zerubbabel; for though in the Maccabean era a genuine religious and national spirit was developed, no prophet appeared, and the theocratical government degenerated into a hierarchy. In the long period of 700 years we see the prophetic system arise, flourish, and decline. For practical purposes, this period is best divided into four eras:—I. The older era, from cir. 1100 to 800 A. C., of which only the historical books supply information. II. The Assyrian era, from cir. 800 to 700

A. C., in which the prophets have chiefly to do with the Assyrian empire. III. The Chaldean or Babylonian era, from cir. 700—536 A. C. The older prophets of this period announce the fall of the Jewish kingdom by the power of the Babylonians; the younger declare the overthrow of the hostile power, and the restoration of the people of Israel. IV. The post-exilian era, from 536—400 A. C., in which the prophets laboured for the restitution and establishment of the theocratical constitution. If we look a little more closely into these eras, we find some facts which must receive a brief notice. Samuel is reputed to have been the founder of the schools of the prophets—institutions in which the young were educated and prepared for the sacred office; but of particulars respecting which very little is known, only the number of scholars appears to have been considerable (1 Sam. xix. 20; comp. x. 6, 2 Kings ii. 3; iv. 38). There is no satisfactory evidence to show that these schools were continued in the later eras, when only inspired individuals appear.

During the division of the kingdoms of Judah and Israel, the latter both needed and possessed a greater number of prophets than the former; in both, however, these men of God, as the centre of pure religion and true patriotism, formed the nucleus of a powerful party. In following years, the prophets, though acting separately, exerted an influence no less great than beneficial. If we compare the more and the less remote periods together, we find a change in the relation which they bore to the priesthood as well as to the monarchy; for at first they worked harmoniously with both for the furtherance of the Divine will, but when the hereditary powers had become corrupt, the prophets assumed the functions, and nobly performed the duties, of moral, political, and religious reformers.

In the Assyrian period, the spirit of prophecy is earnest, powerful, manly, and noble; finding its utterance in a style distinguished alike for purity, force, and grandeur, in which only the more lofty figures of speech are found, and the genuine Hebrew taste is presented unmixed with inferior elements. In the Chaldean era, when national misfortune depressed and enfeebled the mind, and foreign influences depraved the expression of its thoughts, we find boldness without corresponding strength, imitation which borrows but cannot improve, and a species of imagery in which the extraordinary and the grotesque in visions, symbols, and allegories, nearly supersede the sublime simplicity of the old classic writers. In the post-exilian age, you look in vain for the beauty and force of the earlier writers, though Zechariah is distinguished for Messianic prophecies, and there is sometimes found in Malachi a true poetic feeling. See ISRAEL.

PROPORTION (L.) represents, in Rom. xii. 6, the Greek *analogia* (English analogy), 'relationship,' here perhaps of degree, 'according to the amount of faith' (comp. 3).

PROSELYTE (G. 'in-comer'), a Greek term in English letters, which points to a period when, in agreement with the words of prophecy, the Gentiles began to seek access to the Jewish church. Proselytes were at the time of the foundation of Christianity found in the chief cities of the world (Acts ii. 10; vi. 5; xiii. 43), as a natural growth of preparations made and seed sown for many centuries before. As, however, Judaism acquired more of a dogmatic and scholastic character, and came more exclusively under sacerdotal sway, proselyting efforts were more numerous, energetic, and successful.

The Jewish zealots were notorious for their inordinate zeal. 'Ye compass sea and land,' was the Saviour's reproach, 'to make one proselyte' (Matt. xxiii. 15). Their ill-fame reached the capital of the world. Horace says, 'Like Jews, we will compel thee to come over to our sect' (Sat. i. 4, 142).

A special preparation was requisite before persons not of Hebrew blood could be received into the Jewish church. Every one who contemplated the change was first questioned as to his motives. If he gave a satisfactory answer, he received instructions in the Mosaic faith. This was followed by a solemn declaration on his part that he received the new doctrine, and would remain constant in its observance. His reception was solemnised by circumcision, baptism, and the offering of sacrifice. Thus received, the proselyte was regarded as born again. The natural bonds between him and his relatives were now broken. As a Jew, he had a right to participate in all Hebrew privileges; though Jews by birth regarded proselytes with some degree of jealousy, and gave a preference to their own kindred. Comp. Acts xiii. 43.

Proselytes were of two kinds. He who merely undertook to honour the true God and observe the Noachian law, was called *Geraeptoschab*, 'a proselyte of the gate,' a foreigner allowed to dwell among (so the Greek *parotkoi* means) Hebrews, and to have access, on days of public worship, to the outer court of the temple, hence called 'the court of the Gentiles' (comp. Rev. xi. 2). He who was circumcised and observed the laws of Moses, was named *Geraepadek*, 'a proselyte of righteousness,' but did not cease to be regarded as a foreigner, for all were such who sprang not from the loins of Abraham. In Ephes. ii. 19, this distinction, with others of a similar character, the apostle states has come to an end.

PROVENDER (L. *providere*, 'to provide,' or *provenire*), that which is provided (food) for

animals (Is. xxx. 24). In Job vi. 5, the original is given as 'fodder,' and in xxiv. 6, 'corn.'

PROVERBS (L. *proverbia*, 'proverbs,' in Hebrew, *meschalim*; that is, according to Gesenius, 'resemblances' or 'comparisons,' and hence short, pointed sayings, which in the East generally contain comparisons) is the title of a poetical book of the Old Testament, ascribed to 'Solomon, the son of David, king of Israel,' who has always been celebrated for his wisdom, and to whom, in consequence, may have been referred writings that proceeded from the pens of others. The way, however, in which he is spoken of in Scripture (1 Kings iv. 32, 33; x. Matt. xii. 42) is such, and such is his reputation, that we cannot well do otherwise than admit that he must have produced compositions of distinguished merit and lasting fame. Nor, in general, is there in the book of Proverbs any thing which is incompatible with the belief that Solomon's hand was largely concerned in the fabrication of these apothegms, or short pithy sayings. Before, however, we can attempt to determine to what extent the authorship of this work is due to Solomon, we must form an idea of its contents.

The book is thoroughly ancient and oriental in its subject and style. These in general exhibit that ethical and religious tone, and that sententious manner, which we meet with in the oldest literatures, especially in the East. The great problem how to live wisely, forced itself on the attention of men as soon as their thoughts began to rise above the mere objects of sense. The problem was difficult as well as important. A general and lively interest grew up around it. Many minds busied themselves spontaneously with its solution. Each one finding light in the counsels of his own experience, threw out sayings embodying wisdom in a few pointed words, which, piercing (like arrows, hence Homer's 'winged words') the minds of others, remained there, and became a centre around which other short poetic sentences were gathered. In the course of time, these gnomes, opinions, or sentences, were collected together, producing, in each case, a treasury of wise thoughts like our 'Book of Proverbs.' Hence such collections are obviously the product of the intellect in reflecting on man's moral relations and interests. They held the place of our treatises on moral philosophy. They taught in a word what is now taught in a disquisition. They to a great extent performed the functions of our press and our pulpit. At first, they passed from mouth to mouth. Then existing in a few manuscripts, they were drawn forth and put in circulation by men who, sitting in the gate, in the market-place, or by the way-side, instructed the people as they passed, and became in each case the centre of a lively interest and the source of a desirable influence. Among the Greek, the elegiac distich

served for the investment of expressive, striking, dark, pithy, concise, and sententious thoughts, such as fell from the lips or pen of Solon, Theognis, Simonides, Phocylides, and Pythagoras. In the remote North, we find Odin's moral axioms; among the Indians and Chinese, numerous proverbs. The Arabs have their Lockmann, the Persians their Sheikh Attar and Sadi, the Hebrews their Solomon and Siracides.

With the last-mentioned nation, these sayings of the wise took a more decidedly religious character than they bore in any other land. God is the source of all true wisdom. This, which to us is a universal truth, was in ancient times recognised more among Eastern than Western nations, and most of all among the descendants of 'faithful Abraham.' As, with the latter, the Creator gave all real happiness, so he dispensed all pure light. But the sources of that light and happiness were laid open in 'the law,' or the religious polity of Moses. Hence the moral philosophy of the Hebrews was necessarily of a religious and theocratic character. Assuming the attributes of a revelation justified in human experience, it spoke in a tone of authority, finding its chief function in express and positive declarations rather than in arguments, and aiming to impress and control more than to convince. Hence, too, all virtue was found in compliance with the Divine Will, whose word was light, and whose behests were law; and accordingly, the earthly sanctions of the Mosaic code became the motives propounded in this religious philosophy. If these sanctions in themselves were not so elevated as are those of the New Testament, they were not heightened by being immediately drawn from the less pure streams of a derivative form of Mosaism, nor by passing through the court of an arbitrary and luxurious monarch. The mind of that monarch may, however, be traced in features of a less worthy character, which, while they attest the pen of Solomon, require modification when applied to the high purposes of the Christian life. And here we find an illustration of a position more than once set forth in this work, namely, that the authorship of a literary production is to us of less consequence than its intrinsic merits. Let it be granted that the qualities just referred to prove 'the Book of Proverbs' to have in the main proceeded from the pen of Solomon; would it not be better to possess a less imperfect work, even though it were anonymous? To the wise scholar, wisdom is acceptable wherever found, and whatever its accompaniments; though there are cases in which the question of authorship materially affects the question of authority and trustworthiness. While, however, sentences occur in the work under consideration which indicate a standard lower than that of the Christian, yet, like all the other canonical

books, this work has one very high merit in the predominance in which it places the idea of God as the sole fountain of truth, law, and obligation, and that apart from any of those philosophical conceits or mythological depravations which disfigure all other sacred books, and prevent them from ever obtaining the reverence of the human mind at large. If the religion of Moses, in its offspring the gospel, cannot become universal, no other known system has any chance of gaining such an empire.

The religious character of 'the Book of Proverbs' is prominently exhibited in its commencement (i. 7): 'The fear of Jehovah' (religion or piety) 'is the beginning of knowledge.' This golden truth is the great burden of the book. It stands part of a brief introduction (i. 1—9), which, with less brevity, states what the reader has before him; and at the end, assuming the tone of a parent, exhorts him to love and pursue religious truth as not only highly useful, but pre-eminently ornamental. With the tenth verse begins (1) the first and chief collection of maxims, which extends to xxii. 16. Next follows (2) a less collection, xxii. 17—xxiv. 22. A few proverbs (8) ensue, xxiv. 23—34. Then comes (4) a more ample gathering of wise words, xxv.—xxix. This body of didactic poetry concludes with three short appendices: *a* (xxx.) has for its title, 'The words of Agur, the son of Jakeh, the prophecy,' and is addressed to Ithiel and Ucal (these are names of persons unknown); *b* (xxxi. 1—9) contains 'The words of king Lemuel (unknown), the prophecy that his mother taught him.' In *c* (xxxi. 9—31) we find a striking and beautiful picture of an oriental housewife.

In character these portions are somewhat various. The proverbs of the first collection are in thought and expression distinguished for simplicity and nature; also for the regularity of the parallelisms (see *POINTS*), and for the deep moral and religious feeling in which their roots lie. Their arrangement appears to have for the most part been accidental. The second portion may be regarded as an addition to the former. In it there is a greater abundance of words and less regularity of structure. It is separated from the ensuing part by sayings that are thus introduced—'These also are of or for the wise.' The fourth collection is declared to be 'also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out.' These are distinguished from the simple and popular qualities of part the first, as well as from the instructive tone of parts two and three; being more artificial, the fruit of effort and reflection rather than observation and personal experience, and displaying a species of wit which is akin to the riddle.

In regard to the author of the first collection, we lay stress on the fact that it is ex-

presely ascribed to Solomon. The adverse allegations that it contains historical allusions, or verbal peculiarities, which are irreconcilable with the age of Solomon, cannot be adequately sustained. Nor has there been adduced any sufficient reason why we should refuse to Solomon the honour of being its author. It is a different question whether the other portions proceeded from his pen. Critics who unhesitatingly ascribe to him the first and chief collection, do not recognise his hand in the introduction; but they fail in substantiating their opinion. If we allow that the two succeeding portions may be Solomon's, we find more reason for doubt when we come to the fourth part, or second chief collection; for as these, which are said to have been gathered into one in the court of Hezekiah, had been up to his time excluded from the recognised collection of Solomon's proverbs, they could not at first have been free from suspicion; though when appended to the temple copy by 'the men of Hezekiah, king of Judah,' they must have already been old and in general circulation. Within the three centuries, however, which intervened between the two monarchs, there was room enough for the operation of corrupt agencies.

Not remote from the fact, probably, is the opinion that in this work we have the great collection of national proverbs. Many of these sententious sayings may have been in existence among the Hebrews before Solomon; of others he was, in the strict sense of the term, the author; others, again, appear to have originated after his day. Some that Solomon did not devise, he may have collected, improved, and sanctioned. To the authority of the Jewish church must we in general refer the book in the condition in which it now appears, and in which, beyond a doubt, it existed long before the advent of Christ. There is, therefore, no risk in asserting that in it we find the time-honoured thoughts of Hebrew wisdom, and may hence learn to what moral developments in theory and practice the Mosaic institute led, in the hands of distinguished men of the ordinary class. Viewed in this light, and compared with productions similar in age and kind, the book of Proverbs, with many precepts in it that Christians must not honour in actual observance, takes the highest position, and under any circumstances will, by impartial judges, be allowed to have conducted in no small degree to stimulate thought, augment knowledge, and foster piety. See ECCLIASTICUS, PARABLE, POETS, SOLOMON.

PROVOCATION (L. *pro*, 'forward,' and *oco*, 'I call'), 'that which calls a person forth' or forward; as an insult or challenge; also wounded feelings, 'wrath' (Deut. xxxii. 27), 'grief' (1 Sam. i. 16).

PSALMS (from the Greek *psalmos*, employed in the Alexandrine version as a translation of the Hebrew *mismor*, 'a song,'

or, according to others, 'a musical instrument') is a name given to a collection, the Psalter, of odes, in Hebrew *shirim*, *mismorim*, or songs of praise, *tehillim*, which were originally sung to the lyre (hence called 'lyric'), or in a full musical band in the temple-worship at Jerusalem, for which the collection appears to have been gradually formed, and from which it passed into the public services of the Christian church. The work of collecting the Psalms is commonly ascribed to Ezra. Certainly, it could not have been completed till after the Babylonish captivity. At a very early period, the book was divided by the Jews into five portions: *a*, Ps. i.—xli.; *b*, xlii.—lxxii.; *c*, lxxiii.—lxxxix.; each of these concludes with the words 'Amen and Amen'; *d*, xc.—cvi.; this portion concludes with 'Amen, Hallelujah,' 'Praise ye the Lord'; *e*, cvii.—cl. concludes with 'Hallelujah.' Ewald divides the Psalter into three parts, each of which he considers to have originally been an independent collection. According to the present arrangement, these three are—*a*, Ps. i.—xli.; *b*, xlii.—lxxxix.; *c*, xc.—cl. The first he holds to be the most, the last the least ancient. A strict chronological arrangement, however, cannot be maintained; and if the actual arrangement, which does not rest on satisfactory grounds, is to be set aside, there is reason for giving preference to one founded on the nature of the subject-matter. Here, however, a closer inspection shows that one topic so much runs into another as to leave few clear principles of distinction, and afford still fewer definite and irrefragable results. The best course for the student to take is, by means of a minute and exact acquaintance with Hebrew history, compared with historical and verbal intimations in the compositions themselves, to determine, so far as he may be able, the specific aim, authorship, and date of each particular psalm. In one respect, indeed, all these compositions agree—they are religious poems, being either spontaneous outpourings of devout emotion, or utterances of a pious wish to communicate religious instruction. Seen in this light, the Psalter is the Hebrew liturgy, the great national hymn and prayer-book of the Israelites, employed first in the temple and then the synagogue, all of it for above two, and some portions during three thousand years, in most suitably commemorating the high praises of Almighty God.

The number of the Psalms in the Hebrew and the English, is one hundred and fifty; but in the Septuagint is found another, of seven verses, celebrating, as by David himself, that hero's elevation from the sheep-fold, and his conflict with Goliath. There is in different copies of the Psalms some diversity in the arrangement. What with us is the tenth Psalm, is in the Vulgate, the Latin Bible of the Catholic Church, called 'the tenth

according to the Hebrews.' Our eleventh stands there as a second tenth. Hence one Psalm is lost from the number. This continues till Ps. cxiii. in the English version. Our Ps. cxiv. and cxv. are in the Vulgate put into one. This occasions another loss. What in the Latin is cxiv., is in the English cxvi. But its cxiv. (which varies from ours in the verses and words) is divided into two. Accordingly, our cxvii. stands in the Latin as cxvi., our cxviii. as cxix., and so forward till we come to our cxviii., which in the Latin is divided into two. One Psalm is thus gained to the number, which in the Latin and English now remains the same to the end. What has now been said of the Vulgate is true also of the Septuagint, which shows that the former is translated from the latter, and not from the Hebrew.

The name prefixed to the Psalter in Hebrew is *tehillim*. According to Dereser, the Psalms, considered as being sung, were called *shirim*, 'songs' (Ps. xlvii.); if accompanied by music, they received the name of *mismorim*, 'lyrical odes' (psalms; see iii.); if in the performance the singing took the lead, and the instruments followed, the piece received the name *shir-mismor* (xxx.); if the reverse was the case, then the term was *mismor-shir*. *Shir* denotes simply 'a hymn'; *maschil*, 'a didactic poem' (xxxii. xlii. xlv. lii.—lv., &c.); *shiggaion*, 'an elegy.'

This leads us to the titles or headings of the Psalms. Here the English reader must distinguish between the summary prefixed to each poem by the English translators, and the original Hebrew superscription. The former comes first immediately after the number. The latter follows. The first has nothing corresponding with it in the original. The second runs in a line with the commencement of the Psalm, as if it formed an integral portion thereof. Yet, while the former is of no authority, the latter is not to be received of course and to pass unquestioned. All, except thirty-four Psalms, have headings in the Hebrew. These thirty-four are — i. ii. x. xxxiii. xliii. lxxi. xci. xciii.—xcvii. xcix. civ.—cvii. cxi.—cxix. cxxxv.—cxxxvii. cxlvi.—cl. The headings set forth the author, the chief musician, the contents, the historical occasion, the species of poem, or the particular air or melody to be employed. Whether or not these headings proceeded from the respective authors of the compositions, or from any other reliable authority, has been much debated. The result in many cases is not in favour of their authenticity or trustworthiness. That, however, they are very old, ensues from the fact that they were found by the Seventy, who translated them badly, giving reason to think that even in their day these prefatory words were imperfectly understood.

We will allude to those titles that seem to need explanation. Ps. iv. is headed, 'To

the Chief Musician on Neginoth.' The four first words are found prefixed to fifty-three Psalms. They seem to denote that the songs were consigned for performance to the recognised presidents of the temple choir. Neginoth is perhaps a general term for all kinds of stringed instruments; comp. liv. lv. lxvii. In the heading of v. we find, besides what has been already explained, these terms, 'upon Nehiloth.' The latter word has been by some translated 'flute,' on the ground that the ode was to be accompanied by that instrument (ii. 258). Others regard the terms as being a direction regarding the tune or melody. Others, again, prefer considering them as indicative of the subject treated of in the Psalm, translating 'the inheritance,' or 'the lot,' since the composition speaks of the diverse conditions of the good and the bad. Prefixed to vi. we have those words to explain, 'upon Sheminith,' that is, in the opinion of some, on a lyre of eight strings; but with others the octave, or the bass, is intended. Comp. xli. Ps. viii. 'upon Gittith,' which is thought to denote either a musical instrument so termed because invented at Gath, or the melody to which the Psalm was to be executed, as the Greeks spoke of a Lydian or a Phrygian measure. As the three Psalms, viii. lxxxi. lxxxiv., to which these words are prefixed are of a joyous strain, the instrument or the air intended must have been of a similar kind. Before ix. we find words, 'upon Muth-laben,' difficult of explanation. It has been proposed to invert the three consonants of which 'laben' consists, thus making the word *n l b*, *nabal*, which is the Hebrew for the English 'fool' (comp. ii. 260); and with the death (*muth*) of the fool, or the destruction of the godless, the poem has to do. Others see in the words the designation of the ode according to whose air the Psalm was to be sung. Psalm xvi. is designated by the term *michtam*, which is by some rendered 'writing,' by Hengstenberg, 'mystery.' Compare lvi.—lx. Ps. xvii. 'a prayer,' *tephillah*, that is, a poetical supplication; see lxxxvi. xc. oii. cxlii. In the heading to xxii. we meet with 'upon Aijelet Shabar,' that is, 'on the roe of the dawn,' which many consider a poetic description of the rising sun. Luther and others render the words, 'the roe hunted in the dawn,' referring the words to the subject of the ode, in which David compares himself to a hunted roe. The dawn is a standing image of the return of joy; hence the words are equivalent to 'the suffering and triumphant just man.' Comp. lvi. and Matt. xxvii. 46. Aben-Esra, Bochart, and Rosenmüller, hold the words to be a designation of the air. See a fanciful view in 'Vindication of Protestant Principles,' p. 81. 'The house of David,' Ps. xxx., is the place chosen by him for the future temple. In the title of xxxviii. we have these words, 'to bring to remembrance,' in Heb. *lehasikr*, that

is, to enable the poet to call God to mind; this he does by a poetical prayer, in which he bewails his need before the Almighty. Comp. lxx. Ps. xlv. is termed 'a song of loves,' that is, an epithalamium or marriage-song. Agreeably to this, the poem is declared to speak of lilies, *al shoshanim*, that is, lovely damsels. Ps. xlv. 'upon Alamoth,' that is, 'on' or 'according to the young women,' the air so called. Ps. liii. 'upon Mahalath,' a musical instrument so called, either a flute or, according to Gesenius, a lyre. Ps. lvi. *al Jonath-alem-rechokim*, 'of the speechless dove among strangers,' that is, of David silent, among the Philistines, of the wrongs he suffered from Saul; comp. xxii. Ps. lvii. *Al-taschith*; see also lviii. lix. lxxv. The words meaning 'that he did not perish,' either refer to the subject of the poem, or are the beginning of an ode to the air of which this Psalm was to be performed. Ps. lx. *al Shushan-eduth*, 'of lilies, a witness.' 'Lilies' are said to be a figure of the just, 'witness' to refer to the law as a testimony against the unjust. Hence the words are explained as relating to the subject-matter. Another interpretation makes of the word 'lily' (*shusen*) an instrument or melody so denominated; comp. xlv. lxix. lxxx. Psalm lxxxviii. 'upon (al) Mahalath-leannoth.' Mahalath has already been spoken of (liii.) as a musical instrument; *leannoth* is by some rendered by 'to sing.' Hence the words would direct that the poem was to be sung on the mahalath. Luther rendered the words, 'of the weakness of the wretched.' Ps. cxx. 'A Song of degrees,' *Shir-hammaloth*. The English is not an incorrect rendering; but what is meant by degrees? ascending, or going up to the temple? from the lower parts of Jerusalem, or from the land of Judea? The Jews assert that this Psalm and the next fourteen (fifteen in all) were, at the feast of Tabernacles, sung by the Levites on the fifteen steps (degrees) of the temple of Zerubbabel. Another opinion is, that they were sung by the Jews as they returned from Babylon; a third, that they were sung by the people as they went up thrice a year to the great national festivals held in Jerusalem. By others, 'degrees' is held to be a musical term denoting the elevation of the voice (comp. 2 Chron. xx. 19). Gesenius, however, explains the word with reference to the ascending character of the rhythm. The peculiarity consists in this, that the thought or expression is taken from the foregoing and continued in what follows; see Ps. cxxi. Ps. cxlv. 'Psalm of praise,' in the Hebrew *tehillah*, 'a thanksgiving,' whence at a later period all psalms were called *tehillim*. *Selah* occurs in the Psalms seventy-three times, and in Habakkuk (iii.) three times. Commonly, it is found at the end of a strophe (a portion of a poem corresponding to another portion called antistrophe). The word does

not belong to the original text. Some hold it to be made up of the initial letters of three Hebrew words, meaning, 'Go back, singers,' equivalent, in this case, to *da capo*. Hengstenberg, deriving it from *shalah*, makes it to signify 'pause.' A similar view was entertained by Luther. Augusti and others think it resembles 'Amen' or 'Hallelujah,' being the word which all the voices uttered at once, accompanied by a grand crash of instrumental music.

In some Psalms are minute peculiarities of structure not apparent to the English reader. We refer to an alphabetical arrangement. In cxi. cxii., every member of a verse begins with a fresh letter; in xxv. xxxiv. cxlv., every verse; in xxxvii., one verse after another; in cxix., every eight verses. Pa. xxxiii. and cxii. are in verses restricted to the number (twenty-two) of the Hebrew letters. It must, however, be added, that the rule apparently prescribed to himself by the poet is not always rigidly observed.

The authorship of the Book of Psalms is various, though commonly ascribed in the gross to David. Not without reason is Moses held to have composed xc. According to an ill-founded assumption that the Psalms which are without an author's name should be referred to the last author previously mentioned, the Talmudists and others have ascribed the ten Psalms from xc. to c. to the founder of the Hebrew polity. But in xcix. 6, Samuel is mentioned. David, undoubtedly, is the chief and the most prolific writer in 'The Book of Psalms.' In their titles, seventy-four Psalms are assigned to him, namely, iii.—ix. xi.—xxxii. xxxiv.—xli. li.—lxv. lxxviii.—lxx. lxxxvi. ci. cxii. cxviii.—cx. cxlii. cxv. cxviii. cxxxiii. cxxxviii.—cxlv. Besides these, the Seventy ascribe to him the following ten Psalms: xxxiii. xliii. xci. xciv.—xcix. civ. In addition, some have assigned to David all the Psalms to which no name is prefixed. Of these some may, others certainly do not, owe their origin to that 'sweet singer in Israel.' Asaph is mentioned as the author of twelve Psalms, that is, i. lxxiii.—lxxxiii. To the sons of Korah, either as their authors or chief performers, are assigned eleven Psalms: xlii.—xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii. Heman may have composed Pa. lxxxviii.; Ethan, lxxxix. Ethan is by some held to be an abbreviation of Jeduthun; see xxxix. Solomon has the repute of having composed lxii. and cxvii.

The following is a Table of the Psalms, from Wellbeloved, giving suggestions as to their authors and the occasions when they were written:

I. Psalms probably written by David during the life of Saul.—vii. xxxvi. lii. liv. lvi. lvii. lviii. cxl.—cxliii. The four last are doubtful.

- II. Psalms probably written by David during the rebellion of Absalom, or in reference to that event—iii.—vi. xi.—xiii. xxii. xxiii. xxvi. xxxviii. xli.—xlvi. lv. lxi.—lxiv. lxxi. cix.
- III. Psalms probably written by David, after his accession to the throne, upon some particular occasion—ii. xv. xx. xxi. xxiv. xxix. li. cl.
- IV. Psalms probably written by David, or for him, but the occasion uncertain—viii. xvi. xvii. xviii. xix. xxvii. xxviii. xxx. xxxii. xxxiii. xxxv. cx.
- V. Psalms supposed to have been written for Solomon—xiv. lxxii.
- VI. Psalms which may have been written between the time of Solomon and the Babylonian captivity—xxxi. xli.—xlvi. l. lix. lxxviii. lxxvi. lxxviii. lxxx. lxxxiii. lxxxviii. cxvi.
- VII. Psalms probably written during the Babylonian captivity, or in reference to it, or after the restoration. Some of these may have been composed at an earlier period, and afterwards adapted to the service in the second temple—xiv. xl. xlix. liii. lxvi. lxix. lxx. lxxiii. lxxvii. lxxx. lxxxii. lxxxvi. lxxxvii. lxxxix. xc. xcii. xciii. xcv.—c. cii.—cvii. cxiii.—cxv. cxx.—cxxxix. cxlv.—cl.
- VIII. Psalms probably written either during the persecution of the Jews by Antiochus Epiphanes, or in some previous national calamity—ix. x. xlii. lx. lxxiv. lxxv. lxxxv. xciv. cxix. cxliv.
- IX. Psalms of which the date and occasion are altogether uncertain—i. xxv. xxxiv. xxxvii. lxx. lxxvii. lxxxi. lxxxiv. xci. cxviii. cxl. cxli. cxvi.—cxviii.

Psalms cxiii.—cxviii. formed what was called the *Hallel*, sung by the Israelites in the nights of the Passover, in certain fixed portions. Immediately before they drank the second cup of wine and ate the lamb, they sang the first portion; and while mingling the third and fourth cups, they sang the rest, and, besides, the words in Ps. cxlv. 9. While four cups were all that were commonly drunk, they had the option of taking a fifth when they sang what was termed the great *Hallel*, which consisted of Ps. cxx.—cxxxvii.

It must, however, be confessed that we are far from certainty as to the persons by whom, the time when, and the occasions on which, the Psalms were first composed. In our view, this want of information is not a very serious loss. The poems are in our hands, by whomsoever they were written. A knowledge as to the authorship of a poem can add nothing to its intrinsic value, though it may afford aid in its exposition. For their elucidation, indeed, it is desirable that no pains should be spared which promise to throw light on the circumstances which led to the composition of these gems of thought.

These circumstances, however, can in a measure be ascertained in the odes themselves. Poetry is an expression of the mind. It is the mind made visible. In true poetry, you see the author's mind, as the face is seen in a mirror. Hence a poem bears in its sentiments and phraseology its own history, which may be read by the critic who to a knowledge of philology adds a deep and accurate acquaintance with human nature. And such a critic, if also intimate with the chief phases of Hebrew history, will not fail to see ample evidences that the bulk of the Psalter came into existence during the golden and silver age of the literature of the Israelites.

David composed so large a part of 'The Book of Psalms,' that his odes go far to give to the book its general character. Not but David's lyre had its peculiarities. The chief feature in his character, as seen in his writings, is truthfulness. His songs reflect his soul, and his soul drew its traits from his life. What he did and felt, he uttered. His sins and his pious deeds are alike unconsciously portrayed in his poetry. David was a poet, not an artist. Art, indeed, he studied, but he employed its resources solely as handmaids to nature. Hence his songs are a reality; true, not feigned voices. As a reality, they have an undecaying value. Every well-spoken word that proceedeth out of the heart of man, has in it essential vitality, and when associated, as in David's case, with the power of religion, is safely transmitted from age to age.

The qualities which this transparency of soul enables the student to behold in David, are vivid sensibility, tenderness, and depth of feeling, which made all that monarch's joys and sorrows exquisitely keen, and have impressed on his poetry a soft, touching, and endearing charm, which wins the heart. The same deep and vivid emotions made him both eminently pious, and, when he fell, most lamentably degraded. Moderation to him was a difficult attainment. If this fact abates our respect, it should excite our pity and mitigate our condemnation. We by no means assert that Psalm li. expiates the guilt its author contracted in connection with Bathsheba; but as the heartfelt penitence and contrition which it breathes show both whence his crimes came, and how their causes and effects were deplored and withstood by David's better nature, few will allow that his heart was thoroughly depraved, or pronounce an unqualified condemnation. The poet in a measure redeems the man, in our estimation, while the reflecting reader will find another reason for gratitude to Providence in that the Bible offers as subjects of our study, not angelic natures, nor imaginary heroes, still less mythological fancies, but beings of passions and frailties similar to our own. The Bible, as being thus a transcript of the human

litted to become the teacher of
 id, and has in its fundamental
 e surest guarantees alike of use-
 permanence. We conclude the
 asking attention to the following
 emarks by one, the Rev. Charles
 d, formerly Theological Tutor in
 er College, removed to York,' to
 writer is much indebted for his
 ological studies, and who, still,
 riving, unites the high and esti-
 itles of the humble Christian with
 varied, and sound attainments of

aims justly ascribed to David were
 ut one thousand years before the
 hrist, and the greater part, if not
 remainder, several centuries before
 The spirit which generally per-
 every one must acknowledge, is
 e and rational piety. The topics
 hey generally dwell, are the attri-
 ne one everlasting and true God.
 rate the praise of Him who is
 ginning of days or end of years,
 ity and All-wise Creator of the
 d the earth, who spake, and every-
 tilled was done; who commanded,
 ngs were established. He is de-
 revered as perfect in all that is
 ood, as possessed of irresistible
 infinite knowledge, unerring wis-
 oundless benevolence; as present
 is in every place, beholding the
 he evil, and directing all things
 omplishment of his eternal pur-
 e is supreme and independent:
 f the nations are treated as 'a
 lie,' the mere creature of a
 ey, or the senseless work of hu-
 s, unable to protect or save, or
 s or hear, their deluded votaries.
 timent respecting the Deity, and
 subject of almost every Psalm, is
 with the discoveries of the sound-
 phy and the dictates of true wis-
 have the most splendid remains
 poetry, nearly coeval with the
 vductions of the Hebrew muse,
 more of still later ages; in the
 rtion of which, the religious opi-
 e writers hold a conspicuous place.
 ifferent the views which are here
 of those important and interesting
 which the sacred songs of David
 ed! Now and then, an obscure
 ay be caught of one great Author
 of nature, the God of gods, and
 me Governor of men; but the
 ioh meets us in every page is ut-
 istant with this important prin-
 such, at least, as inevitably to
 its beneficial effects, and to com-
 m the notice of ordinary minds.
 f a multitude of deities, limited in
 er; distinguished by few, if any,

attributes adapted to excite the admiration
 and the reverence of mankind; in many in-
 stances, subject to the influence of the basest
 passions; hostile to each other; partial in
 their affections towards men; sensual, or
 malevolent; patrons of vice, or incapable of
 protecting and rewarding virtue; and requiring
 to be propitiated by puerile, degrading, and
 licentious rites. No cheering views of a
 Divine government could be connected with
 such a system of religious faith; no ani-
 mating principle could be derived thence to
 administer support under adversity; no mo-
 tives to exercise, no reasons to justify, a
 devout and cheerful acquiescence in the
 varied discipline of life. The conclusion to
 be drawn from this contrast is evident to the
 least attentive mind, and highly satisfactory
 to every friend of revealed religion. In their
 natural situation and in their intellectual
 powers, neither David, nor Asaph, nor the
 sons of Korah, nor any of the poets of Judea,
 possessed any advantages superior to those
 enjoyed by Homer or Hesiod, Pindar or Cal-
 limachus, or any of the bards of Greece, the
 masters of all the wisdom of their age.
 Whence, then, those sublime, rational, cheer-
 ing, and purifying conceptions of God and
 God's government, which distinguish their
 writings? Whence but from 'the spirit of
 Jehovah, who spake by them—whose word
 was in their tongue'? Their wisdom was
 not of the earth, but from heaven. They
 were the disciples of Moses, and Moses was
 of God! See DAVID, MUSIC, POETS.

PUBLICANS (*L. publicani*, 'farmers, or
 traders, in the public taxes'), or tax-gath-
 ers, were in the time of our Lord of two
 classes: first, such as took for a certain sum,
 to be paid into the imperial treasury, the
 right to levy a tax, or collect the tribute, in
 whole provinces; they were commonly of the
 Roman order of knights, men of station and
 wealth, and sometimes of high repute. This
 class is not referred to in the New Testa-
 ment. They, however, did not collect the
 taxes themselves, but for that purpose made
 use of their freed-men or slaves, who, with
 natives from whom they received aid, formed
 the second and inferior class of publicans.
 To the former, in strictness of speech, be-
 longed the name *publicani*; the latter were
 properly called *portitores*. This mode of
 raising revenue was open to great abuse;
 for since the inferior officer had taken of
 his superior, for a fixed sum, the taxes of a
 district, so was each one in turn tempted to
 employ improper means in order to make
 his enterprise lucrative. Oppression and
 even cruelty ensued. The collection of taxes,
 in general an unpleasant office, becomes
 hateful and repulsive when tribute is levied
 for a foreign power. The odium is aug-
 mented if native hands are the collectors,
 and if the foreign yoke is galling. Hence in
 Judea none but persons of the lowest order

would engage in the work, and hence those whom it occupied were hated and despised by the people, and that the more, the more nearly the days of the Messiah were thought to approach. The common tax-gatherers, therefore, were accounted as apostates and renegades, engaged in aiding the heathen ('sinners') to oppress and pillage God's chosen people. Thus is explained the amazement excited when Jesus was seen eating not only with pagans, but even publicans (Mark ii. 16. Matt. ix. 10, 11). Matthew was one of the subordinate class, though of that class he may have held a high post, since he is found sitting at the toll-house in receipt of custom. It was his business to pay over what he received to his superior officer, from whose hands it passed into those of the farmer-general of the province, by whom, directly or indirectly, it was paid into the state exchequer, after having in its passage undergone sundry large deductions and occasioned very much ill-feeling. Injustice is pregnant with evil.

PUL, a king who probably founded the new Assyrian kingdom, and whose reign is placed between 770—750 A.C. In the reign of Manahem he invaded Israel, and exacted from that monarch a thousand pieces of silver, promising to sustain him on the throne (2 Kings xv. 19, 20). Nevertheless, he and Tilgath-pileser, probably his son and successor, carried away captive numbers of the trans-Jordanic tribes.

PUNISHMENTS, from the Greek *poine*, 'ransom money for a murder,' or 'atonement for blood;' the Latin *pœna*, 'a fine' or 'penalty,' and the French *peine*, the English *pain*, contains its condemnation in the history of the word, as being that of the *les talionis*, 'tit for tat,' in other words, 'revenge,' on which punishment was founded in the Mosaic code (Deuter. xix. 19), as well as in other early polities, but which was expressly abrogated by the Christian lawgiver (Matt. v. 38, *seq.*). Punishment as a mere retribution, life for life, pain for pain, can in the hands of man, at least in an age like the present, produce scarcely any thing but evil; a fact lamentably, and on a huge scale, illustrated by the annals of criminal legislation. The old phrases of 'broken law,' 'offended justice,' 'outraged society,' to which so many hecatombs have been offered, are now felt by criminals, as well as the thoughtful, to be little else than unmeaning figures of speech; so that the system of revenge is fast losing that support in public opinion whence law draws its vital power and means of good. And as the Christian spirit, under the fostering aid of growing intelligence, becomes more dominant, all punishment which is not reformatory and remedial will fall into discredit and be gradually done away with. The happy result would be accelerated if the world, whose origin is traceable to the

crude notions and rigorous feelings of semi-barbarous ages, were replaced by another, expressive of that corrective and restorative efficacy which should be the constant and steady aim both of the makers and the administrators of law, and all who have a supervision over their fellow-creatures. Ere, however, these happy results can be attained, the remaining barbarism found in corporal punishments in homes and schools, and the whole system of martial injustice, must disappear before the spreading influence of the gentle, and therefore powerful, spirit of the divine Founder and Head of the Christian church.

The character of our work, not a love of the subject, leads us to subjoin some details as to the punishments practised among the Hebrews. While, however, we are obliged by the law of Christian love to condemn these means of destroying life and giving pain, we must in justice add, that the Mosaic punishments are less severe and less ignominious than those of other ancient nations.

The Mosaic punishments affected either the life, the person, or the property. Death, or capital punishment, was of two kinds:—I. By means of the sword; the criminal was hewn to pieces (Deut. xiii. 15; xx. 13. Josh. viii. 24). Beheading, which was customary in Egypt (Gen. xl. 10), was practised by the Jews in the Roman period (Matthew xiv. 10. Acts xii. 2; but comp. 2 Kings x. 7). II. By stoning. This punishment was inflicted for sacrificing children to Moloch (Levit. xx. 2), and other idolatrous and irreligious practices (xxiv. 18. Numb. xv. 35. Deut. xiii. 10; xvii. 5). In 'the latter days,' stoning was termed 'the punishment of apostates,' or 'the judgment of Zeal.' It was carried into effect by the people, sometimes in virtue of a judicial sentence, sometimes apart from any legal forms, and merely as a consequence of popular indignation (comp. Exodus viii. 26; xvii. 4). A person who had offended against a prohibition of the doctors, having its foundation in the law, was accounted 'a son of apostasy,' and given up to the rage of the populace. The prevalence of such a custom could not fail to pass into the greatest licence, which the learned authorities of Judea tolerated, if they did not foment, in order to make the mob execute their will on any who might attempt to assail their power. Hither are we to refer the repeated instances in which stones were taken up with which to inflict summary vengeance on Jesus and his apostles.

Stoning was a punishment customary among the Greeks as well as the Jews. This, in the most ancient periods, was the punishment of the adulteress. Blasphemy also appears to have been thus punished, for Æschylus stood in danger of being stoned for his free-thinking drama. A certain Kyrillus, who tried to persuade the

Athenians to remain in their city and receive Xerxes, was stoned to death.

These punishments among the Hebrews were made more severe by the ignominious treatment of the corpse, which was burnt (Lev. xx. 14; xxi. 9; comp. Josh. vii. 16, 26), or hung on a tree or post (Deut. xxi. 22, 23. Numb. xv. 4; comp. Josh. x. 26. 1 Sam. xxxi. 8, 10. 2 Sam. iv. 12). A person whose corpse was thus disgracefully hanged was, in consequence, held accursed (Deut. xxi. 23; comp. Galatians iii. 13), but was not to remain suspended over the night, probably in order to prevent the contamination of the air (Josh. viii. 29; x. 26). Other punishments, or rather cruelties, not enjoined by law, and proceeding either from rude and sanguinary passions, or from imitation of foreign customs, were, casting headlong from a rock (2 Chron. xxv. 12. Luke iv. 29), racking, or torturing on the wheel (Heb. xi. 36, 'tortured'), and sawing in two (2 Sam. xii. 32). To be sawed asunder (Matt. xxiv. 51. Heb. xi. 37) was a frightful punishment. Isaiah is said to have thus suffered death. The Persian queen Parysatis caused Roxane to be sawed in two. The Thracians of old, and the Moors of modern times, are reported to have practised this barbarous mode of destroying human life. In the laws of the Twelve Tables, which the Romans borrowed from the Greeks, this punishment was ordained for certain crimes, though it appears to have rarely been put into execution. Sabakos, king of Egypt, is said to have received in a dream the command to saw asunder all the Egyptian priests. Caligula, according to Suetonius (27), often cut in two with saws men of distinction.

Of punishments affecting the person, there first comes imprisonment. Imprisonment seems so obvious and ready a means of punishment, that it can hardly have failed to be practised from the earliest ages. Among the ancient Egyptians it was common (Gen. xxxix. 20; xl. 3, *seq.*; xli. 10; xlii. 19), but among the Israelites it is not found till a comparatively late period (Ezra vii. 26). In the law it is unknown, though we find there (Lev. xxiv. 12) apprehension and detention for judgment; comp. 2 Chron. xviii. 26. Degenerate monarchs used their power arbitrarily in order, by imprisonment, to suppress free speech on the part of the prophets, the great national teachers (2 Chronicles xvi. 10. Jer. xx. 2; xxxii. 2, *seq.*; xxxiii. 1, *seq.*; xxxvii. 15). After the exile, imprisonment was customary (Matt. xi. 2. Luke iii. 20), especially to punish religious misdeeds (Acts v. 18; viii. 3; xii. 4; xxii. 4), and in case of debts (Matt. xviii. 30). Empty cisterns seem to have been the oldest kind of prisons; from which, as they grew narrow towards the top, escape without external aid was not easy (Gen. xxxvii. 20, 22). Detention in them was made more

painful by a thick layer of mire (Jer. xxxviii. 6). Prisons were sometimes under ground (xxxviii. 16), and at the gates (xx. 2) as well as in the court of the palace (xxxii. 2), or in the house of some public officer (xxxviii. 16, 20). Prisoners were fastened with chains (Judg. xvi. 21. 2 Sam. iii. 34. Jer. xl. 1). Under the Roman dominion, a prisoner was secured by a chain, or chains, fixed at one end on one hand, or on both, and at the other to a soldier in whose custody he was (Acts xii. 4; xxi. 33); sometimes with the feet in a wooden block (Job xiii. 27; xxxiii. 11. Acts xvi. 24), also the neck, or the hands and the feet (Jer. xx. 2; xxix. 26). Scanty and poor fare augmented the punishment (2 Chron. xviii. 26). Confinement to a particular city or house was not unknown (1 Kings ii. 36, 37). The visiting of prisoners was accounted meritorious (Matt. xxv. 36), and in the East was more easily allowed than with us (Jer. xxxii. 8).

Prisoners in a particular instance were, by the Roman authorities, secured in a peculiar manner; one end of a rather long rope was fastened round the right arm of the prisoner, and the other end round the left arm of a soldier. Thus, wherever they went, the two were bound together. Accordingly, Seneca has these words: 'As a chain binds a prisoner and a soldier together, so, unlike as they are, hope and fear accompany each other.' Sometimes a prisoner was bound with two chains to two soldiers. In this manner was Paul led into the fort Antonia (Acts xxi. 33; comp. xxviii. 20. Ephes. vi. 20. 2 Tim. i. 16). Prisoners brought to Rome from the provinces were given in charge to the commander of the Prætorian guard, who kept them in his camp, or, as in the case of Paul (also of Herod Agrippa, grandson of Herod the Great), permitted them to reside, under a guard, in a private house (Acts xxviii. 16). The Prætorian cohort was the emperor's body-guard.

By the Roman law, keepers of prisons, if a prisoner escaped, were liable to the punishment that he would have had to suffer. Hence the gaoler at Philippi draws his sword to kill himself, under the impression, probably, that Paul and Silas had been guilty of a capital crime (Acts xvi. 27).

Imprisonment was sometimes a very severe punishment. It was into a dark dungeon, 'the inner prison,' that Paul and Silas were put at Philippi. Such a punishment Cicero represents as being 'consigned to chains and darkness' (Catil. 4); and among the Romans, a well-walled prison is termed 'the inmost abode of darkness.'

Scourging among the Hebrews was a very common punishment (1 Kings xii. 11), which was inflicted either with cords, rods, or thongs. The delinquent was stripped bare to the loins, and bound by both arms to a low pillar. Legally, not more than

forty stripes could be given (Deuteronomy xxv. 3), but serious misdeeds brought in practice much heavier punishments. According to others, the number depended on the heinousness of the offence. The flogging was given in an open court, before assessors. As long as the punishment lasted, the president repeated the words found in Deut. xxviii. 58. When it was terminated, he uttered those in Ps. lxxviii. 38. Flogging was also practised as a part of the discipline of the synagogue (Matt. x. 17; xxiii. 34). In Acts v. 40, the punishment, perhaps of a severer kind, was inflicted by and before the Sanhedrim. The Roman punishment of scourging was inflicted on Jesus before his crucifixion (Matt. xxvii. 26. John xix. 1), as well as on the apostles (Acts xvi. 22). In order to compel a confession, the Roman law allowed scourging against slaves and persons in a low position.

Maiming was punished by a similar deprivation—life for life, eye for eye, tooth for tooth, burning for burning, wound for wound, stripe for stripe (Exodus xxi. 22, *seq.* Lev. xxiv. 19).

The stocks mentioned (in the Greek, 'the wood') in Acts xvi. 24, was a punishment of a similar kind to what was once customary in England. Besa supposes that reference is made to the Roman *numelle*, which confined in holes both the hands and the feet.

Among punishments in ancient times, one of the most painful to the feelings was the binding of a convicted person to a corpse, which the former thus had for a companion whithersoever he went (Rom. vii. 24).

In some instances, money fines were taken in atonement. These were either assessed by the law (Deut. xxii. 19, 29), or they were left to be imposed at the discretion of the judges (Exod. xxi. 30).

PUR, a Persian word signifying 'to break in pieces,' hence 'a small piece,' or 'counter,' with which lots were cast, and so 'lot' itself (Esther iii. 7), is the root of *Purim*, 'the feast of lots,' held by the Jews in commemoration of the lots cast by Haman, and of the defeat of his wicked and destructive intentions; called also 'the day of Mordecai,' because he contributed largely to the happy result. The festival is held on the 14th and 15th of the month Adar, in the beginning of March, with holiday, joy, hospitality, and feasting, not without practical regard to the poor (ix.). In the synagogues, they on both days read the Book of Esther from a parchment roll, in which appear the names of Haman's ten sons, so arranged as to represent them on the gallows. As often as Haman's name occurs, there arises a frightful

noise; the adult clap their hands and stamp their feet, the young knock on the benches, and all cry out, 'His name perish for ever!' As a part of that symbolic language to which the Easterns generally, and the Hebrews more especially, were given, a boy is brought forward and whipt, representing Haman. See ESTHER.

PURPLE is in Exod. xxv. 4; xxvi. 1, the rendering of a Hebrew word, one cognate with which is in Dan. v. 7, 16, 29, translated 'scarlet.' The two colours were themselves allied. The famous Tyrian dye, spoken of now as purple, now as scarlet, was both. The purple appears to have been the first colour; this was changed into scarlet by a second process. The ancients possessed the secret of protecting the original purple from the action of that which gave the scarlet hue. Hence they could dye their cloths in patterns. In Osburn's 'Egypt' (p. 114) a plate is given of a Tyrian, taken from the Egyptian monuments, in which a crimson robe is spotted with purple. The same figure is attired in garments of four different colours, illustrating Joseph's 'coat of many colours.' In this and other figures to be seen in that valuable work, to which we acknowledge great obligations, the colours are very bright, also various. The purple is distinguished from the blue (Ezekiel xxvii. 7). The other colours are yellow (two tints), green (three tints), flesh colour, green, black, and white. The process of producing purple and scarlet implied in these appeals to the eye, agrees with the account of Pliny (Hist. Nat. ix. 38), who says that the cloth was first twice steeped, for five hours each time, in a preparation from the shell-fish called *purpura*. Hence arose a rich deep purple. Then it was immersed in a preparation from another shell-fish called *murex*, or *buccinum*, whereby an intensely bright scarlet was produced.

PURTENANCE (*F. appartenir*, 'to belong to'), that which *pertains* or belongs to any object, is used, in Exodus xii. 9, for a word signifying *intestines*. Comp. 'the inwards' in xxix. 13, 17, 22.

PUTEOLI, now PUZZUOLO, a city with a much-frequented harbour, in Campania, on the western coast of the Italian peninsula, lying, with the ancient Baiæ, in the northern bend of the bay of Naples (Acts xxviii. 13, 14).

PYGARG, in Dent. xiv. 5, is the rendering of the Hebrew *duhon*, which the marg. gives as the *bison*. Wellbeloved retains *dishon*. Some suppose it to be the *buffalo*; others, as King James' translators, prefer the antelope—*Antelope Pygarga*, Linn.

Q.

QUAILS, a species of bird supplied to the Israelites in the wilderness as their animal food (Numbers xi. 31, *seq.* Exodus xvi. 13), called figuratively, in Ps. cv. 40, 'the bread of heaven.' The supply was effected by the intervention of 'a wind from Jehovah' which 'brought quails from the sea.' So great was the abundance that the people ate immoderately, and brought on themselves a plague. Many died. In consequence, the place where these events took place received the name of *Kibroth-hattavah*, or 'graves of lust.'

Quails are very numerous in Asia and Southern Europe. They often pass in crowds over the Red sea, and sink from exhaustion on the shore; they also fly low, and thus are easily taken. Their flesh, which is hard and dry, is eaten by the natives with a relish. It has been held that the bird intended by Moses is not the common quail, but that sort named by the Arabs *kata*, which lives in Arabia Petrea and Syria in huge numbers and large flocks. This bird is about the size of a turtle-dove.

QUATERNION (L. *quatuor*, 'four'), a band or guard of four soldiers to which the Romans used to entrust the custody of prisoners, prisons, and other places. To four such bands was Paul committed (Acts xii. 4). Of these four bands two kept guard within, two without the prison. The incidental employment of this Latin word, and the casual allusion to this Roman guard, as

being in accordance with the fact, known from other sources, that the Romans in the days of Paul held military possession of Judea, affords an undesigned, and therefore forcible, evidence of the historical character and substantial truth of the narrative in the book of Acts.

QUARRIES (F. *carré*, 'squared,' L. *quadratus*), places where stones are cut from the living rock and squared for use in building. The word in the original (Judg. iii. 19, the margin is preferable; 26) is in all but two passages rendered graven or carved images (Deut. vii. 5, 25; xii. 3. 2 Chron. xxiii. 19, 22), which is its proper signification.

QUARTUS (L. *fourth*), an undistinguished Christian, an associate of Paul (Romans xvi. 23), whom tradition makes one of the Seventy and a bishop of Beirut.

QUICK, from the H. *ghi*, 'life' (Gen. i. 20), 'living' (Ps. cxvi. 9), rendered 'quick' in exxiv. 3 (compare G. *bios*, 'life'; L. *vivus*, 'living'), denotes that which lives (Heb. iv. 12; comp. iii. 12. 2 Tim. iv. 1. 1 Thess. iv. 15); whence comes the ordinary meaning of *lively*—in the Lancashire dialect, *wick*.

QUICKSANDS, the, sandbanks or Syrtes, which Paul on his voyage to Rome was in danger of falling into, are what is called 'the greater,' now *Golfo di Sidra*, which lies off the coast of Africa, between Tripolis and Barca. Another, the lesser Syrtes, is the gulf of Adrumetum, *Golfo di Capes*.

R.

RABBATH (H. *great*), the capital of the Ammonites (Deut. iii. 11), on the east of Jordan, on the upper Jabok, or Nahr-Ammon. It was allotted to Gad (Joshua xiii. 25), and conquered, in David's reign, by Joab (2 Sam. xi. 1; xii. 26—31. 1 Chron. xx. 1—3). At a later period this city was called Philadelphia, belonging to the Decapolis. Its name is now Amman. Prophecies against Rabbath, fulfilled by Nebuchadnezzar, may be found in Jer. xlix. 2, 3. Ezek. xxi. 20; xxv. 6. Amos i. 14.

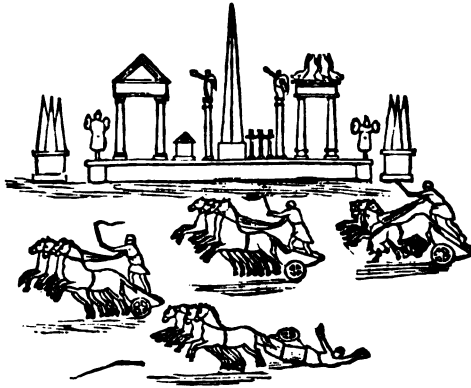
The name Rabbath was also borne by the city Ar (Numbers xxi. 16. Dent. ii. 9), the capital of Moab (Numb. xxi. 28. Is. xv. 1), which lay south of the Arnon; it was called by the Greeks, Areopolis.

RABBI (H. *rab*, 'great'), a title of honour equal to 'Your greatness' (comp. Acts viii. 9), or 'Excellent Sir,' given of old to the Jewish doctors, especially by pupils to their teachers (Matt. xxiii. 7, 8). In John i. 39, 'Rabbi' is explained by 'Master,' in the original 'Teacher,' reference being had to the

application of the term *Rabbi* to the learned men that kept schools. In Matt. xxiii. 8, the word rendered 'master,' properly signifies 'leader,' 'one who shows the way.' *Rabboni* (John xx. 16) is a Syro-Chaldaic form of the same word; said, however, to be more honourable than *Rabbi*.

RACA. See **JUDGMENT.**

RACES were a part of the celebrated national games of Greece, which, borrowed by the Romans, were in the times of the New Testament celebrated in the chief cities of the civilised world, not being unknown even in Palestine, and, in consequence, afforded to the writers of the New Testament appropriate and forcible imagery, in the



use of which they intended not to intimate approbation, but merely to employ the best means for conveying their religious

instructions to the minds of their readers. These games (our pictorial illustrations of which are from antique originals) des



from the earliest period of Grecian civilisation, and extend to the latest age of the Roman empire, comprising in this lengthened career the most venerable religious associations, the highest culture, and distinguished renown. The Grecian games—divided generally into five classes, namely, the Isthmian, Nemean, Olympian, Panathe-

nean, Pythian—comprised chariot-racing, horse-racing, foot-racing, quoiting, darting, wrestling, boxing, &c. These engagements were entered on in an earnest spirit, of which, in these days, we can have no conception. Regarded, especially in earlier periods, as the great means of national education, as well as the great bond of national union

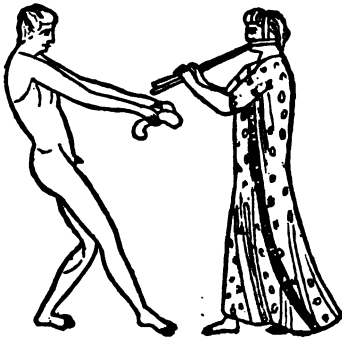
among all of Hellenic blood, they were prepared for by a most careful training in youth,

which developed and strengthened all parts of the bodily frame, conducing greatly to the

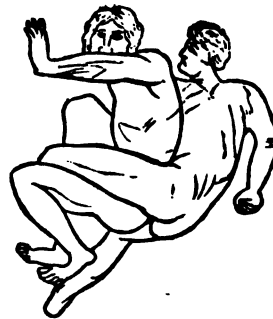


justly famous beauty of the Greek form. The severity of the preparatory discipline required is illustrated by these words, translated from Epictetus:—'You would conquer at the Olympic games. But consider what precedes and follows, and then, if it be for your advantage, engage in the affair. You must conform to rules; submit to a diet; refrain from dainties; exercise your body, whether

turn your ankle, swallow abundance of dust, be whipped, and, after all, lose the victory. When you have reckoned on all this, if your inclination still holds, set about the combat.' This education, recognised and encouraged by legislation, drew into its service the highest and most matured ability, and gave impulse to all the fine arts to such an extent that they bestowed lavishly on the several nations of Greece their most lovely treasures. A loftier



you choose it or not, in a stated hour, in heat and cold; you must drink no cold water, nor, sometimes, even wine. In a word, you must give yourself up to your master, as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm,



or purer display of human emulation the world has not seen, nor, for the purposes in view, one more efficacious, than were these games. To victory in them the highest honour was attached, not for any reward in money, but purely for the distinction gained by success, of which the premiums were

mero tokens and symbols. A sprig of laurel, a wreath of parsley, was the sole outward symbol of pre-eminence. The advantage was in the honour thus acquired; the reward was in the victor's gratified feelings—in his consciousness that he was 'the observed of all observers.' In the thought of the chaplet which the judge would place on his brow



should he prove victorious, the aspirant found sufficient stimulus for the greatest exertions, implying self-denial, bodily exercises, spare and simple diet, undertaken in boyhood, and continued patiently through

many years. And when at last the moment of triumph came, how proud and joyous his emotions, how rich his reward! Well was he repaid for all his strivings as he stood there on that arena on which the eyes of ten thousand spectators were fastened, and towards which the thoughts of distant cities, and even hostile bands, were turned!

Besides the games of a purely Grecian origin, the Romans, with a characteristic disregard of human life, introduced, and with peculiar satisfaction long continued to celebrate, sanguinary conflicts of two kinds:—I. of men matched against men; II. of men matched against beasts of prey. These gladiatorial combats were emulously provided by the great, and eagerly demanded by the people. When Christianity came into open and unsparing collision with heathenism, the exciting scenes of the *circus* frequently received a new zest, when from time to time a follower of Christ was cast to the lions, and, in his adherence to the command, 'Resist not evil,' fell a ready victim to their devouring rage. For the gladiatorial combats, wild beasts were brought to Rome and other cities



from distant and opposite parts of the world. This medal exhibits a crocodile chained for use in the games.



In 1 Corinthians iv. 9, Paul, speaking of the apostles as 'set forth last, as it were

appointed to death,' seems to allude to the games of the *circus*, in which, while persons destined to fight with wild beasts in the early part of the day were supplied with arms, so that they were able to defend themselves, such as were kept to the closing scenes, when the thirst for blood on the part of the spectators had become intense, were exposed unarmed to the fury of raging animals, to which, accordingly, they fell an easy prey. Spectacles of the kind were customary in all the provinces of the Roman empire.

The games being specially designed to pay honour to heathen divinities, their introduction among the Jews, which was attempted, and at last carried into effect, as one consequence of the spread of Hellenic influence

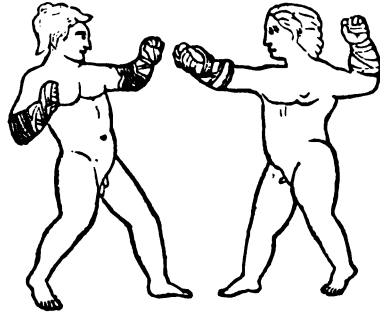
consequent on Alexander's victories, was specially offensive to the worshippers of the true God. Resisted at first, these amusements succeeded in winning their way in Palestine, first under the patronage of Antiochus IV. (1 Macc. i. 15), then under the Grecising high-priest Jason (2 iv. 12), and finally, by the favour of Herod the Great (Joseph. xv. 8, 1). The success betokened a period of religious and social decline, for the games were foreign as much to the national character as to the religious principles and sympathies of the Israelites. In the predominance of the true Hebrew characteristics, recreation and amusement, no less than duty and business, were found in religion. The Hebrew, earnest and deep in all his emotions, and having the very root of his being in devotion, needed no other enjoyment than was afforded him in the solemn and delightful services of the temple, and the soft and tranquil gratifications of his tent or his home; while all that policy or religion might require for the strengthening and preservation of the national unity was presented in an appropriate shape, in the great festivals which took all adult males thrice every year to the holy Jerusalem. And though the Hebrew temperament found peculiar pleasure in music and poetry, and these sister arts did not disdain the enlivening dance, still religion presided in full and unabated honour, and over every earthly feeling predominated the intention of paying the highest homage to the highest and holiest of beings.

The apostle Paul, as the apostle to the Gentiles, and possessing Greek culture, was naturally led to refer to the games. We shall pass the passages in review.

Several of Paul's allusions are found in the letters which he addressed to the Christians at Corinth who were spectators of the Isthmian games, so called from being celebrated on the Corinthian isthmus. The race

nour of Jupiter, was made of an olive-branch, that at the Pythian, in honour of Apollo, consisted of laurel; that at the Isthmian, or Corinthian, was of pine; and that at the Nemean, of parsley. These, though in part made of evergreens, would speedily fade. Their essential insignificance, compared with the great efforts by which they were won, afforded a topic to the mocking satire of Grecian writers.

In Heb. xii. 4, the image is borrowed from pugilistic contests, in which the hands, and



at later periods the arms, even so far as the shoulders, were bound round with hard leathern (sometimes having bands of iron) gloves, called *cœstus*, the use of which in fighting caused the effusion of blood, and even death. Probably, however, the allusion may be to the contests of the circus, in which human combatants had only a chance of life, and the Christian martyrs found a certain and sanguinary death.

Forcible, when rightly understood, is the allusion in 1 Cor. ix. 27, where Paul, according to Doddridge, says, 'I keep my body in subjection, lest, as in the games, when I have acted as a herald in introducing others to the contest, I myself should be pronounced by the judges unworthy of the prize.'

'Every one,' says Paul, 'that striveth for the mastery, is temperate in all things' (25). Those who, in the Olympic games, strove to gain the prize in running or boxing, were required to pass ten months in the Gymnasium at Elis, in order to prepare themselves by exercises and a rigid diet. Epicurus alludes to this custom, as also Horace (Ars. Poet., 412).

It is a peculiar kind of combat to which Paul alludes when he says, 'Not as one that beateth the air' (1 Cor. ix. 26). order to acquire agility and skill, aspirants exercised themselves with weapons apart from an antagonist. This exercise was called *skiomachia*, 'shadow-fighting.' Truly real and with strong and embittered opponents had Paul to contend. Gal. v. 7 is also an allusion to the races—'Ye did run well; who did



to which he refers in 1 Cor. ix. 24 (comp. Hebrews xii. 1), was that which was there run; the race or course, *dromos*, was 600 Grecian feet in length. He who first reached the goal received from the judge the prize (Philipp. iii. 14), namely, a crown made of recently plucked twigs.

It was for 'a corruptible crown' that men contended in the games (1 Cor. ix. 25). The chaplet given at the Olympic games in honour of

hinder you?' The term rendered 'hinder,' signifies to trip up.

Hebrews xii. 1, 'seeing we are compassed about with so great a cloud of witnesses,' &c., refers to the Olympic games, which great crowds assembled to behold, and in which a person was specially placed to assign and hand the prize to the successful runner.

In 2 Cor. x. 13, *seq.* is a tacit reference to a usage at the Isthmian games, a knowledge of which throws light on a dark passage. The reference is to foot-racing, in which a white line was drawn on the ground to define

the boundaries within which the race must be run, and the overpassing of which at once occasioned the loss of the prize. Paul compares his office with a foot-race, whose lists marked the province assigned him of the great judge and giver of the prize. These lists, which he was not, indeed, at liberty to pass, comprised the church at Corinth; in overseeing which, therefore, he did not exceed his bounds nor trench on the field of another.

In Philipp. iii. 14, is a clear reference to the foot-races at the Olympic games. Paul in effect says, 'Forgetting the part of the



race already run, and straining forwards, I pursue my course towards the mark or boundary, with a view to gain the prize,' &c. The prize, *brabeion*, was exhibited in such a manner that, being before the eyes of the runners, it might stimulate their efforts.

RACHEL (*H. a sheep*), the youngest daughter of Laban, distinguished for her beauty (Gen. xxix. *seq.*). See JACOB.

RAHAB (*H. large*), the name of a harlot (the same Heb. word is found in Genesis xxxviii. 24. Ex. xxxiv. 15. Is. xxiii. 17. Hos. ix. 1) who rendered service to Joshua (Josh. ii. 1, *seq.*), and who appears in Matt. i. 5 in the genealogy of Jesus Christ, and is mentioned in Heb. xi. 31 as distinguished for her faith, and in James ii. 25 as justified by her works. Jewish tradition is full of this woman's praise, making her the wife of Joshua or of Salma (1 Chron. ii. 11), and the progenitrix of eight prophets. Yet a dislike to have the early history of their race connected with a harlot, induced the Jews to force from the text the possibility that Rahab was a hostess, as if houses of entertainment, always rare in the East, were known in Canaan in the days of Joshua.

RAIN, believed in ancient times to have fallen from heaven (Gen. vii.), and ascribed to the power of the Almighty (Job xxxviii. 25—28), is the cause of immediate and great fertility in the hot climes of the East. From April to September rain is seldom seen in Palestine. In the latter part of September the temperature of the air is cooled by light

rains, and nature resumes a verdant aspect (2 Sam. xxiii. 4). At the end of October or the beginning of November, the rainy season commences with the 'early rain,' which passes into snow in December, and in February or March appears in the 'latter rain,' which, continuing till April, aids in bringing the harvest to maturity. The periodical returns of rain, as bringing refreshment, beauty, and abundance, were regarded and promised as a token of Divine goodness (Levit. xxvi. 3, 4. Deut. xi. 13, 14; xxviii. 12. Is. xxx. 23). The delay or failure of these rains occasioned want or famine (Deut. xi. 17; xxviii. 23, 24. 1 Kings xvii. 1; xviii. 1, 5. Amos iv. 7).

In the valley of Egypt rain is a very rare phenomenon. In the Said, a heavy rain falls once in four or five years. Lane witnessed a tremendous storm of lightning and rain in the autumn of 1827. Lightning is frequently seen, but thunder seldom heard. On the occasion just mentioned it was quite terrific, and lasted throughout a whole night. In Cairo and the neighbouring parts, there fall four or five smart showers in the year, and these generally during the winter and spring. A heavy rain very rarely falls. In the maritime parts rain is not so infrequent.

In the ancient world in general, as well as among the Hebrews, the rainbow had a mystic and religious import. 'The bow of God' is in Gen. ix. 14, the token of a covenant between God and man; it is also a remembrance to the Almighty, as in Isaiah xlii. 16,

the name of Zion engraven on the palms of his hands. At the bottom of the idea in Gen. ix. 14, lies the fact that when, after a long rain, the rainbow appears, the rain is near its termination, and brighter weather is at hand. But we are not solicitous to explain the 'why and wherefore' of these ancient conceptions, which, in their original simplicity, are as religious in their tendency as they are beautiful in their character.

When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!

And yet, fair bow, no fabled dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou didst shine,
How came the world's grey fathers forth
To watch thy sacred sign!

And when its yellow lustre smiled
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

Methinks thy jubilee to keep,
The first-made anthem rang
On earth delivered from the deep,
And the first poet sang.

RAMAH (H. *elevation*), the name of several towns built on eminences. Of these the most important was a city in Benjamin, between Gibeah and Bethel, about six Roman miles north of Jerusalem (Judges xix. 18. Josh. xviii. 25. 1 Sam. xxii. 6). After Solomon, Ramah came under the power of Israel, and Baasha made it a frontier stronghold (1 Kings xv. 17), which was taken from him by Aha (21, 22). See, further, Is. x. 20. Jer. xl. 1; xxxi. 15; comp. Matt. ii. 17, 18. With this Ramah, Winer identifies Arimathea (see the article), mentioned in Matt. xxvii. 57. In 1 Samuel i. 1, mention is made of Ramathaim-Zophim, of Mount Ephraim, where resided the parents of Samuel. Ramathaim denotes the two Ramethes; the city may have consisted of two parts. Zophim signifies watch-tower, and was a distinctive term. This place has been held to be different from Ramah, because the former has been said to be in Benjamin, the latter in Ephraim; but the hill on which it lay extended from the territory of Ephraim into that of Benjamin. In Judg. iv. 5, the Ramah of Benjamin is clearly placed in Ephraim.

RAMOTH (H. *eminences*), or Ramoth-gilead (1 Kings iv. 13), one of the most famous cities of Gilead, belonging to Gad (Deut. iv. 43), and assigned to the Levites (Joshua xx. 8), lying fifteen Roman miles north-west from Philadelphia, on the Jab-bok, and nine south-west from Gerasa. It is believed to be found in the modern es-Saleh.

RANSOM is found in the mediæval ran-

cionare, which in French is *ransonner*, and signifies 'to buy off by a price.' The mediæval noun is 'ranso,' used as equivalent to 'redemptio,' of which it may be an abbreviation; as intermediate forms there occur 'ransonium,' 'rænsion,' 'ræntion.' 'Ransom,' in the New Testament, is found as the rendering of the Greek *lutron* (Matt. xx. 28. Mark x. 45) and *antilutron* (1 Tim. ii. 6), which, by the force of *anti* ('for,' 'for the benefit,' 'instead of'), gives emphasis to the idea of purchase and redemption. See **ATONEMENT** and **REDEM.**

RAVEN (G. *rabe*, H. *horeb*, 'dark,' from the colour) a bird declared unclean by the Mosaic law (Levit. xi. 15. Deut. xiv. 14), represented in Is. xxxiv. 11 as dwelling in ruins, and in Cant. v. 11 used as an image of beauty, from its shining black feathers. Ravens, which consume dead bodies, were among the Greeks and Romans, as well as the Hebrews, thought to be specially prone to tear out the eyes (Prov. xxx. 17). It was also a general belief that ravens abandoned their young as soon as hatched, because then white, taking no care to supply them with food (Job xxxviii. 41. Ps. cxlvii. 9). Accurate observers state that the old ravens drive away the young ones as soon as they can fly. Ravens, which are represented as objects of Providential care (Luke xii. 24), were commanded by God to feed Elijah (1 Kings xvii. 4). This event, which the Scripture clearly sets forth as miraculous, has driven Rationalism to amusing expedients. Besides labouring to show that other persons are said to have been fed by birds, it has advanced the theory that Elias in some way induced the ravens to admit him as a messmate; a conjecture which is helped out by the supposition that they (Horebs) were in reality an Arab tribe, or travelling merchants so called, who supplied the prophet with food. Michaelis put it forth that the ravens intended were birds of prey, whose booty Elijah appropriated to his own support. So extravagant are all attempts that will make the Scriptures say what they do not mean!

RAVIN (L. *rapio*, 'I snatch or tear away') stands (Nah. xii. 12) for a Hebrew term, the root of which signifies 'to tear,' 'carry off,' and hence, as a noun, 'plunder,' 'booty,' 'prey.' Comp. Gen. xxxi. 39. Ezek. iv. 14. The same word, with a slight variation, is rendered 'prey' in Gen. xlix. 9, &c.

REASON (L. *ratio*, the thinking, as *oratio* is the speaking faculty, language being uttered thought) is represented by several scriptural terms:—I. *Heshbon* (Eccles. vii. 25), rendered also 'device' (ix. 10), and denoting, originally, man's power of inventing and contriving (comp. 'engines' in 2 Chron. xxvi. 15, and 'inventions' in Eccles. vii. 29). II. *Tahgam* (Prov. xxvi. 16), rendered 'taste' in Exod. xvi. 31, 'understanding' in Job xii. 20, and 'discretion' in Prov.

xl. 22; the reference being to the *sense* of propriety. III. *Mandag* (Dan. iv. 36), rendered 'knowledge' in ii. 21, 'understanding' in iv. 34, and 'knowledge' in v. 12; strictly referring to the knowing faculty. IV. *Tavonah* (Job xxxii. 11), rendered 'understanding,' and coupled with 'wisdom,' in Exodus xxxi. 3; applied in Prov. xx. 5, to man, and in Ps. cxxxvii. 5, to God; the primary import denoting the power of distinguishing, and so of comparing. In Is. i. 18, God says to the sinful Israelites, 'Come, let us *reason* together;' the verb is rendered 'to reason' in Job xiii. 3; xv. 3; 'judge' in Gen. xxxi. 47, and 'correct' in Prov. iii. 12, and seems to imply an appeal to the moral feelings (comp. 'reasoning' in Job xiii. 6, 'arguments' in xliii. 4, and 'reproofs' in Psalm xxxviii. 14). The several passages put together exhibit reason as the power of knowing, distinguishing, judging, and devising (intellectual operations), and of being hence influenced and guided under those sentiments which unite man to God, and show him what is right by showing him what is God's will and what is proper. These faculties appear as forming essential elements in the human soul, not obliterated by sin (Is. i. 18), and taken away only in the case of insanity (Daniel iv. 33), on the removal of which disease reason returns (36). Reason, in common with all good things, is the gift of God (ii. 21), in whose image man was created (Gen. i. 27), and whose image and glory man still is (1 Cor. xi. 7). In agreement with this is the statement made in Job xxxii. 8 (comp. 1 Kings ii. 12):

'That spirit which is in man,
Even the breath of the Almighty
Giveth them understanding.'

Hence, if any one lack wisdom, he may obtain it by prayer to God (James i. 5), who filled with his spirit Bezaleel, that he might be a skilful workman (Exod. xxxi. 2; xxxv. 30, *seq.*), and who, as the Father of Lights, sends down on man every good gift (James i. 17).

Reason, as thus divine in its source, is constantly appealed to in the sacred writings. The appeal begins in the garden of Eden, and terminates with the sublime unveilings of the Apocalypse. The whole of revelation is an appeal to reason, whose existence and operation it both presupposes and fosters. The Bible knows nothing of an opposition and a conflict between reason and revelation. In it the two are in harmony. They are both divine agencies, employed in man's education. Because man is an intelligent being, the Scripture is addressed to him. As to an intelligent being does it ever speak to man. Implying that reason is an insufficient, it implies also that, so far as it goes, it is a trustworthy guide. It deals with man as a reasonable being, in order that it may make him a child of God

and an heir of immortality. Nature and grace never appear in the Bible as contrasted with, much less as contradicting, each other. What the heavens proclaim (Ps. xix.), the Bible teaches; and God in his acts and words ever instructs man through the instrumentality of his intelligent faculties. It is only a perverted, misled, or degraded nature (Ephes. ii. 3), which alienated men from the life of God. Still does sin work the same lamentable results, darkening the mind and misguiding the will; and the contrast which the Bible constantly brings into relief is that which exists, and ever, under the government of a holy God, must exist, between a wicked and a pure heart. With a truth and a wisdom which the highest philosophy will be most ready to own, Scripture places the darkening of the mind, the depravity of the life, and all the evils which hence ensue, in the emotional, not the intellectual, part of our nature; 'for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies' (Matt. xv. 18, *seq.*); while to conscience and to the intellect Jesus himself appealed as the judge of what was right (Luke xii. 57).

REBEKAH (H. *fat.*), the daughter of Bethuel, and granddaughter of Nahor, Abraham's brother, was married to Isaac through the agency of Eliezer (Gen. xxii. 23; xxiv. 12, *seq.*; xlix. 81). See ISAAC.

RECHAB (H. *square*), a captain of a band under Iahbosheth, Saul's son. He, with his brother Baanah, sons of Rimmon, assassinated their master in order to ingratiate themselves with David, who, probably from fear of persons so daring and faithless, caused them to be slain, and their bodies to be suspended over the pool in Hebron (2 Sam. iv.).

Another *Rechab* was the father of Jehonadab, and a descendant of Hemath, a Kenite (2 Kings x. 15. 1 Chron. ii. 55. Judg. iv. 11). From Rechab was named the family of *Rechabites*, who, at the injunction of their ancestor Jonadab, abstained from intoxicating liquor, and were, for the fidelity of their obedience, employed by Jeremiah as a means of affording instruction to the disobedient Israelites. As a part of their vow, the Rechabites built no house, sowed no seed, planted no vineyard, but dwelt constantly in tents (Jer. xxxv.).

RECONCILIATION (L.), the bringing about of a good understanding between two parties, has for its Greek originals, I. *hilekoma* (Heb. ii. 17), from *hilekmos*, 'propitiation' (1 John ii. 2; iv. 10), and *hilekai*, 'I make propitious,' 'expiate.' Besides Heb. ii. 17, the verb is used in Luke xviii. 12, where the publican prays for mercy. II. *Katallage* ('exchange,' 'reconciliation'), used in Rom. v. 11; xi. 15. 2 Cor. v. 18, 19. The corresponding verb is found in Rom. v. 10. 1 Cor. vii. 11. 2 Cor. v. 18—20. That 'God

was in Christ, reconciling the world unto himself,' is the great fact of the gospel, in the recognition of which Christians must agree, how much soever they may differ here, as in other cases, as to the *modus operandi*. It seems to us more wise and more Christian to labour with the Saviour for accomplishing his purposes, than to dispute and disagree one with another as to the manner in which he achieved that salvation, on our sharing in which depends our all. In the same manner, we think it better that followers of Jesus should combine to expel sin from the world, than spend their strength in strife as to the exact way in which it was introduced. Here it is. It is a dire evil. With it there is no good; apart from it there is 'perfect peace.' Let all good men unite to put an end to its ruinous dominion.

RECORDS (L. *recordor*, 'I call to mind'), writings designed to set forth facts so as to be a memorial of them, in order that they may be called to mind and remembered. Such is the import of the term in its etymological and scriptural import (Esther vi. 1. 2 Sam. viii. 16). The Hebrew word signifies 'to remember' (Gen. ix. 15. Ex. xxxii. 13). Accordingly, the corresponding noun in one form signifies 'a memorial' (xii. 14), and in another 'a memorialist,' recorder, that is narrator, chronicler, or historian. In David's court the royal historiographer, or national historian, was a person of high distinction (2 Samuel viii. 16; comp. xx. 24. 2 Kings xviii. 18. 1 Chron. xviii. 15. 2 Chron. xxxiv. 8. Is. lxiii. 6, marg.). How much the Hebrew was a commemorative or historical people the reader may learn from this article, and by turning to the words 'Remember' and 'Memorial' in Cruden's Concordance.

REDEEM (L. *redimo*, 'I buy off') represents two Hebrew words:—I. *Ogahal* (goel), the radical meaning of which, according to Fürst, is 'to set free,' as by procuring pardon for condemned persons, or liberty for captives (Ex. vi. 6; xv. 13); but as, among half-civilised nations, the duty of redeeming any one devolved on a person of the same tribe, clan, or kin, so the term came to signify to assert the rights of another, to do a kinsman's part, whether by avenging a death of violence, or assuming a deceased relative's position in regard to his wife and property (Lev. xxv. 48, 49; xxvii. 13. Ruth iii. 13; iv. 4, 6. Numbers xxxv. 12, 'avenger,' 19, seq. Job xix. 25, 'redeemer.' Ps. xix. 14. Is. xli. 14). II. *Padah*, signifying primarily 'to separate,' hence to take a captive from the hands of a conqueror, and generally 'to liberate' (Lev. xxvii. 27. Numbers xviii. 15. Deut. ix. 26. Job xxxiii. 28. Is. xxxv. 10, 'ransomed; comp. in Exodus viii. 23, 'division').

In the New Testament, 'redeem' stands for, I. *Agoradzo* (Rev. v. 9; xiv. 3, 4), which

means 'to buy' (Matthew xiii. 44; xiv. 15; comp. 1 Cor. vi. 20. 2 Pet. ii. 1). II. *Exagoradzo*, 'I buy off' (Galat. iii. 13; iv. 5, and derivatively 'to improve,' or make the most of, Eph. v. 16. Colos. iv. 5). III. *Lutroo*, from *lutron* (from *luo*, 'I loosen,' or 'set free'), 'the price of redemption,' the sum paid for buying off a life, 'a ransom' (Exod. xxi. 30. Numb. xxxv. 31, 32; see especially Is. xlv. 13. The noun occurs twice in the New Testament, namely, Matt. xx. 28. Mark x. 45). The verb is used in Luke xxiv. 21; comp. Is. xlv. 22, seq. Tit. ii. 14; comp. Ps. cxxx. 8. 1 Peter i. 18, 19. The word 'Redeemer' (goel) occurs in Prov. xxiii. 11. Is. xli. 14; xliii. 14; xlv. 6, 24, &c. The corresponding Greek term, *lutrotes*, is found once in the New Testament—Acts vii. 35. See **RANSOM**.

REEDS (G. *rohr*). See **BULAUSS**.

REGENERATION (L. *being born again*) stands for the Greek *palingenesia*, which is similar in its derivation and import (Matt. xix. 28. Titus iii. 5). In 1 Peter i. 3, 23, 'begotten again,' and being 'born again,' are represented by a Greek verb, *anagennao*, which literally signifies to be born again. In John iii. 3, our Lord declares the necessity of regeneration in words which signify either 'to be born again,' or 'to be born from above,' explaining the change by speaking of it as being born of water (by baptism) and of spirit, and thus endeavouring to impress on the gross Jewish mind of Nicodemus the essentially holy and spiritual nature of the change whose necessity he declared. The inaptitude of Nicodemus to the doctrine of our Lord was the more surprising because the new birth was not for the first time put forth by Jesus. The Pythagoreans used the term *palingenesia* of the change which, according to their notion, took place when the soul passed from one body into another, and figuratively of that change also which ensued from moral reformation. Josephus uses it of the change which his country underwent in the restitution of its polity after the Babylonish exile (Joseph. Antiq. xi. 3, 9). Philo ('Vita Mosis,' ii.) speaks of the restoration of the earth after the deluge as a new birth. The Septuagint version closes the passage in Job xiv. 14 with the words,

'I will wait till I am born again.'

The way in which Jesus speaks (Matthew xix. 20) of 'the regeneration,' shows that there prevailed in his day an expectation of a great social change. This revolution is in Acts iii. 21 called the 'restitution of all things,' and is said to have been spoken by the mouth of all the prophets (Is. lii. seq.). The Jews held that in the times of the Messiah the universe would be totally changed, returning into its own pure and perfect state, such as it was before the sin of Adam. From the marked contrast which hence arose they formed the idea of two ages, 'that

which is,' and 'that which is to come' (comp. Mark x. 30); the latter being designated the age or kingdom of the Messiah (Luke xxii. 30). Basing his doctrine on these opinions, Jesus taught the necessity that every individual, before he could enter into the kingdom of God, must undergo a great spiritual change, in order that thus the whole intelligent world might be renewed and made happy by being made holy.

The purifying influence of the new birth is strikingly exhibited in Titus iii. 5, where salvation takes place through 'the washing of regeneration,' that is, the cleansing influence of regeneration. Allusion is made to the custom of carefully washing infants at the time of their birth (comp. John iii. 5).

REGISTER (*L. res gesta*, an account of things done or performed). See GENEALOGY.

REHOBAM (H. *who frees the people*; A. M. 4586, A. C. 902, V. 975), first king of Judah, succeeded his father Solomon at the age of forty-one, when he found discontent widely prevalent, and had not the strength of character to throw around the corrupt parts of the state the dazzling splendour by which they had been in part concealed in the previous reign. Repairing to Shechem, in order to receive the homage of the congregated representatives of the tribes, he was saluted with expressions of disaffection. Reforms were loudly demanded. He consulted his aged advisers, and they recommended prudent concession. The counsel was unacceptable. He turned to young counsellors, who advised coercion. A minatory and repulsive answer was given. In consequence, ten tribes revolted and made themselves, in Jeroboam, a king of their own. Grieved at the result, Rehoboam sent Adoram, 'who was over the tribute,' with pacific overtures. The messenger was stoned to death. His master fled precipitately to Jerusalem. Arrived in his capital, he took immediate measures for reducing the rebels to obedience by force of arms, but was forbidden by 'Shemaiah, the man of God,' to make the attempt. The first years of his reign passed peaceably; but, being weak and changeable, he yielded to the propensities of his wife, Maacha (1 Kings xv. 13), and conceded to her the open exercise of her idolatrous worship, so that the king himself became infected, and 'high places, images, and groves,' prevailed almost to the extent of causing the service of Jehovah to be forgotten (xiv. 22—24). The relations between Rehoboam and his revolted subject now king in Israel, were uninterruptedly of a hostile character (30). On the side of the former stood Edom and Philistia; on that of the latter, Moab. The weakness which ensued from these divisions encouraged foreign aggression. In his fifth year, Rehoboam was assailed by Shishak, who plundered Jerusalem, and made its master tributary to Egypt.

Misfortune made Rehoboam penitent. He checked idolatry, and was rewarded by a return of the Divine favour (2 Chron. xii. 12). Respecting his wives and children, see xi. 18, *seq.*

Thus opens the history of the two kingdoms of Judah and Israel, which, with the exception of a few sovereigns, is little else than a series of misdeeds and sufferings. In no other annals are the vices of kings painted in colours so deep. In the fact we find an attestation of truth. Neither the generally preponderating influence of monarchy, nor the strong pride of the Hebrew heart, could countervail the sense of religious duty which bade and made the writers of these chronicles narrate unvarnished facts, and in so doing illustrate the great truth of the Bible, that obedience to God brings excellence and peace, and disobedience entails wretchedness.

RELIGION is a word of Latin origin, whose derivation and precise import have been differently set forth. Lactantius (*Instit. Div. i. 28*), deriving the word from *lige*, 'I bind,' says that it denotes the chain of piety by which we are naturally bound to God, since God has bound man to himself, it being a necessity that we should serve him as a Lord and obey him as a Father. Cicero (*De Nat. Deor. ii. 28*), however, deriving the word from *lego*, 'I gather,' 'I collect,' holds that religion is the attentive recollection and observance of the Divine behests. The idea of a bond is in every way most in accordance with the essence of religion, which consists in that union of man with God which, on the part of the latter, involves paternal supervision (Providence) and spiritual instruction (Revelation) in such a manner as, bringing into operation men's capabilities received of God as their Creator, may lead them to recognise the Divine Source of all their endowments and possessions so as to receive his law, feel its operations in their conscience, and honour, love, and obey the Almighty Lawgiver as the origin of all power, truth, wisdom, benignity, and happiness. Though it is from the Scriptures that we gain a true and comprehensive conception of religion, yet, with that absence of general terms which is peculiar to the Hebrew Scriptures, and which intimates their great antiquity, the Bible supplies no one word that comprises a full idea of the subject before us. 'Religion,' used in Acts xvi. 5. Col. ii. 18. James i. 26, 27, represents a Greek term, *threskeia*, which strictly denotes 'worship,' or outward observances, as *eusebeia* (Acts iii. 12, 'holiness'; 1 Tim. iv. 8, 'godliness') signifies piety, or the internal sentiments whence religious worship springs. However, by putting together the several passages in which these two words occur, the reader may form for himself a general idea of what the scriptural writers comprehended

in their conception of religion. That conception went far beyond the mere etymological import of the word 'religion,' as may be seen in the definition of *threskeia* given by James (i. 27), which makes the essence of religion to consist in works of mercy, love, and active goodness. In the Old Testament, 'the fear of God' is a phrase which more fully expresses what is now commonly understood by 'religion' (Genesis xx. 11. 2 Samuel xxiii. 3. Ps. xix. 9. Prov. iii. 13; xiv. 27; xv. 23; comp. Acts ix. 81). These descriptive terms place the earthly source of religion in the natural sentiments of the human heart, and specifically in that fear which is called forth by the sight of the great agencies of the universe. These agencies appeared to the Shemitic nations under no repulsive form. It was a bright world in which they lived. While bright, that world presented also tokens of power and grandeur. Hence the great and the sublime excite fear in human breasts, and in so doing call forth the religious sentiment. Accordingly, religion is produced by the action of the external world on the susceptibilities of the human mind. Not exclusively so, for the Bible exhibits man as in his earliest days under the immediate supervision of God. The Creator begins man's moral education the moment that he has completed his frame and faculties. Of that education the first act is the giving of a law. Thereby an appeal was made to man's intelligence. Founding his measures on his relations to man as his Creator, God first aims to awaken and invigorate conscience, in order that, in the predominance of man's sense of right and duty, he may become both obedient and happy. Man disobeys the law, and hence, incurring God's displeasure, falls into misery. Still is he not abandoned of God. A ray of hope arises in the midst of his darkness. That hope grows into a promise; that promise becomes more full, definite, and attractive. The evil abates; the good becomes more ample in proportion as God's law is regarded and obeyed. The entire observance of that law is the exclusive prevalence of man's highest good. This great educational process has been carried forward by various means; by the call of Abraham, the establishment of the Jewish church, the long succession of high-minded teachers termed prophets, and finally by Jesus Christ, God's Prophet, Priest, and King, who is to rule till he has brought all things into willing subjection to himself (1 Cor. xv. 21, *seq.*). Hence the religion of the Bible has God for its author, man for its subject, moral perfection, and therein pure and undecaying happiness, for its aim. Such a religion, even by the divinity of its source and grandeur of its objects, can admit no rival. Accordingly, there is one religion, as there is one God. This one religion is to become universal. Other so-called religions

may be degenerate offshoots from the only true religion, and, as such, contain what is good; but viewed generally, they are false and injurious, and, as such, to be superseded by the religion of the Bible, for it is in the seed of Abraham that all the nations of the earth are to be blessed. And as there is but one religion, so is that religion divine in its origin and its discipline. Hence the Bible knows nothing of the distinction between 'natural and revealed religion.' The religion of the Bible is both. Coming from the Creator and the Father of man, it is divine in its origin, revealed in the means of its development, and natural in the mode of its operation in the human mind. No difference, much less any contrariety, does the Bible recognise between Revelation and Nature, Scripture and Science, Faith and Reason. These antitheses are the growth of later and degenerate times. In the Scriptures, religion is from first to last divine in its source and in its results, but human in its workings and immediate manifestations. And it is only because with the few simple, yet sublime and everlasting, truths set forth in the Bible, men have mixed up the 'hay, wood, and stubble' of their own traditions, borrowing from heterogeneous philosophies the most diverse materials, that in their schools they have been led to invent terms and devise distinctions which are often no less irrational than unscriptural. Either the Bible is our religious guide, or it is not. If not, it would be better to disavow its authority openly. If it is, then we have nothing to do but to follow its guidance; taking it reverentially for what it professes to be, namely, a record of God's dealings with man, whence, by the diligent use of our powers, we may age after age deduce those great and deathless laws relating to man's moral nature and spiritual relations which constitute divine truth, and which, varying in their form and application with each successive period, remain in substance and in effect 'the same yesterday, to-day, and for ever.' In its essence, true religion is ever the same. The faith by which Abraham was justified has power to justify still. The obedience unto death observed by the Son of God, was only the perfection of the obedience rendered by Noah. And as in extent, so in breadth, does true religion ever remain the same. Wherever is found a holy life or a holy thought, wherever conscience is honoured as God's vicegerent, wherever the Divine will is sought for reverentially and observed with care, there is found an element of true religion, small though it may be, even as a grain of mustard-seed. Hence those whose chief instructor was the visible universe (Ps. xix. Romans i. 20), may, as well as others that have enjoyed fuller light, by 'patient continuance in well-doing' (ii. 7), be 'a law unto themselves' (14), 'show the work of the

(moral) law written in their hearts' (14), be approved or condemned of their conscience (15), and so partake of the great blessings to be awarded in 'the day when God shall judge the secrets of men by Jesus Christ' (16).

REMISSION (L. *re*, 'back,' and *mitto*, 'I send'), forgiveness. See the article.

REMPHAN (Amos v. 26. Acts vii. 43; comp. Deut. iv. 19). See CHIRU.

REPENT (F. *repentir*, L. *re* and *pæna*, G. *poiné*, that is, brought back by punishment; in the Vulgate, *penitentia*, which, abbreviated, makes *penance* and penitence or repentance the same) is the representative of two Greek words: I. *metamelomai*, which denotes a change characterised by concern, sorrow, and regret (2 Cor. vii. 8), and hence a change of feeling and purpose (Matt. xxi. 29, 32); II. *metanoieo*, which strictly means, 'I change my mind,' whence the noun *metanoia* means, 'change of mind' (iii. 2, 4. Apoc. ii. 5. Rom. ii. 4). The concern denoted by the former word leads to the change of heart intended by the latter. This seems to be the strict meaning of the two terms, which accordingly give regret and sorrow arising from pain as the beginning, and a thorough change of the affections as the completion of repentance (2 Cor. vii. 9); which, however, for its perfect state requires, as the outward sign and evidence of the inward grace, 'works meet for repentance' (10. Acts xxvi. 20). In Hebrews xii. 17, Esau is said to have 'found no place of repentance'; that is, his change of mind was not allowed to produce its effect.

REPETITIONS (L. *re*, and *peto*, 'I seek') in prayers are forbidden by Jesus. The original term, *battologeo*, which occurs only in Matt. vi. 7, is very rarely found in profane writers. Probably the word in its origin may be imitative of those who bubble, and therefore chatter a great deal without saying much. The heathen are not the only parties who are chargeable with employing in prayer many idle words. 'Long prayer' was offensive to Jesus, especially when rehearsed as a 'pretence' (Matthew xxiii. 14). The prayer on which he expressly set the seal of his approbation, consisted only of six words—'God be merciful to me, a (the) sinner' (Luke xviii. 13); and the form of prayer which he gave when asked to teach his disciples how to pray, contains only a few simple wishes and petitions (Matt. vi. 9). Not voluble lips, but a praying heart; not a 'gift in prayer,' but a life of devotion, is acceptable in the sight of God.

REPHAEL (H. *God's medicine*), a son of Shemaiah, one of the temple porters (1 Chron. xxvi. 7). The name (spelt Raphael) was also given to one of the seven angels that were believed to 'stand and wait' near the throne of God, in readiness to execute his will. See the apocryphal book of Tobit.

REPHAIM (H. *giants*)—see Vol. i. 612—a name given in 2 Sam. v. 18, 22; xxiii. 13, to a valley called 'the valley of the giants' in Joshua xv. 8, and connected, in xxiii. 16, with 'the valley of the son of Hinnom.' It ran from the south-west side of Mount Moriah to Bethlehem. It was celebrated for its fertility (Is. xvii. 5).

REFLENISH (L. *re*, and *plenus*, 'full') 'to fill' (Gen. i. 28) or supply abundantly (Is. xxiii. 2).

REPROBATE (L. *re*, and *probus*, 'good'), disapproved, and so left or abandoned. Thus Noble, continuation of Grainger (iii. 490), writes: 'John, Duke of Argyle, the patriotic reprobater of French modes.' The figure is taken from metallurgy, *reproba pecunia* in Latin being 'bad money.' The corresponding Greek word, *adokimos* (Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5—7. 2 Tim. iii. 8. Tit. i. 16. Heb. vi. 8), is also used originally of coins, denoting such as are not of pure metal, and therefore disapproved. Accordingly, in its application to moral and spiritual matters, the word denotes that which is not genuine, not sterling, not what it pretends to be; that which is false, hollow, bad, base, unfit, useless.

REPUTATION (L. *re*, and *puto*, 'I think'), the state of being held in repute or honour. So in the Greek, *entimos* (*en*, 'in,' and *time*, 'honour'), signifies literally to be in honour (Philipp. ii. 29; comp. Luke vii. 2, 'dear'; xiv. 8, 'honourable'; 1 Pet. ii. 4, 'precious.' 'Made himself of no reputation,' in Philipp. ii. 7, stands for *kenoo*, from *kenos*, 'empty,' and signifies that he emptied himself, that is of his divine qualities. Compare 'made void,' in Romans iv. 14, and 'made of none effect,' in 1 Cor. i. 17; ix. 15. 2 Cor. ix. 3.

REQUIRE (L. *re*, and *quit*, quiet? *quies*. Comp. 'quits,' 'acquit'), to make a return of good; found in 1 Tim. v. 4, where it is literally 'to make a return of recompences,' that is, to pay back parental kindness.

RESEN, a city of Assyria, between Nineveh and Calah, which some have identified with Larissa (Gen. x. 12).

RESTITUTION (L. *re*, and *sto*, 'I put back,' that is, 'into its former condition') represents (Acts iii. 21) the Greek *apokatastasis*, which signifies 'restoration,' and is used by Josephus of the restoration of the Jewish republic by Zerubbabel (Antiq. xi. 3, 8; iv. 6). Some think that Peter, in the single passage in which the word is found in the New Testament, had in his mind restoration of men to that state of pristine innocence, happiness, and glory, in which they were before the fall, referring to this idea Rom. viii. 10, seq. Rev. xxi. 1. 2 Pet. iii. 13. Others, thinking that the prophets spoke not of a literal restoration, but a time of spiritual greatness and felicity, interpret the word somewhat widely, as denoting a state of elevated, universal happiness as a

consequence of obedience to God's will; understanding, not so much a strict restitution to any former condition, as the consummation of the Divine plans in the prevalence of joy and peace in a holy mind.

That the latter conception is in complete accordance with the aim and spirit of the gospel, cannot be questioned. It is scarcely less certain that among the Jews of the first century and previously, as among other ancient peoples, an idea prevailed that the general procession of events was divided into ages or periods which were terminated by great and sudden catastrophes, such as the Deluge, which had been, and the destruction of the earth by fire, which was to be (2 Pet. ii. 4, *seq.*). With this view was connected an expectation that the coming age, the age of the Messiah, would restore to the world a lost good, and bring back a golden age. The strictly Hebrew conception, however, that of all the prophets, placed the golden age in the future, apart from the retrospective notions of mythology. See REGENERATION.

Alexander Von Humboldt informs us that the Mexicans recognised four great revolutions of nature caused by the four elements. The first catastrophe is the annihilation of the productive faculty of the earth; the three others are owing to the action of fire, air, and water. After each destruction mankind was regenerated, and all of the ancient race that did not perish were transformed into birds, monkeys, or fish. These transformations call to mind the traditions of the East; but in the system of the Hindoos the ages are all terminated by inundations, and in that of the Egyptians, the cataclysms alternate with conflagrations, and men save themselves sometimes on the mountains, and at other times in the valleys. The cosmogony of the Mexicans corresponds with that of the people of Thibet, which considers the present as the fifth age. After the destruction of the fourth sun, the world was plunged in darkness during five-and-twenty years. Amid this profound obscurity, ten years before the appearance of the fifth sun, mankind was regenerated. The gods at that period, for the fifth time, created a man and a woman. The first age of 5206 years, which corresponds to the age of justice of the Hindoos, was by the Mexicans called the age of the earth, also that of the giants. The first generation of men were destroyed by a famine. The second cycle comprised 4804 years. This is the age of fire. As the birds alone were able to escape the general conflagration caused by the descent of the god of fire, all men were transformed into birds except one man and one woman, who saved themselves in the recess of a cavern. The third is the age of wind or air, lasting 4010 years. In this cycle of tempests two men only survived by fleeing to a cavern. The fourth cycle is the age of water, of 4008 years, at the end of which

mankind were destroyed by a great inundation. This is the last of the great revolutions which the world has undergone. Men were transformed into fish, except one man and one woman, who saved themselves in the trunk of a tree. On an ancient hieroglyph, Matlalcueje, the goddess of water, is seen descending to earth, while Coxcox, the Noah of the Mexicans, and his wife Xochiquetzal, are seated in a trunk of a tree, covered with leaves and floating amidst the waters. These four ages, which are also designated under the name of suns, contain together 18,028 years; that is, 6000 years more than the four Persian ages described in the Zend Avesta.

RESURRECTION, the Latin representative (more properly *surrectio*) of the Greek *anastasis*, which strictly signifies 'a standing up,' the idea being probably derived from the way in which corpses were deposited in the tombs among the Jews; so that with that people a return to life would literally be a rising of the dead person so as to stand erect. Hence in its origin, 'resurrection' is essentially connected with what is termed 'the resurrection of the body.' The idea of a second existence, when once introduced into the Jewish mind, easily accommodated itself to, if it did not seem to arise out of, the opinions held of the state of the dead, *sheol*, the dark resting-place of the shadows of the departed; for the depositing in the family mausoleum of the corpses of departed relatives preserved them from extinction, and kept 'these dead bones' ready to live when the inspiring breath came over them. This inclination to believe in a future life was encouraged by instances of restoration to existence found in the Hebrew history (1 Kings xvii. 21. 2 Kings iv. 34). As early as Isaiah, the idea of rising was familiar to the Israelites (Is. xxvi. 14, 19; comp. Ezek. xxxvii. 5—10); but in the exile at Babylon the Jews found a conviction of a state of existence beyond the tomb, which formed a part of the popular religion there, and is an element of the system of Zoroaster in the Zend Avesta (Kleuker, 2nd Part, p. 128). Accordingly, in Daniel the idea assumes a full and definite form, involving the happiness of holy, and the punishment of wicked Israelites (Dan. xii. 1—3). Repeatedly, in consequence, does the belief in a resurrection occur in the apocryphal books (2 Maccab. vii. 9—23; xii. 43—45; xiv. 37), and in the time of our Lord it formed a part of the creed of the Pharisees and of the people (Matt. xxii. 24, *seq.* John xi. 24. Acts xxi. 6—8).

'Resurrection' does not of necessity involve what is commonly meant by the phrase 'another or a future life,' though the second conception is easily evolved out of the first. The primary import of 'resurrection,' as appears in the Greek, is 'standing up,' that is,

'a return to life;' so is it used in Heb. xi. 35. The important idea of the perpetuation of that restored being is an appendage to the primary signification. Accordingly, Jesus himself adds, 'Neither can they die any more' (Luke xx. 38); and Paul declares that 'Christ, being raised from the dead, dieth no more; death hath no more dominion over him' (Rom. vi. 9, 10). Hence the term 'resurrection' acquired the general idea of revival to endless life (Acts i. 22; ii. 31; iv. 33; xvii. 18. Romans i. 4; vi. 5. 1 Pet. i. 3; iii. 21), and came to be equivalent with our term, 'a future state of being,' 'eternal life,' as a continuation of our present existence, and a consequence of the high spiritual discipline afforded by Jesus, 'the author and giver of life' (John xi. 25. Philipp. iii. 10, 11). However, the figure involved in the word 'resurrection' is found in language used by the scriptural writers even after the full idea had been developed (1 Cor. xv. 12, *seq.*). Arising out of these sensible images was the question, 'with what body do they come?' which Paul has undertaken to answer (35, *seq.*); but that he did not hold that God, in giving eternal life, was restricted to the method implied in the literal import of 'resurrection,' is clear from 1 Thess. iv. 13, *seq.* Here, too, as in every other point whether of religious or secular knowledge, facts are clear, while the manner of the Divine operation in producing them is involved in impenetrable mystery. The grub passes into a butterfly, however, notwithstanding our ignorance of the process. So is it in the resurrection of the dead.

It was probably because they forgot that of God's manner of acting finite minds can know nothing, that the Sadducees (Matt. xxii. 23), as well as some professed Christians (2 Tim. ii. 18), denied the resurrection. Preliminary to the establishment in the world of the kingdom of the Messiah, there was, in the opinion of the Jews, to be 'a resurrection of the just' (Luke xiv. 14, 15). This is figuratively called in the Apocalypse, 'the first resurrection,' in which none but Christians had part (xx. 4, 6; comp. Rom. xi. 16). The second resurrection is described in Apoc. xx. 11, *seq.*, to which are to be referred those passages in the New Testament which speak of the resurrection of the just and unjust, and of a general judgment (John v. 25—29. Acts xxiv. 16. Matthew xxv. 31, *seq.*), the scenery in which representations was well chosen for its impressiveness, but now, as the mere investment of great ideas, may be beneficially laid aside on the part of those whose minds have outgrown these sensible limitations.

REUBEN (*H. vision of the son*), the first-born son of Jacob by Leah (Gen. xxix. 32), supplied his mother with the fructifying mandrakes (xxx. 14), and lay with Bilhah, his father's concubine (xxxv. 22), on which ac-

count his father took from him his rights of primogeniture (xlix. 3, 4). However, he rescued his brother Joseph's life (xxvii. 21, 22), and bewailed his loss (29, 30; xlii. 23), and went with Jacob down into Egypt (xvi. 8). He had four sons (9. Exodus vi. 14), whose descendants are mentioned in Num. xxvi. 5, 6. 1 Chron. v. 1, 3—8.

The tribe of Reuben was the second (Judah being the first) of the four divisions in which the twelve tribes in the wilderness were marshalled, having under its standard Simeon and Gad (Numbers i. 5; ii. 10—16; x. 18—20). At the Exodus it numbered 46,500 men (i. 20, 21), but towards the end of the wandering, only 43,700 (xxvi. 7). The tribe appears to have attained distinction (Deuter. xxxiii. 6). In consequence of its pastoral pursuits it was settled on the east of Jordan, in the southern district of the land of Gilead, the kingdom of Sihon (Numbers xxxii. 1—4, *seq.*; xxxiv. 14, 15). The boundaries of the tribe were, on the east, the desert; on the south, the Arnon; on the west, the Dead sea, so far as the Arnon; on the north, the brook Jazer, which separated it from Gad (Joah. xiii. 16—33). After having aided in the conquest of Canaan, they took up their abode in their territory, and built an altar near the Jordan, as a token of their relationship with the other tribes (Joah. xxii. 1—6, *seq.*). They joined David against Saul (1 Chron. xii. 37, 38), and defeated the Hagarites, with their allies (v. 10, *seq.*). In the days of Jehu they were invaded by Hazael, king of Syria (2 Kings x. 32, 33), and under Pekah they were carried away captive by Tiglath-pileser (xv. 29).

REVEAL (*L. re, and velum, 'to withdraw the veil'*) represents a Hebrew word, *galah*, which signifies 'to uncover' (Lev. xviii. 7), 'open' (Psalms cxix. 18), and so 'to make known what is hidden or secret' (Amos iii. 7). Similar in force is the corresponding Greek term, *apokalupto*, as may appear from Matt. x. 26; xi. 27. Luke xvii. 30. 2 Thess. ii. 3. Revelation, as spoken of in Scripture, is various. God revealed to Samuel the coming of Saul (1 Samuel ix. 15). He revealed his secret unto his servants the prophets (Amos iii. 7; comp. Prov. xx. 19. Isa. xxii. 14) in a dream; in a vision of the night he openeth (uncovereth) the ears of men (Job xxxiii. 16; xxxvi. 10). God revealed himself to Samuel (1 Sam. iii. 21).

'He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.'
Job xii. 22.

'He revealeth the deep and secret things' (Dan. ii. 22, *seq.*). By Jesus Christ he revealed his will to man (Luke ii. 32. Gal. i. 12. Ephes. iii. 3). The Son is a source of revelation as well as the Father (Matt. ix. 27. Rev. i. 1). Things hidden from the wise are, under the gospel, revealed unto babes (Matt. xi. 25). The thoughts of the

heart are revealed through the gospel (Luke ii. 35). Revelation sometimes refers to the second coming of the Saviour (2 Thessalonians i. 7. 1 Pet. i. 13). The same Greek word is rendered 'coming' (1 Cor. i. 7) and 'appearing' (1 Peter i. 7). 'Revelation' in 1 Cor. xiv. 6, 26, means a making the unknown known, perhaps under a divine impulse, as in Gal. ii. 2.

The general idea given of revelation in Scripture proceeds on the fact that God, who is light, is the source of all knowledge, wisdom, and goodness to man; and in manifesting himself to his creatures, at sundry times and in divers manners, spake in times past unto the fathers by the prophets, and in the last days by his Son (Heb. i. 1, 2), and also showed to the world that which may be known of him; for the invisible things of him from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead (Rom. i. 19, 20). Hence all things are of God, from whom cometh down every good gift, especially that wisdom which is from above (James i. 17), in contradistinction to that wisdom which is earthly, sensual, and devilish (iii. 15, *seq.*).

These last words express the contrast which the Bible presents, namely, Divine wisdom and earthly; that which is from above, and that which is from below. The scholastic distinction of revealed and natural wisdom, or supernatural and rational, ordinary and extraordinary, it knows not. As little does it restrict the Divine operation to one particular mode. All true light is from God (1 John i. 5). All real knowledge is a revelation, whether derived through a prophet, deduced from the heavens (Ps. xix.), or made known in the heart of babes and sucklings (viii. 2. Matt. xxi. 16). God's revelations have been progressive and continuous. Beginning in the garden of Eden, they have not yet come to a termination. Of the chief of these revelations the Bible is the record. There we see what was begun in Abraham completed in Christ. Two thousand years were occupied in making known to the world the grand doctrine of the Divine paternity. More, perhaps, than a period of similar length will have been requisite to work that humanising and elevating truth into the hearts of men and the institutions of society. This, however, is the great process which a Christian Providence is now carrying forward. When that blessed change shall have been consummated, then will God's kingdom have fully come, and all the families of the earth be blessed in faithful Abraham. Meanwhile, great and marked stages of the process can be discovered which afford a stay to faith, an impulse to hope, and an encouragement to charity. By Abraham, was revealed monotheism; by Moses, the law; by the prophets, moral au-

premac; by Jesus Christ, eternal as the result of spiritual life. Revelation is thus allied with distinguished individuals; its essence is in their high qualities; its history is to be elicited from what they thought, said, and did. The substance of revelation is, in consequence, easy to be ascertained; but the moment we go beyond what is uncovered and made known, by inquiring into the manner in which God revealed his will, and endeavouring to discover the point of union between the mind of God and that of man, to trace the operation of one on the other, to describe their respective states,—that moment we find ourselves in the midst of darkness, for we are trenching on those secret things which belong to God (Deuter. xxix. 29). See CREATION, DREAMS, INSPIRATION, PROPHECY, REASON, SPIRIT.

REVENGE (*F. venger, L. vindicare*, 'to claim,' 'assert a claim,' and so 'to punish'), as the return of 'evil for evil,' is expressly forbidden, for punishment belongs to God (Romans xii. 19). The injunction was addressed to individuals who are to 'overcome evil with good' (21); but in the degree in which the command is obeyed, will no other than educational and remedial measures be justifiable on the part of society in its aggregate capacity, which, hitherto being given to revenge rather than to training, has wasted life and happiness on a terrific scale, and made the very ill which it undertook to cure.

REVERENCE (*L. reverer, 'I fear'*) stands for a Hebrew word signifying 'to bow down' (Exodus xi. 8), and so 'to pay respect,' or 'worship,' 'do obeisance' (2 Kings v. 18. Gen. xxxvii. 10. Lev. xxvi. 1. 1 Chron. xvi. 29). Bending the body in the East was, and is, an ordinary mode of showing respect, the degree of inclination marking the intensity of the feeling; so that prostration was the most complete homage. 'Reverence' also stands (Psalms lxxxix. 7; comp. exi. 9, 'reverend') for a word whose proper meaning is 'to fear' (Gen. xviii. 15. Exod. i. 17. Is. vii. 25). 'Reverence' in Heb. xii. 28, represents a Greek term signifying 'ashamedness' (1 Tim. ii. 19). In Ephes. v. 33, it strictly signifies 'to fear.' Comp. Matt. x. 26. Mark iv. 41. Acts v. 26.

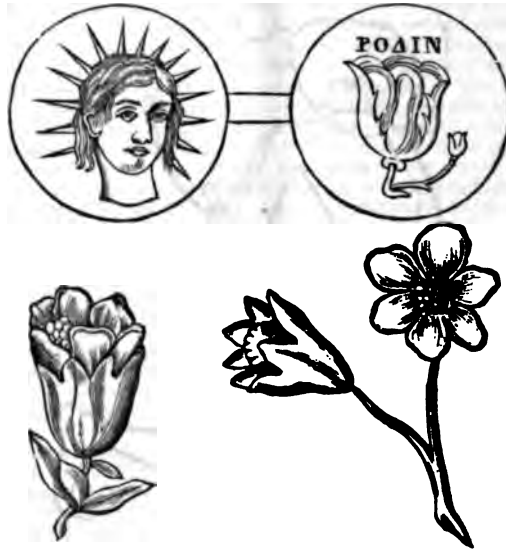
REZIN, king of Syria (Damascus), formed an alliance with Pekah, king of Israel, against Judah in the reign of Ahas, whose territories he invaded, and took Elath, but could not subdue Jerusalem. He was slain by Tiglath-pileser, whose aid Ahas had invoked (2 Kings xv. 37; xvi. 6. Is. vii.).

REZON, son of Eliadah, flying from his master, the king of Zobah, founded a kingdom in Damascus, in the age of David and Solomon (1 Kings xi. 23, *seq.*). Hexion, mentioned in xv. 18, has been thought to be the same person, the difference in the name having arisen from a corruption of the text.

RHEGIUM, now **REGGIO**, a sea-port at the south-western extremity of Italy, in the straits of Messina, famous as the Scylla and Charybdis of the ancients, through which navigation was dangerous (Acts xxviii. 13).

RHODES, now **RHODIS**, a pleasant and fruitful island in the Mediterranean, lying off the south-western point of Asia Minor

(Caria). The capital of the same name, at the north-eastern extremity, had a good harbour, where stood the famous Colossus, which was an image of Apollo, or the sun. The cuts, two Rhodian coins (from 'Spanheim De Præst. Numis.', 277), exhibit a view of this 'God of Day,' under whose special protection the island was; also of what may be



termed the arms or insignia of the city, which the reader will see are not roses. Spanheim is of opinion that they represent the *balustia*, or flowers of the pomegranate.

RIBLAH (H. *quarrel*), a city of Syria (Hamath), on the northern boundaries of Canaan (Numb. xxxiv. 11. 2 Kings xxiii. 33. Jer. xxxix. 5), lying on the road which went from Babylon to Palestine. The place now called Rablah was in modern times first seen by Buckingham, in 1816.

RIMMON (H. *elevated*, or a *pomegranate*), the name of several places in Scripture, as, I. a town on the borders of Palestine, towards Edom (Joshua xv. 21, 32); II. a rock near Gibeon (Judges xx. 45, 47); III. a town in Zebulun (Josh. xix. 13; comp. 1 Chronicles vi. 77).

The name was borne also by a Syrian divinity (2 Kings v. 18). Some, deriving the word from a term meaning 'to be high,' hold that Rimmon denotes 'god most high' like the Zeus of the Greeks, and the Jupiter of the Romans. Others, taking another meaning, namely 'pomegranate,' hold that the reference is to Venus, to whom that fruit was consecrated. Others, however, prefer the sun, of which the pomegranate was a symbol.

RINGS (T.) is a word which stands, I. for the Hebrew *gav* (Ezek. i. 18, where the 'outer circle' or tire of a wheel is meant; comp. 'hoop' and the Lat. *annulus*), which, denoting a protuberant, bulging, or circular form (comp. *gibbous*, 'the gibbous moon'), is in the Scriptures rendered 'brows,' 'eyebrows' (Levit. xiv. 9), 'boss' (Job xv. 26), 'back' (Ps. cxxix. 8). II. *Gahleel*, the root of which signifies 'to roll,' 'to be round,' and hence 'to revolve,' as 'folding doors' (1 Kings vi. 34), but in Cant. v. 14, is rendered 'rings.'

'His hands are as gold rings set with beryl;'

where, evidently, finger-rings are meant. III. *Tabagath*, from a root signifying 'to make an impression' as by *intaglio* (hence the noun denotes 'stamped money'), properly means 'a signet' (Gen. xli. 42). This also was a finger-ring (Esth. iii. 20), and was employed as we now use our signatures or sign our names, that is, to attest a fact or give authority to a person (12; viii. 2, 8), though it was also worn as an ornament (Is. iii. 21). IV. *Neksem*, which Fürst, from a root signifying 'to bind,' says signifies 'a ring,' neck-lace, or ornament, both for the ears and the

nose; in Syriac, *semamo*. The general signification seems to be, 'a decoration' (Prov. xxv. 12) either for the ear (Judges viii. 24, 25. Job xlii. 11) or the nose, the latter application being made more pointed by the addition of the word *aph*, 'nose' (Prov. xi. 22. Ezek. xvi. 12). From Judg. viii. 24, 25, it appears that the wearing of ear-rings by

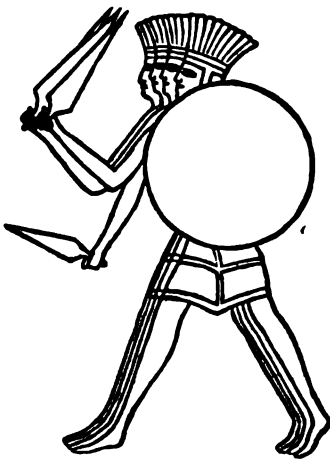
men was characteristic of the Ishmaelites. There was obviously something peculiar in the usage. On the Egyptian monuments we frequently see native women with ear-rings, but not men; while some foreigners, such as negro captives (Osburn's 'Ancient Egypt,' p. 82), and the Zidonians (Osburn, p. 108), were accustomed to wear ear-rings.



ZIDONIAN CAPTIVE.

Other nations of Canaan were, however, without that ornament, as appears from these views of Philistine warriors and accoutre-

ments, taken from Osburn's highly useful volume just referred to.



PHILISTINE SOLDIERS.



PHILISTINE SPEARMEN.



PHILISTINE CAPTAIN.

That female Israelites were accustomed to wear nose-rings is clear from Isaiah iii. 21, in the original, *jewel of the nose*. The exact form of these ornaments it is not important, and perhaps not possible, to ascertain. The ensuing is now worn in the East suspended



from the cartilage which divides the nose into the two nostrils.

Another form is said to be indicative of



maidenhood, being worn by girls from six years and upwards. A third was affixed by the accepted suitor in the nose of his intended bride, and thus became the sign and seal of plighted troth. As such it is spoken of in Ezekiel (xvi. 12). This also was the present made by Abraham's messenger when he betrothed Rebekah on behalf of his young master, Isaac (Gen. xxiv. 22; compare 47, where, in the original, it

is expressly said, 'I put the ring upon her nose'); so that when Laban saw the 'nose-



NOSE-RING OF BETROTHMENT.

ring and bracelets,' he knew that his sister was affianced, and proceeded to show due courtesy to the representative of his future brother-in-law (30).

Of such a transaction as an espousal a ring was an appropriate token. Considered as terminating in itself, a ring was a symbol of unending fidelity. Accordingly, it denoted eternity among the Hindoos, Persians, and Egyptians; and Brama, as the creator of the world, bears a ring in his hand (Bohlen's Ind. i. 202). Deschemid also, who made known the solar year, is said to have introduced the use of the ring. The Egyptian priests in the temple of the creative Phtha, represented the year under the form of a ring made of a serpent having its tail in its mouth.

A ring is also in itself a bond, something united by its two extremities (comp. G. *cautos*). As such, it appropriately symbolised a bond or engagement—a chain. In the figurative sense of a bond or chain, the ring may have been used in betrothment and in marriage; a meaning which is more probable, because more seemly, than that which is assigned by those who hold that in espousals the ring denoted the acquisition of the wife as the husband's property, an interpretation which is rather discredited than enforced by the fact that rings were put into the nose of cattle when first purchased, or in order to have them in due subjection (2 Kings xix. 28. Job xli. 2. Is. xxxvii. 29. Ezek. xxix. 4; xxxviii. 4. Amos iv. 2).

The ring of espousals presented to Rebekah occasioned some difficulty to commen-

tators, probably on the untenable ground that the wearing of nose-rings by females is alien from our customs and disturbing to our feeling of propriety. Luther, in his translation, evades the difficulty. Geddes renders (Gen. xxiv. 22), 'He took a golden pendant and put it on her face;' adding in a note, 'It was an ornament suspended sometimes to the ear, sometimes to the nose, and sometimes on the forehead.' More correct in his comment is Wellbeloved, who, translating thus, 'The man took a golden ring and put it on her face,' remarks, 'The golden ring here mentioned was not, as the common English version renders it, an *ear-ring*; it was an ornament for the nose, a *nose-ring*, such as is to this day universally worn by young women of Arabia and Persia, suspended to one of the nostrils. The Arab women, says Dr. Russell, wear a large ring of gold or silver pendant from the nose, the cartilage on one side being pierced for that purpose; it is usually the external cartilage of the right nostril. I have seen some of the rings of at least an inch and a-half in diameter. Winer speaks of them as from two to three inches in diameter. La Roque describes them as made not only of gold and silver, but of tin, lead, or copper, and of a size so large as to encompass the mouth' (Wellbeloved's 'Translation of the Bible'). The general custom, on the part of Eastern females, to wear nose-rings is well established. Such is the opinion held by Winer, who cites the authority of Chardin, Arvieux, Ruppell, &c., adding, that from the Mishna it appears the Jewish women on the sabbath wore not nose but ear rings; that the practice of wearing nose-rings has been found among the aboriginals of the Western continent; that the learned and accurate Ruseger, in his Eastern travels, met with a few instances of such ornaments being worn by men. Among the Arab women the nose-ring is held in high price, and it is said that men have a peculiar pleasure in kissing female lips through it (see also Rosenmüller's 'Morgenland,' i. 108).

Wilkinson, in his laborious and trustworthy volumes, informs us ('Manners and Customs of the Ancient Egyptians,' iii. 371, seq.) that Egyptian women wore many rings, sometimes two and three on the same finger; the left was considered the hand peculiarly privileged to bear those ornaments; and it is remarkable that its third finger was decorated with a greater number than any other, and was considered by them as the ring-finger. There is no evidence of its having been so honoured in the marriage ceremony, which however is not improbable, the rather as we learn from a passage in Pliny (xxxiii. 4) that on being betrothed, the future spouse had an iron ring without a gem put on her finger. Some rings were simple; others were made with a scarabeus, or an engraved

stone; and they were occasionally in the form of a snail, a knot, a snake, or some fancy device. They were mostly of gold. Silver rings are occasionally met with. Bronze was seldom used for rings. Some have been discovered of iron, but ivory and blue porcelain were the materials of which those worn by the lower classes were usually made.

The ear-rings mostly worn by Egyptian ladies were large round hoops of gold, or made up of six rings soldered together. Sometimes an asp whose body was of gold, set with precious stones, was worn by persons of rank; but it is probable that this emblem of majesty was usually confined to members of the royal family.

In the New Testament rings are mentioned twice—as tokens either of joy (Luke xv. 22), or opulence and distinction (James ii. 2). The words employed in the original show that finger-rings were meant.

In the early Christian church, a finger (*annulus pronubus*, 'ring of troth') ring was given by the male to the female as a token and proof of her betrothment. Pope Nicholas (A. D. 860), in the account which he gives of the ceremonies used in the Roman church, says, 'In the espousals, the man first presents the woman whom he betrothes with the *arce* or espousal gifts; and among these, he puts a ring on her finger.' This ring, which may be traced back to the time of Tertullian, appears to have come into the Christian church from Roman usage, though the Oriental ring of betrothment may have been the origin of both. The espousal afterwards became the marriage ring. According to Clemens Alexandrinus, the ring was given, not as an ornament, but as a seal to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her (Bingham's 'Antiquities of the Christian Church,' vii. 250, seq.). The symbolical import of the 'wedding ring,' under the spiritual influence of Christianity, naturally came to comprise the general idea of wedded fidelity in all the width and importance of its application (Bishop Jeremy Taylor's 'Wedding Ring').

Rings were also worn by Hebrew females on the ankles as an ornament to the feet. They were of metal, horn, and ivory, and as the wearers walked, made a clinking noise (comp. the creaking of new, dry shoes), which combined with an affected, mincing gait, to make a female noticeable, indicate her self-satisfaction, and gratify her vanity. The effect was increased by an ornamental chain fastened from one ankle to the other. This custom, alluded to by Isaiah (iii. 18, 20), was not confined to the Eastern world nor ancient times. See, for rings worn on the arm, BRACELETS, Vol. I. p. 205.

RIZPAH (H. *extension*), a daughter of Aiah, and a concubine of king Saul, to whom

she bore two sons, Armoni and Mephibosheth. These young men and five sons of Michal, Saul's daughter, David, influenced probably by political considerations, delivered up to the vengeance of the Gibeonites, who hanged them (2 Sam. xxi. 8, 9). This sanguinary proceeding gave occasion to one of the most touching instances of motherly love, which we set down in the words of the historian: 'And Rizpah took sackcloth and spread it for her upon the rock, from the beginning of harvest until water dropped upon them (the corpses) out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night' (10). Thus, under God's providence, is darkness always relieved by light, and frightful crimes call forth lovely virtues. Rizpah's, however, is a mixed character. Her position as a concubine must not be judged of by our modern ideas. Yet if in this character she fails to excite our esteem, she incurs our blame or pity when we find that she was unchaste with Abner (iii. 7; comp. xvi. 21), though the latter may have used some constraint in order to promote political views. On the whole, Rizpah seems to be one of those characters who are greater in emotion than in act, and who sully the finest feelings by unworthy deeds. The blame lies chiefly in education. Where nature has been most bountiful, man should employ most care. Affluence of feeling requires for its guidance extraordinary strength of intellect. Self-government in union with ignorance and strong emotions is impossible, and yet without self-government strong emotions can hardly fail to be a curse.

ROMAN denotes one of the Roman nation or empire generally (John xi. 48. Acts xxv. 16)—a citizen of Rome, though by birth a foreigner (xvi. 21, 37, 38; xxii. 25—29; xxiii. 27). See CITIZEN.

The Roman power was established in Judea by Pompey (A. C. 63), who, availing himself of disputes between Hyrcanus, the high-priest, and Aristobulus, 'King of the Jews,' and under the pretext of interposing in a friendly spirit for the settlement of differences and the restoration of peace, was led from one step to another until at last he found or made a reason for besieging Jerusalem. Internal dissensions effectually aided the Roman arms. The city fell. A horrible carnage ensued. Rather than be subject to the cruelties inflicted by the conquerors, many persons threw themselves headlong from the walls; others set their abodes on fire, and perished in the flames; the priests who, in the midst of the scenes of horror, continued to perform the sacred rites, were slaughtered before the altar, and their blood was mingled with that of the sacred victims. The most severe trial for the faithful among the chosen people was the profanation of the sanctuary, for Pompey penetrated into

'the holy of holies,' which legally could be entered only by the high-priest once a year. The victorious soldier, however, did not touch any of the sacred utensils, nor even the treasure of the temple, which amounted to two thousand talents. The next day he ordered the sanctuary to be purified, and the sacred rites to be resumed. Aristobulus, after a reign of six years, was conducted to Rome. The conquest of Jerusalem appears to have probably taken place on the 10th of the month Tisri (September—October), the day of Atonement. By this conquest Judea again lost her independence; the kingdom of the Asmonæans was changed into an ethnarchy tributary to the Romans. Pompey restored the priesthood to Hyrcanus, but forbade him to wear the diadem; and Hyrcanus had no higher title than that of ethnarch (chief of the people). He was compelled to pay tribute, to demolish the walls of Jerusalem, to surrender to the Romans all the cities that had belonged to Syria, and to rebuild certain places destroyed by his predecessors.

Gabinus, proconsul of Syria (A. C. 57), taking occasion from new feuds in the royal family, interfered, and, while he confirmed Hyrcanus in the pontificate, introduced such changes as made the government aristocratical, dividing the country into five districts, each of which was to be governed by a grand council; the seats of the five governments, independent of each other, were Jerusalem, Jericho, Gadara, Amathus, and Sepphoris.

In the year 54 A. C., Gabinus was replaced by Crassus, whose cupidity surpassing that of his predecessors, he plundered the temple in order to procure resources for his war against the Parthians.

Cæsar having become master of Rome (49 A. C.), gave liberty to Aristobulus, in order that he might make him serviceable in Syria against Pompey. The deposed king perished by poison.

After the battle of Pharsalia (48 A. C.) and the tragical end of Pompey, Cæsar, confirming Hyrcanus in the priesthood, and permitting him to repair the fortifications of Jerusalem, made the wily Antipater procurator of Judea, and conferred on him the dignity of Roman citizenship. He also restored the former constitution of the state, and, having made his relative Sextus Cæsar governor of Syria, set out for Pontus. The death of Cæsar (44 A. C.) threw Judea into new troubles that were brought to an end by the battles of Philippi and Actium, which led to the establishment of the imperial power under Augustus, and secured Herod in possession of the crown of Judea (see HEROD). That brutal tyrant was succeeded on the throne by Archelaus (see the article), who, on occasion of the public festivities with which he was received in the capital, after making great promises, declared that he had

no power even to accept the title of King till his succession had been confirmed by Augustus—so completely had the proud Judea become a dependency of Rome. Archelaus, however, had a competitor in his brother Antipas. Both went to Rome in order to prefer and maintain their claims. In their absence the country became the scene of great disorders. A bloody struggle took place between the Jews and the Roman troops. Anarchy prevailed in the land (3 A. D.). Judas, son of Ezechias, whom Herod had put to death, seized Sepphoris and spread terror throughout Galilee. A band of robbers led by Simon, a former slave of Herod, took the castle of Jericho, which he plundered and set on fire. A shepherd, named Athronges, usurped the title of king, and, aided by his four brothers, ravaged the country, setting at defiance both the troops of Herod and of Rome. It was only by vigorous measures and terrible punishments that Varus, the Roman general, succeeded in suppressing the disturbances.

While the two rival princes were making their appeal to Cæsar, he was entreated by Jews deputed from Jerusalem, and others residing in Rome, to abolish royalty and annex Judea to the province of Syria. The emperor gave a decision which almost entirely confirmed the will of Herod. Archelaus received a moiety of the kingdom, with the title of Ethnarch; this portion comprehended Judea, Idumæa, and Samaria, and produced six hundred talents, equal to about £120,000, a year. Augustus promised to give him the title of King, if he rendered himself worthy of the honour. Antipas was named Tetrarch of Galilee and Peræa, with a revenue of two hundred talents. Philip became Tetrarch of Batanæa, Trachonitis, Auranitis, and Banias—provinces which brought him one hundred talents. Salome received the cities which Herod had destined for her, and besides, Augustus gave her the palace of Ascalon; her annual income amounted to sixty talents. The cities Gerasa, Gadara, and Hippos, inhabited by Greeks, were joined to Syria. Two daughters of Herod, Roxana and Salome, were married, with large dowries, to the sons of Pheroras.

The sons of Herod distinguished their reigns by the foundation or embellishment of several cities. Archelaus drew on himself general hatred by his tyranny and by his contempt of the national laws and customs. He was deposed by Augustus, and banished to Vienne in Gaul (6 or 7 A. D.). Coponius, a Roman knight, was sent (7 A. D.) as governor into Judea. At the same time, P. S. Quirinus, who had just been appointed proconsul of Syria, was commissioned by the emperor to make a general census of the former country. This unheard-of operation was most offensive to the people, who, being in general opposed to any plan of numbering,

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were specially hostile to a proceeding which involved a valuation of property, implied subjection to a foreign yoke, and was preliminary to an imposition of taxes. Two persons, availing themselves of the general discontent, raised a tumult—Judas the Galilæite, called also the Galilean, and the Pharisee Zadok. The influence of the high-priest Joazar favoured the Romans. Yet the two agitators gathered around themselves numerous partisans, who at a later period bore the name of Zealots. At the moment the revolt was suppressed (Acts v. 37), but these fanatical patriots grew more and more powerful, and eventually were the occasion of the terrible catastrophe that terminated the political existence of the Jewish nation.

During some time, the governors conducting themselves with prudence, tranquillity was maintained; but that the result was not easily secured, may be inferred from the frequent changes of high-priests, those persons being appointed to that dignity whom the Roman authorities thought they could best direct. The position of high-priest was very difficult: standing, as he did, between the Roman government, whose creature he was, and the Jewish people, with whom he was allied in blood, he had, in order to maintain himself, to satisfy both parties. But while the Jewish populace were ever ready for rising against their masters, the Roman officers, prone by their calling as soldiers, and their position as victors, to the indulgence of self-will and acts of violence, from time to time took steps which made a general outbreak all but inevitable. Such was the crisis which was produced by the tyranny of Pontius Pilate, whose government was made signal by an event which to him seemed of small moment, but which in reality was the most important in the history of the world: we refer to the trial and condemnation of Jesus of Nazareth, surnamed the Christ.

The ascension of Caius Caligula to the throne of the world caused to appear a new personage, by whom Judea, before its final ruin, was once more to be raised to the rank of a kingdom, and enjoy some years of peace and of the shadow of independence. The new emperor taking Herod Agrippa from prison, gave him the tetrarchy of his uncle Philip, with the title of King (A. D. 38).

Herod earned the good opinion of his subjects by diverting his royal patron from the insane project of causing himself to be adored as a God by the Jewish people. He took part also in securing the imperial throne to Claudius, who in return added to Agrippa's territories Samaria, Judea, Abila of Lysanias, and a district of Lebanon, as well as granted a decree which guaranteed to the Jews the free exercise of their religion. It may serve to show the extent to which the true spirit of Hebrew nationality had yielded to hea-

2 D

thenism, if we add that this prince, following the example of Herod, erected edifices for pagan games and shows; at Beyroot, he built a magnificent theatre and a grand circus, where he appointed athletic combats. His views seem to have extended to a faint idea of national independence; for when he had become king of all Palestine, he made Jerusalem his capital, on the northern part of which he constructed a new city and surrounded it with a wall. Proceeding to augment the fortifications, he was commanded by Claudius to desist. His love of pomp was adorned by goodness and generosity. These qualities gained for him the favourable regards of the people, whom he studiously endeavoured to please; for which purpose he was severe towards the hated sect of Christians, and went so far as to put to death James and to imprison Peter (Acts xii. 1—3). After a short reign, he died miserably at Cæsarea (44 A.D.). His death spread consternation among the Jews, but the Greeks of Samaria and Cæsarea manifested their joy in the most revolting manner, in which they were joined by the Roman soldiers. Hence scenes of disorder, which again and again took place till insult and outrage provoked rebellion, and rebellion brought ruin.

The emperor Claudius, passing by a son of Agrippa in consequence of his youth, consigned Palestine into the hands of the procurator Cuspius Fadus (A.D. 44), and thus again reduced it to a Roman province. At this epoch a certain Theudas, giving himself out to be a prophet, gathered around him many persons whom he induced to follow him, with their goods, to the Jordan, over which he promised to conduct them dry-shod (Ps. lxi. 6). Fadus sent after them troops, who dispersed the partisans of the false prophet, killing a great number of them. Theudas himself was beheaded.

In the year 47 A.D., Fadus was replaced by an apostate Egyptian Jew, Tiberius Alexander, nephew of the celebrated philosopher Philo. Tiberius crucified the sons of Judas of Galilee, Jacob and Simon, who, walking in the steps of their father, were then the chiefs of the Zealots or patriots. The country was now desolated by a cruel famine, which pressed with peculiar severity on the poorer classes. Aid was afforded to them by foreigners, whose conversion to Judaism illustrates its superiority to heathen systems even in this period of decay and transition. We allude to Helen, queen of Adiabene, who, for the fuller enjoyment of her newly-adopted religious rites, dwelt at Jerusalem; and to her son Izates, king of Adiabene.

Tiberius Alexander was succeeded by Ventidius Cumanus (48 A.D.), whose acts of violence hastened on the last day of the Jewish state. At the festival of the Passover, the governor having placed troops in

the outer parts of the temple with a view to maintain order, a Roman soldier by his indecencies revolted the worshippers. The Jews demanded satisfaction of the governor, but not obtaining it, pelted the soldiers with stones. Cumanus collected all his troops in the castle of Antonia; the people, alarmed, took to flight, and many thousands were crushed to death. The festival was changed into a universal mourning. Other disturbances occurred which served to mark the irritability of the people, and make them alive to the galling presence of a foreign and unbelieving soldiery.

At the end of the twelfth year of his reign (52—53), Claudius sent his freed-man Felix to be governor of Judea. His successor, Nero, in his first year added greatly to the territories of Agrippa II. Judea was now exposed to the most terrible anarchy. Bands of robbers infested the country. Deceivers of every kind, magicians, false prophets and false Messiahs, seduced the people and excited continual troubles. Assassins armed with poniards hidden under their clothes, mixed in the crowds and committed murders even in the temple, and no one knew whence the blows came. Many false prophets were put to death. One of these impostors, an Egyptian Jew, gathered around him in Judea a great multitude of people, whom he persuaded to follow him to the Mount of Olives, from the summit of which he declared they should see the walls of Jerusalem fall at his command, after which they should enter the city and expel the Romans. Felix attacked him, but, though he slew most of his dupes, the impostor himself escaped. Some time after, the apostle Paul having been arrested in a tumult in Jerusalem, the captain of the guard at first took him for the Egyptian prophet (Acts xxi. 38). Felix, however, could not put an end to the prevalent disorders. Every where were formed bands who openly inculcated revolt against the Romans, and who, traversing the country, set on fire the dwellings of those who would not join them. The violence, cupidity, and meanness of Felix, multiplied grievances and augmented existing troubles. There were also serious misunderstandings between the chiefs of the different sacerdotal parties and the inferior priests. The chiefs sent their dependents to the proprietors to seize the tithes due to the priests; the distribution was unjustly made, and the common priests were reduced to poverty or died of hunger. The people took part with the latter. In the ill-blood and conflicts that ensued were causes of fresh disturbances and alarms.

In the year 60 or 61, Festus took the place of Felix. Money and court favour obtained from Nero a decree which, depriving the Jews of Cæsarea of the right of citizenship, led to a series of seditious movements that

finally roused the whole nation into resistance to their Roman oppressors.

Festus having died (63) in Judea, Nero made Albinus his successor. Annas the high-priest being, in consequence of his rigour, offensive to the people, and having, before the arrival of the procurator, put to death some persons, among whom was James, brother of Jesus, was accused before Agrippa and Albinus of violating the laws, inasmuch as, without authority from the Romans, he did not possess the power of pronouncing or executing sentence of death. The 'unjust judge' was deprived of his office.

The wickedness and base cupidity of Albinus knew no bounds. He affected, it is true, to take severe measures against the *sicarii* (dagger-men), and he put many of them to death; but he regarded as really guilty those only who were unable to purchase impunity. All who were hurried away by their passions, or hoped to profit by social disturbances, gathered around some wealthy robber, and thus secured for themselves the protection of the governor, who may be considered as the chief of the plunderers. The former high-priest, Annas, securely performed his acts of violence under the protection of Albinus, to whom he made rich presents. Annas set at liberty several robbers and *sicarii* in order to procure liberty for the secretary of his son Eleazar, commander of the temple, who had been seized by a band of villains. The robbers often took similar means either to exact money or get their comrades set free. Albinus increased his plunder by extraordinary imposts.

In the midst of these calamities, Agrippa, in imitation of his father, spent enormous sums in raising buildings of all kinds. He not only embellished Cæsarea Philippi, which, in honour of Nero, he called *Neronias*, but gave to Beyroot a new theatre and a crowd of statues; he also distributed to the population corn and oil, thus exciting the jealousy and hatred of his countrymen. Having sold the pontificate to Jesus, son of Gamaliel, its occupant refused to surrender it, nor was he dispossessed till after severe struggles. The new pontiff did not long enjoy the dignity. Agrippa transferred it to Matthias, under whom broke out the war against the Romans.

After Albinus came Gessius Florus (A.D. 65), who caused even his predecessor to be regretted, for his cruelty was unexampled and his cupidity insatiable. Supported by the influence of the empress Poppæa, of whom his wife was an intimate friend, he found himself able to commit the most shameful crimes. A short time before the Passover, Cestius Gallus, governor of Syria, having come to Jerusalem, was supplicated to take pity on the deep misery into which Florus had brought the country. The only reply of Florus was a sardonic smile. Ces-

tus, satisfying himself with empty promises, left Jerusalem for Antioch. But Florus was alarmed. The cowardly tyrant then determined to use every means in order to drive the Jews into open revolt, thinking that, in the consequent confusion, his crimes would be forgotten. Only too well did he succeed. His tyranny caused that fatal insurrection which brought on one of the most terrible catastrophes of which history has preserved a record.

The details of that frightful event cannot here be given (see Vol. i. 222, *seq.*): the full narrative may be found in Josephus. But the immediate occasion of the outbreak is too characteristic to be omitted. Having it in view to rouse the people to arms, Florus took from the treasury of the temple seventeen talents, alleging that he wanted them for the service of the emperor. The people were loud in their curses on the perpetrator of the robbery, and some, in order to insult him, went about begging alms for 'poor, wretched Florus.' The governor came to the city to take revenge. He required that the guilty should be surrendered. His demand had no effect. He ordered his soldiers to attack and plunder one of the chief places. They spread devastation and massacre throughout the city, entering private houses, and slaughtering even women and children: 3600 victims fell on this unhappy day. Even Jews who were protected by being Roman citizens, he caused to be scourged and crucified. Bernice, sister of Agrippa, went bare-foot to the execrable tyrant, imploring him to put a stop to the massacre. The barbarian remained deaf to her prayers, and scarcely did she herself escape assassination. Next day, the priests and other persons of distinction appeared in public clad in mourning, and endeavoured to console and tranquillise the people, who were bewailing their lost friends. Florus, determined to follow up his advantages, demanded that the people, as a token of submission, should receive with acclamations two cohorts that were about to enter the capital. At the same time, he ordered the soldiers to witness this display in dead silence. The Jews, finding their welcome repaid by indifference and contempt, let fall expressions of indignation. This the troops would not endure. They charged the multitude, and thousands perished either by the sword, in the press of the crowd, or under the hoofs of the cavalry. When, however, the Romans endeavoured to get military possession of the city, they were repulsed, and their iniquitous commander found it prudent to quit the place. To Cestius Gallus, his superior, he made a false report. On the other side, Agrippa, who had been absent during this critical time, failed in his efforts to dispossess the population of a desire for revenge. The fuel for war was now fully kindled on both sides,

and the conflagration, though it was tardy in reaching its height, ceased not till Jerusalem was consumed, the city being taken and destroyed by Titus, Sept. 7, A. D. 70.

Great and widely-spread as was the devastation inflicted by the conquerors, Palestine was not entirely deprived of its Jewish inhabitants. When the Roman soldiers had retired from the city, which they had levelled with the soil, some families of Jews and Christians returned to the desolate and mournful spot. The city of Jamnia, to which tradition states the Sanhedrim had, some time before the fall of the city, transferred its sittings, became the seat of an illustrious Rabbinical school, presided over by John, son of Zachæus, and afterwards by Gamaliel, son of the celebrated Simeon Ben Gamaliel, who is said to have perished in the siege. The president had the title of *Nasi*, or prince. In order to prevent the rebuilding of Jerusalem, the Romans placed on Mount Zion a garrison of eight hundred men. The emperor Domitian (A. D. 81) persecuted the Jews as well as the Christians, and took steps for extirpating all remains of the house of David, in order to cut off from the Jews every hope of the Messiah. They, however, did not cease to cherish chimerical expectations, which they thought they should be able to realise by force of arms. Under Trajan (A. D. 98), they rose in revolt in several parts of his empire, but these insurrections, in which thousands perished, served only to render more severe the condition of those who escaped the sword. Hadrian (A. D. 117), though at first he seemed less unfavourably inclined, renewed a decree, issued by Trajan, which forbade the Jews to practise circumcision, to observe the sabbath, and even to read the Mosaic laws; and, in order to make a national restoration hopeless, he resolved to rebuild Jerusalem and make it into a heathen city, peopled by Greeks and Romans. The unfortunate Jews then made a last effort. A bold and enterprising man who gave himself out for the Messiah, and took the name of Bar-Kocheba (Son of the Star), seized Jerusalem and other strongholds. Having so far succeeded, he began to act as a king, and coined money. Akiba, one of the most illustrious doctors of the time, recognised him as the Messiah, declaring that he was the star of Jacob (Numb. xxiv. 17). In several battles the Romans were defeated, till Severus was sent, who took and razed Jerusalem. Bar-Kocheba perished in fight. The suppression of this attempt was accompanied by frightful loss on the side both of the Jews and the Romans. On the ruins of Jerusalem, Hadrian raised a new city, which he called *Ælia*, from his own name *Ælius*. He also built there a temple sacred to Jupiter Capitolinus; whence Jerusalem acquired the appellation of *Ælia Capitolina*. Jews, on

pain of death, were forbidden to enter the city. This prohibition affected Christians if they were descendants of Hebrew parents, but Gentile Christians were allowed to settle in *Ælia*, which became the seat of a bishopric.

In review, this period, which is characterised by the conquest of Judea by the Romans, affords examples of the most violent passions and frightful slaughter. The collision between the Jews and Romans is unparalleled in force and terror. Various, indeed, were the changes, though the latter generally had the advantage, and went on with increasing success to the consummation of their work; yet the final subjugation of Jerusalem was of extreme difficulty, and at times seemed almost impossible; nor was the country itself brought completely under the Roman sway till its native population was all but exterminated.

In this fearful struggle, we see matched against each other the types of two very dissimilar powers: on the side of the Jews, an idea, a religious conviction, a great future to achieve; on the part of the Romans, material force, an indomitable will under the impulse of cupidity and ambition, employing violence for the subjugation of the world. Of what pre-eminent strength and elasticity must the former have been possessed, when, with most inconsiderable resources, it was able so long to withstand the all-conquering master of the world!

The conviction to which we have made reference was this, that, by the determinations of the Almighty, a splendid and undecaying future was in reserve, and on the point of being unfolded, for his people, the Jews, through the advent of his special messenger, the Messiah, who, attested to the nation by indubitable tokens, should lead it forward to the highest pitch of lasting earthly good. This conviction, springing out of the relations borne by the people to the Maker and Governor of the world, first appeared prominently in the glowing words of prophecy, and struck deep roots in the national mind during the exile and the Persian supremacy. In the period of Maccabean independence, it seemed about to change into a reality; and then took a form so definite, that it survived all the mischances of later days. Pompey's conquest and the Roman ascendancy that ensued, only inflamed the idea, and made the striving for national independence stern, determined, and ceaseless.

The Romans, however, went steadily forward for the completion of their destructive work. From the time of Pompey to the last siege of Jerusalem, they were the real masters of Judea. The outward forms of the constitution were indeed preserved, but a foreign power was every where present whose will was law. The manifestations of that will were more or less decided, severe, and

oppressive, as time passed on and the irritation of the Jewish mind became more feverish. But wherever real power was to be exercised, the Roman authority was paramount. The pontificate became a mere instrument in the hands of the procurators. The Sanhedrim preserved its forms, and might conduct judicial inquiries, or even inflict minor punishments; but the power of life and death was carefully reserved to the military tribunal, whose verdicts were irresistible. The executive, indeed, was held by the Roman authorities, whose influence over the deliberative functions and even the constitution of the state, was only so far limited as a somewhat cautious policy might suggest to men whose aim was first to promote their own selfish ends, and then to serve the empire. The sole resource, namely, an appeal to the emperor at Rome, reserved for the oppressed, marks the entire vassalage of the nation, which in this point becomes the more striking when we revert to the Mosaic idea of the sole sovereignty in Israel of Jehovah, King and Judge over all the earth.

The presence of the Romans in Judea in the days of Jesus and his apostles, is evidenced in the New Testament, not only by direct statements, obvious implications, and words of Latin origin, but, as has been minutely shown by Lardner ('Credibility of the Gospel History'), by the general agreement of its narratives with what is from other sources known to have been the actual condition of the country at the time. The relations of the Jewish sects, parties, and authorities one to another, and to the Romans, their common master; the particulars of their public and private life, their national worship, their customs, opinions, and aims, are set forth in the Gospels in the same way, and under the same aspects, as that in which they appear in independent writings; and the more close the inspection, the more inconsiderable the detail, the more exact in general is the accordance; so that, to the attentive student, the conviction is unavoidable that these books of the Christians must have been produced either by eye-witnesses or on the authority of eye-witnesses, that is, of persons who had personal knowledge of the actual condition of Palestine about the middle of the first century of the Christian era. One or two illustrations may be given. The taking of a census of the Jews by the Romans was as hostile to the feelings of the former as it was conformable to the usages and promotive of the objects of the latter. In the Jews it could not fail to give an impulse to the old theocratic feeling, and make the hateful yoke of the Romans still more galling. Accordingly, though ordered at the time of the birth of Jesus, its execution was long postponed, and when it did take place, it occasioned an insurrection (Luke ii. 1, *seq.* Acts v. 37). Our Lord's doctrine respecting

forgiveness (Matt. v. 25. Luke xii. 58) is obviously framed so as to meet the Roman law *de injuriis*, which allowed the complainant, without a warrant, to apprehend the accused, and hurry him away to the legal tribunal. On the way an accommodation might be come to; but if the offender failed to bring that about, he was punished by a fine, with imprisonment till it was paid in full. If Jesus has intercourse with the publicans, there immediately appear correct indications of the Roman system of farming taxes, together with tokens of its oppressiveness. If he drives from the temple the money-changers, we recognise consequences of the dominion of the Romans and the influence of foreign manners; for here, in the temple at Jerusalem, are the tables of these dealers in coin, just as the *argentarii* at Rome set up their banks (from the *benches* employed) near the statues of their gods, at the foot of Janus, in holy spots, or behind the temple of Castor. In the parable (Matt. xviii. 23, *seq.*) of 'a certain king,' or tetrarch, who, not being under Roman jurisdiction, acts in agreement with old Hebrew usages (2 Kings iv. 1. Neh. v. 8), but when the servant is introduced he is represented as acting in conformity with the Roman law regarding debtors; according to which, he who did not pay what he owed was taken possession of by his creditor, who handcuffed him, and kept him in his own house as a prisoner given up to his will. The severity of the law had been abated, but the mitigations were revoked, and in the days of Jesus the former rigour prevailed. The words in John viii. 36, 'If the Son make you free, ye shall be free indeed,' Dr. Gill explains in reference to the custom prevailing among the Romans, according to which the son, on his father's death, bestowed freedom on the slaves born in the house.

In numberless instances is there such an intermixture of native and foreign manners and laws as is entirely accordant with the peculiar political and social condition of Judea in the time of the Roman dominion, and which, beyond the possibility of a mistake, shows that the country lay under the eye of the writers of the evangelical narratives.

The 'Roman method' of computing daily time has been said to be followed by John in his Gospel. The term is indefinite. The Romans appear to have had two methods. One made the day begin at six in the morning and terminate at six in the evening, reckoning the hours as the first, second, &c., thus:

1st 2 3 4 5 6 7 8 9 10 11 12th.
vi vii viii ix x xi xii i ii iii iv v vi o'e.

This with the Romans was the natural day. The civil day began and ended at midnight. This division was probably restricted to courts of justice and religious observances, being

used, as is our astronomical method of beginning the day at twelve o'clock at noon, for formal and scientific purposes. Accordingly, Pliny (N. H. ii. 79) says, 'The common people generally extend the day from light to darkness; the Roman priests, and those who define the civil day, from midnight to midnight.' It is, however, this latter method that John, whencesoever he obtained it, is thought to have followed. There are three passages in his Gospel which bear on the subject, namely, i. 39; iv. 6; xix. 14. In the first John mentions the tenth hour, in the second the sixth, and in the third also the sixth. The tenth hour, if the day began at midnight, would be ten in the morning; if at six o'clock, it would be four in the afternoon. Now, according to the Jewish mode of reckoning, four P. M. was a late period of the day. The day had then but two hours to run. It was unlikely that two hours could be described as 'that day,' especially as John's two disciples had to follow Jesus to his abode, &c., before they could be said to remain with him, that is, 'at his house.' If, however, we assign ten A. M. as the hour from which John had to reckon, we see a propriety in the words, 'they abode with him that day.' By being with Jesus several hours they would have a sufficient opportunity of being instructed by him.

The second passage relates to the Saviour's tarrying at Sichem. Being on a journey from Judea into Galilee, he, in order to rest himself, sat down on the elevated margin of a well about the sixth hour, that is, either six A. M. or noon. Now, in Palestine and other parts of the East, it is usual to travel in the night, or very early in the morning, in order to avoid the intense heat of the day. If Jesus had begun his journey at three in the morning, by six he would have been weary. It is also customary to go forth to procure water in the cool either of the morning or the evening. As the former custom agrees with the Hebrew calculation, so the latter supports it.

The third passage requires a statement of the leading events connected with the crucifixion of Jesus as given by John. Let it be premised that the time indicated in John xix. 14 is not that of the crucifixion of Jesus, but that at which Pilate took his seat in the curule chair. Let it also be premised that the night was divided by the Jews into twelve hours, or four equal watches: thus in Mark, 'even' (six to nine), 'midnight' (nine to twelve), 'cock-crowing' (twelve to three), 'morning' (three to six o'clock). According to John, then, Jesus was apprehended on Thursday evening. From the garden of Gethsemane he was conducted to the house of Annas, and then to that of Caiaphas; while the events connected with these things proceeded, the cold of night was felt (xviii. 18), and at their termination the hour of cock crow-

ing (twelve to three) had arrived (27). From Caiaphas, Jesus was led to Pilate, in the third watch (three to six; 28). Pilate came forth, heard the accusation, questioned Jesus, had a private interview with him, went out again to the accusers, commanded Jesus to be scourged, allowed him to be mocked, heard him once more in the judgment-hall, sought to release him, and at last, about the sixth hour, took his seat with a view to pronounce the sentence of death. Say six in the morning, you have time enough, between three and six o'clock, for the events narrated by John. But if the time was noon, nine hours elapsed between the arraignment of Jesus before Pilate and Pilate's taking his seat. This is by far too long a period, for the whole transaction shows how eager the priests were to have Jesus condemned and executed. Jesus, then, was condemned about six in the morning. Mark says that he was crucified at the third hour (xv. 25), that is, according to the Jewish method, at nine A. M. Between six and nine the interval is not more than was necessary for the preliminaries to the crucifixion. At the sixth hour, or noon, the darkness commenced. The view we have taken supposes Jesus to have then been on the cross nearly three hours. With this supposition the evangelical narratives are accordant (Matt. xxvii. 45—50. Mark xv. 33—37. Luke xxiii. 44—46). Mark's words of necessity involve a considerable lapse of time. At three P. M. the darkness ended, shortly after which Jesus expired (Matt. xxvii. 46).

We thus see that, assuming John to have begun his day at midnight, his narrative is in itself consecutive and consistent, while also in regard to time it agrees with that of the other evangelists. John, then, appears to have begun his day at midnight, and reckoned the hours thence to twelve at noon, one to twelve. Then a new series began which extended, one to twelve, to midnight. Such a mode of dividing the day, Townson ('Discourses on the Four Gospels') thinks prevailed in Asia Minor (p. 237). And certainly, could it be proved that the method prevailed in Asia Minor, the fact would speak strongly in favour of its having been pursued by John, who would naturally adapt his mode of computing time to that which was customary among his associates and those for whom specially he wrote; as undoubtedly the late time at which his Gospel was composed, affords a sufficient reason why he should depart from the Jewish reckoning observed by the synoptical evangelists. If it is objected that John mixes together the Jewish and the Roman, or Asiatic, manner of describing daily time, let it be noticed that the division of the night into watches was observed by the Roman troops in Jerusalem, by whose trumpets the cock-crowing and the other watches were announced; and

under Roman influence it probably was that the method pursued in Asia Minor arose and spread.

ROME (G. strength), a renowned city, the centre of the Roman empire, which at the time of our Lord extended over nearly all Europe, Northern Africa, and South-Western Asia, lay on seven hills, intersected by the river Tiber, in the district of Latium, in Middle Italy. Its foundation is commonly placed in the year 753 or 754 A.C. The Roman history is not connected with that of Palestine till the age of the Maccabees. Judas of that heroic family formed with the Romans an alliance about 160 A.C., which, more than once renewed, led eventually to the establishment of the Roman power in the Holy Land. CÆSAR.

In Rome there were at the time of our Lord many Jewish settlers, who, living in a separate part of the city, enjoyed the free exercise of their religion. When Christians were found among the population of the city, they, as partly of Jewish lineage and partly deriving their second birth from Judea, were at first confounded with Jews by the Roman authorities. The proselyting zeal of the Israelites was augmented by the ardour of converts to Christianity. Their monotheistic efforts were withstood by polytheism, and that with warmth and eagerness, the moment the latter began to feel its own position put in danger by the new opinions. Hence arose collisions which about A.D. 50 gained the attention of the magistrates of Rome, and induced Claudius (Sueton. Claud. xxv. Oros. vii. 6) to banish from the city both Jews and Christians. Twenty years, therefore, after the death of our Lord, his doctrines had gained a footing in the metropolis of the world, and were then making such progress that the jealous fears of corrupt heathenism were aroused, and the professors of the gospel expelled. This fact can be readily understood if we admit the substance of the historical narratives of the New Testament. With their general import it is in full accordance. But deny that Jesus rose from the dead, or that Paul preached in his name in different parts of the Western world; assert that Jesus was nothing more than a Jewish rabbi who lost his life in his reformatory efforts, and you are destitute of means for accounting for the very early and successful spread of Christianity evidenced not only by Suetonius, as mentioned above, but by Tacitus and Pliny.

Romans, the Epistle to the, sets forth that it was written by Paul, a slave of Jesus Christ, called and set apart as an apostle, and was addressed to all the elect saints beloved of God that were in Rome, of whom it is said that their faith was known in all the world (i. 1—8). The apostle had not visited the Christian church in Rome, but had long desired and earnestly prayed that he might do

so, with a special wish that he might communicate to its members some spiritual gift tending to strengthen them in the gospel. This spiritual aid he intended to render by teaching and enforcing the fundamental truth, that the gospel was the power of God unto salvation unto every believer in Jesus Christ, whether Jew or Greek (Heathen), for God's method of justification was by faith (9—17). This preaching was the more necessary because the very men who professed themselves wise had become fools, and, closing their eyes to the truth revealed of God to them in the works of his hands, had turned away from him to worship brute beasts, and, so abandoned of the Divine Spirit, were led by their wicked hearts into foul vices and unnatural crimes (18—32). Applying his statements, the writer reproves those, whether Jew or Gentile, who had learnt enough of the gospel only to condemn others without being themselves led from evil affections and wicked deeds, and so were self-condemned.

The unfaithfulness of Jews occasioned God's name to be dishonoured. This misconduct brought condemnation on them, Jews though they were (ii.). 'What advantage, then, hath the Jew?' He enjoyed such opportunities as arose from being entrusted with God's law. Yet this privilege had not its designed effect, for men were not led by it to believe the gospel. That system of justification, however, remained uninvalidated. Nay, God's faithful love was illustrated by men's disobedience, since he remained gracious, though they were unbelieving. Viewed, however, in the broad relations which they sustained to God, Jew and Gentile stood on the same footing, being alike sinners. Indeed the law, whose chief operation as a law was to create a consciousness of sin, could not justify. Hence God in his goodness offered his system of gratuitous forgiveness on the sole condition of faith in his Son. Still keeping men of Hebrew lineage in view, the writer asserts that the law was by this means not made void, but established (iii.). Passing to another illustration of his great doctrine, he shews that, before the law and before he was circumcised, Abraham, the father of the faithful, was justified by his obedience to God's command, and so became the great type of the Christian method of justification. Hence the Gentiles without the law, and the Hebrews with it, might by faith be alike justified before God (iv.). Thus those who believed in Christ, being justified, were at peace, and exercised patience, hope, and love, in the assurance that having been reconciled to God by the death of his Son, they would finally be saved by his life (v. 12). Going still further back than Abraham, the writer now views man in two broad relations, namely, in Adam and Christ. In the first, man is seen as a sinful, dying

creature; in the second, as redeemed, pardoned, and an heir of life (18—21.). The free gift of God through faith in Christ might, however, be abused. Grace might encourage license. To prevent this, the writer appeals to the high moral feelings of gratitude and propriety. Besides, those who had received Christ, had become partakers with him in all his condition, therefore in his sufferings, death, and tenuousness of life, and were hence bound to live and be like him (vi.). Expressly addressing those who knew the law, the writer, relying on the metaphor that the Christian had died in Christ, argues that as the law could bind a man only so long as he was alive, so the Jew, in being dead in Christ, was dead in regard to the law. Suddenly changing his figure, those who were dead to the law he represents as married to Christ that they might have offspring in good works (vii. 1—6). Afraid, however, lest he might be misunderstood, and give offence when he desired to conciliate confidence, the writer repudiates the idea that the law was a servant of sin, maintaining that by its own holiness it rather gave knowledge of sin, and occasioned condemnation (7—12). But it may be objected, that thus the law was a minister of death. The answer is, that death is the wages of sin. The law, as holy, is approved by the sinner; for every sinner is conscious of approving the commands and purposes of the law, even while he disobeys them. Hence arises a conflict between the law of sin and the law of God, from which deliverance can be obtained only through Jesus Christ (13—25). This great teaching is then pursued in a number of practical applications tending to give encouragement and support to believers, and aid them in the patient and active duties of a holy life (viii.). The exulting sense of the safety of the Christian reminds the eloquent writer of the ancient Jews. They are, it appears, ignorant of their true position. They have been deceived by false prophecies. It is an intolerable insult to call upon them to partake in the observances of Jewish tradition. Not that they are without respect for the commandments of God's sovereign will, or that they do not desire how to glorify Him in His word, but they are blinded (ix.). He exhorts them to leave behind them ceremonial traditions, and stand fast in grace, trusting in the blood of Christ, and obeying the law, written on their hearts.

on terms of equality before God, the writer entreats those whom he addresses to present themselves a living sacrifice to God, in order that his holy will may be fully wrought out in the universal diffusion of piety and happiness. In this part of the Epistle the writer, applying the fundamental doctrines previously established, gives particular injunctions and directions suited to the actual circumstances and condition, both personal and relative, of his readers, showing a minute acquaintance with their wants, and an earnest as well as benevolent desire to advance their spiritual welfare (xii.—xvi.). In the pursuit of this purpose the writer, having his mind full of the Old Testament, and his heart full of Christian love and liberty, breaks off, now to enforce Christian toleration towards diversities of opinion (xiv.—xv. 7), now to argue from Scripture in behalf of the privileges of the Gentiles, acknowledging by the way the Christian excellence of the church at Rome, yet adding that he had spoken boldly to them in virtue of his office. In drawing to a close, the writer comes to matters more strictly pertaining to himself in his personal relations. Here it appears that it was a principle with him to confine his exertions to his own sphere of action (xv. 20), in doing which, and fulfilling his office as a messenger of Christ to the Gentiles, he had preached the gospel from Jerusalem and round about Illyricum. The performance of these duties had kept him from Rome, whither for many years he had desired to go. Now, however, opportunity appeared to serve; and when he had first conveyed to Jerusalem a contribution for poor Christians living there, which had been made by those of Macedonia and Achaia, he intended to pass through Rome on a journey into Spain. The letter concludes with greetings to several persons variously connected with its writer and those whom he addressed.

From its contents we may learn every thing of importance respecting the origin and credibility of this Scripture. It bears the name of Paul as its author (i. 1), being written by an amanuensis called Tertius, a Christian known to the persons to whom it was sent (xvi. 22). Those persons were Christians (i. 7), both of Hebrew (vii. 1) and Gentile (xi. 18) origin, dwelling in Rome (i. 5, 15). It was written in the house of Gaius of Corinth (xvi. 23. 1 Cor. i. 14), whilst Paul spent three months in Achaia, being on his point of carrying to Jerusalem a collection which he had obtained in the cities for the poor Christians in the Holy Land (Rom. xv. 24—28; comp. 1 Cor. xvi. 10). The fact of the letter being written from Corinth is confirmed by 1 Cor. xvi. 7; 2 Cor. ix. 4; xiii. 20—xiii. 22. The only passage in which Paul speaks of Macedonia is in 2 Cor. x. 16, where he says, "I have been from Macedonia to Achaia (xv.

1—8), chose Corinth for his sojourn, where he finished the collection, and whence he wished to convey the money to Jerusalem. A confirmation to the same effect arises from the commendation given to Phebe, a deaconess of the church at Cenchrea, the seaport of Corinth (xvi. 1, 2), who, as appears from the language employed, may have been the bearer of the letter; also from the mention of Erastus (Rom. xvi. 23; comp. Acts xix. 22. 2 Timothy iv. 20). These circumstances combine to fix the time when the letter was composed at cir. 59 A. D. A later period has been inferred from Acts xxviii. 21, where the chief of the Jews (17), not being Christians (22—24), declare, 'we have not received letters out of Judea concerning thee;' as if this were equivalent to a declaration from the Christians of Rome that they had not at any time received a letter from Paul himself.

For the authenticity of the letter—that is, that it was written by Paul—besides the uniform testimony of the ancient church, evidence is afforded by the tone of thought and the manner, both of which will be at once recognised as Paul's by all who are familiar with the mind and style of the apostle. The letter bears marks of a maturity of mind, a care in the composition, a command of scriptural language and imagery, also a power of sudden eloquence, and a wish as well as ability to conciliate, which by the clear tokens of sincerity, earnestness, and fixedness of purpose, assure the reader that in reading it he has to do with a reality of a very high description; while the peculiar state of mind to which it is addressed, can be found nowhere in literary history save in the period at which we have been led to fix the date. If the state of mind supposed in the letter on the part of its readers is Jewish in its complexion, and if this should excite surprise as presumed to exist in Rome, let it be remembered that there was in the metropolis a large colony of Jews, among whom converts to Christ were most likely to be found; while it is also true that the Epistle is so constructed as to meet the views and condition also of Gentile converts. Indeed, the letter seems to us specially fitted to solve difficulties which, in connection with Paul's doctrine of justification by faith in Jesus irrespectively of obedience to the Mosaic law, would arise in the mind of Gentiles, as well as Jews, occupied in surveying the entire ground of the Divine dispensations.

The Christian church in Rome had, when Paul wrote his letter to its members, been already some time in existence (Rom. i. 8—13). They were also an organised body, as appears from the number of teachers mentioned in xvi., probably consisting of more than one separate community (5). From Luke we learn nothing respecting this church, except an implication of its exist-

ence (Acts xxviii. 15). Hence we have no historical materials from which to ascertain its origin. Among those who were present, however, at the day of Pentecost, were 'strangers of Rome' (ii. 10), probably in great numbers proportional to the magnitude of the Jewish settlement in Rome (Joseph. Antiq. xvii. 12, 1. Philo Leg.). Of these pilgrims some may have received the gospel, and laid the foundations of the church in the metropolis of the world. How humble and unpretending a beginning of that spiritual power which in the middle ages held the Western world in complete subjection!

In this historical obscurity, no one person can be named as the founder of the church at Rome. The papacy, indeed, pretends that the apostle Peter, in the second year of Claudius (42 A. D.), proceeded to Rome in order to vanquish Simon Magus, and, becoming its first bishop, remained there for twenty-five years, till his death. This fable, which was necessary to continue the thread of episcopal succession, was formed by degrees out of a tradition, a wish, a want, or something as unsubstantial. That Peter, however, was not in Rome in A. D. 44 or 52, but in Jerusalem, appears from Acts xii. 4; xv. 17. It is also evident from Romans xv. 20, that at a later period Peter was not in Rome, if, indeed, the words do not show that he had never been there; for if he had, especially if he were bishop of Rome, that city would have formed a part of his sphere, into which Paul would not have intruded. Equally is it clear, that had Paul written a letter to the Romans when they had Peter for their bishop, he would not have failed to include his brother apostle in those greetings, which show a familiar acquaintance with the leading members of the Roman community (xvi.).

Among those members are Aquila and Priscilla, who, as Jews, having been expelled from Rome, came to Corinth, where they dwelt with Paul for more than a year (Acts xviii. 2, 26). Now they appear in the church at Rome (xvi. 3). Already distinguished as teachers of the truth (Acts xviii. 26), they may have been sent by Paul to Rome for the express purpose of proclaiming the gospel; and the prominence in which their names stand at the head of those whom Paul greets, seems to imply that they held a high position in the Roman community. Certainly they were zealous and bold, for they had a church in their own house (Rom. xvi. 3—5).

These persons, and others to whom Paul sends his greetings, were familiar with the apostle, had shared in his labours, and doubtless held his views. They, therefore, in planting the gospel in that city, would combine to spread there the sentiments of the apostle, if, indeed, others beside Aquila and Priscilla were not sent expressly for that

purpose. Natural, however, was it that 'the apostle to the Gentiles' should wish to visit in person the centre of Gentile influence. In contemplating this journey, Paul saw in Rome many hindrances to his influence; for although he now at length had friends in the city, yet he knew how strong was its Jewish element, and how intimately Jewish prejudices and opinions were mixed up with its Christianity. As, therefore, his visit to Rome was delayed by the necessity under which he lay of previously repairing to Jerusalem, he wisely resolved, with a view to prepare his way, to send a letter to the church of Rome. This letter, under the circumstances, received the colouring which it bears, and naturally, in the apostle's soliloquy, took the form of an elaborate treatise. Much, undoubtedly, did it effect for the spread of Christianity in Rome, at a time when the religion of that place was fast falling into discredit both among the learned and the unlearned, especially since the liberal and comprehensive views of Paul were likely to find acceptance on the part of the free-thinking minds who, wearied of polytheistic mythology and philosophical speculations, desired a system which they could espouse for its truth, love for its benign operation, and approve and recommend for its all-embracing spirit and tendencies.

In the first and second chapter of this Epistle, Paul speaks of the gross depravity of the heathen world in words of the deepest die. It would be easy to show that each of the imputed crimes was in his day an actual existence, and widely practised. But we here decline the office, because it could not be properly executed without employing terms from the use of which we shrink, and without speaking of vices which we are unwilling to incur the responsibility of making known to any uncontaminated mind. Let it suffice to say that we should only have to use materials collected by others in illustration of Paul's accusations; so that our readers may rest assured that in general the dark picture is no invention of the apostle's mind.

Rightly does Paul refer the depravity of which he speaks to the prevalent ignorance and neglect of God, the Creator of the world. The religions of Greece and Rome, as being for the most part, if not altogether, human in their elements, wanted that divine power which only can give spiritual life. As essentially and all but exclusively human, they gradually lost their vitality. Originating in human speculations; being symbolical representations of humanly-conceived doctrines; theories respecting the birth of gods, worlds, heroes, and men; philosophical ideas clad in the gay livery of a warm imagination, or the delicate hues of fancy, they possessed very little of a moral element, and none of the divine; and so, proving insufficient for the wants of the human heart, and affording

no solution of the great problems of human life, they passed first from the genial bosom of primitive credulity and popular enthusiasm into the more ornamental but cold hands of the national poets, then were taken possession of by the philosophers as materials serviceable in the construction of their systems, and finally, by common consent, were quietly let fall into disregard, whence their passage to contempt and scorn was easy and rapid. With no higher conception of Providence than that of Fate, which bound in its adamant chains gods as well as men, heathenism could not form the grand and operative scriptural idea which represents all beings as conducted forward in a career of endless improvement by the hand of Omnipotence, under the dictates of infinite Benevolence, the requirements of a holy Will, and the counsels of unfailing and unfathomable Wisdom. If some idea of a life to come remained in the mind of the people, the idea was as shadowy and inoperative as the life was unkindling and unattractive; for the future state was only a chilling shadow of the present—a mournful, half-lit, dreamy, nether world, where existence differed from non-existence in little more than name, and where poor, shivering, disembodied ghosts, when not subject to punishment, rather vainly strove to amuse and enjoy themselves after the manner to which they had been used on earth, than lived, moved, and were happy, in the real and full satisfactions of an ever-improving consciousness. Hence the shade of Achilles says to Ulysses (*Odyss.* xi. 488—491),

'Spare to speak well of death, illustrious King!
Far sooner would I live, another's slave,
To till the soil in hungry poverty,
Than bear unquestioned away among the dead.'

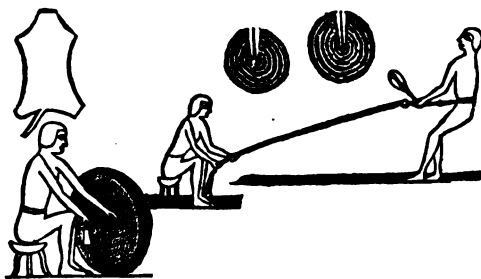
If there was in regard to a future life little more than a negation, the gods of heathenism exerted a positively baneful influence on their worshippers. Begotten of the sensible, those divinities encouraged the sensual. Consisting as their history did of acts of rivalry, brawls, vices, crimes, violence, and licentiousness, it could not fail to spread over the earth the passions and the misdeeds which are as contrary to the laws of our nature as they are destructive of human happiness. The depravity of the gods suggested and excused the most deadly crimes on the part of men. Meleager (*Epigram.*), to justify himself for his sensual love of boys, pleaded that Jupiter had his Ganymede, Apollo his Cyparissus, Poseidon his Pelops. 'If,' argues a young man in Terence (*Eunuch.* iii. 5), 'Jupiter descended as a golden shower into the bosom of his Danaë, why should not I, as I have done—I, a mere man—enjoy the favours of my mistress?' There was no crime that men committed, or could commit, for which an example and an encouragement could not be found

in the popular religion. Minucius Felix (xxv.) was warranted in asking, 'Where are lustful, depraving, and unnatural crimes more designed, aided, and accomplished, than in the temples and at the altars by the priests themselves? More frequently in the chapels than in the stews burning lust fulfils its criminality.'

Among the Romans, indeed, in the early period of their history, the gods, especially Jupiter, had a certain hard and stern morality which frowned on vice save such as war begot, and jealously forbade all worship but the national. When, however, Greece, conquered by the arms of Rome, had brought the victor under her effeminating sway, the Romans grew at once voluptuous in morals, and lukewarm and tolerant in religion. Proceeding in the same direction, they became first indifferent and then superstitious. Whatever nation they conquered, they adopted its divinities; while believing in no, properly so called, Divine power, they encouraged and practised magical rites, and sometimes were led, by the darkest and most mysterious lore, into the commission of the foulest and most

horrible crimes. The downward process was impelled by philosophy, which, succeeding in showing the thorough hollowness of the prevalent religious notions, failed to discover and propound positive ideas to put in their place. Philosophy thus becoming identified with universal doubt, or universal denial, took, nevertheless, the priest's office for bread or for distinction, and so supplied Cicero with his taunting remark, that when, in the public sacrifices, the eye of one augur met that of another, both were unable to abstain from a disdainful smile. Of the religion of the early Romans, the mythology issued in disbelief and pantheistic vapours, and the sensualism led to a boundless sensuality.

ROPE is the English for a Hebrew term (2 Sam. xvii. 13. 1 Kings xx. 31) which is also represented by 'cord' (Esther i. 6. Job xxxvi. 8), 'tacklings' (Is. xxxiii. 23), and 'line' (Zech. ii. 1). Among the processes connected with the useful arts to be seen on the Egyptian monuments is rope-making, as exhibited in this cut, taken, as have been other illustrations, from that valuable con-



tribution to Egyptian antiquities, Osburn's 'Ancient Egypt: her Testimony to the Truth of the Bible; being an Interpretation of the Inscriptions and Pictures which remain upon her Tombs and Temples, illustrated by very numerous Engravings and coloured Plates.' London, Bagster and Sons, 1846.

In the preceding view the rope is made of leather. In Wilkinson's 'Manners and Customs of the Ancient Egyptians,' iii. 138 (a standard work to which the writer is much indebted), may be seen engravings exhibiting twine and rope as made from yarn and flax. According to the latter authority, Egyptian yarn was all spun with the hand, and the spindle (he gives several specimens, iii. 138) is seen in all the pictures representing the manufacture of cloth. Spinning was principally the occupation of women, but men also used the spindle and were engaged in the loom. The Egyptians parted and cleansed the fibres of the flax with a sort of comb. 'Two of these instruments, found with some tow at Thebes, are preserved in

the Berlin Museum, one having twenty-nine, the other forty-six teeth' (Wilkinson, iii. 139).

ROSE (G.) is the rendering in Cant. ii. 1. Is. xxxv. 1, of a Hebrew word which, compounded of two roots, seems to signify 'tulip.' Interpreters, indeed, vary between the rose, the lily, the narcissus, and the tulip. The two last appear to have the preference, and of these two the evidence inclines in favour of the tulip. If we acquiesce in this view, we must change 'the rose of Sharon' into 'the tulip of Sharon.' According to travellers, the plain of Sharon is still in the season covered with tulips. Wellbeloved decides in favour of the narcissus, the narcissus jonquilla (Linn.), or jonquil, which, he says, grows plentifully on the plain of Sharon, 'and though a lovely flower, yet grows low, and may be unobserved amidst more splendid plants.' In the middle of the month of April, we are informed (Kitto's 'Physical History of Palestine,' 233,) 'the fields (of Sharon) were decked with thousands of gay

flowers, the scarlet anemone and a beautiful specimen of a small red tulip, intermingled with the pink phlox, the blue iris, and with crimson and white asters, asphodels, and lilies,—forming an enamelled carpet that perfumed the air, and offered a scene replete with every thing that could gratify the eye or charm the imagination.' Some commentators, however, take the passage in Canticles as indicating lowliness and self-disparagement, rendering the words, 'I am a rose of the field;' as we should say, 'a wild rose.'

Though Palestine abounds in flowers, and though the rose now grows there in different parts, it is doubtful whether that ornament of our gardens is mentioned in the canonical Scriptures. In the Apocrypha (Wisdom, xi. 8) it may be intended; yet the oleander may have been meant. The so-called 'rose of Jericho' (Ecclesiasticus xxiv. 14) was not a rose. Known by the scientific name of *Anastatica Hierochuntica*, the rose of Jericho is an annual plant, having a stalk rising to the height of five or six inches, and dividing into several irregular branches. The flowers are small and white, and possess but little beauty. It grows wild in Palestine, particularly near the Dead sea and the Jordan. One quality has attracted notice: if taken up entire before it begins to wither, and kept dry, it may long be preserved. See RHODES.

Of the roses now growing in Palestine, these are the chief—the white garden rose, the damask, the yellow, and the evergreen rose. The origin of the damask rose is by its name referred to Damascus, in the gardens of which city roses are still produced far surpassing ours in colour and scent.

RUBY (*L. rubeo*, 'I am red') is the rendering, in Proverbs iii. 15, of a word which seems to signify 'pearls.'

RUDIMENTS (*L. rudis*, 'untaught'), 'first lessons or principles' (Col. ii. 8, 20; comp. Galat. iv. 3, 'elements,' and see the article).

RUTH (*H. filled*), a woman of Moab, who, after the death of her husband, Mahlon, followed the fortunes of her mother-in-law, Naomi, into Canaan.

Ruth, the Book of, whose title is derived from the chief female character therein depicted, is a family history which professedly relates to the period of the Hebrew Judges (i. 1), and of which this is the substance:—Elimelech and Naomi, of Bethlehem in Judah, with their sons, Mahlon and Chilion, were, under the pressure of famine, led to quit their native land and proceed to the country of Moab. After their father's decease, the two sons married women of the country, by name Ruth and Orpah. At the end of about ten years, the young men also died; when the widowed and bereaved mother took steps for returning back home, especially as

she had learnt that the dearth was over. Both her daughters-in-law wished to accompany her. She prevailed on Orpah to make Moab her home, but Ruth could not be detached from her side. She and Naomi arrived at Bethlehem in harvest-time; and Ruth, availing herself of her rights as a poor woman, went to glean in the field of Boaz, her opulent relative, a citizen of the town, by whom she is well treated and received in wedlock, when, under the advice of Naomi, and in compliance with the Mosaic law, she had claimed from him her rights of relationship. Of the union there was issue in Obed, who was the grandfather of David, and, as such, the progenitor of the Messiah.

It is difficult, if not impossible, to refer the subject of the book to any thing more exact than the age of the Judges; though Josephus (*Antiq. v. 9, 1*) places it immediately after the days of Samson. This view seems to have been participated in by the Jewish church, who, so long as it made the canon to consist of twenty-two books, reckoned Ruth with Judges, either as a portion of or an appendix to it. At a later period, however, when twenty-four books were distinguished, Ruth had its own place among the Hagiographa. This view, in imitation of the Hellenists, was shared by the early Christian church, which concluded with the Book of Ruth their Octateuch, or collection of eight books, namely, the five books of Moses, Joshua, Judges, and Ruth. With some authority, therefore, does this canonical work come to us as combining, with the Pentateuch and other books, to bridge over the period between Moses, Joshua, the Judges, Samuel, and the Kings.

If, however, we ask when and by whom the book denominated Ruth was composed, we have no definite answer to give. That it was not finished before the time of David appears from the genealogy in iv. 18—22. Besides, the words 'in the days when the Judges ruled' (i. 1), refer to a long anterior period. Other notices of time are also of a general kind, namely, the famine and the harvest. At the same time, the speeches between Ruth and Naomi, and Ruth and Boaz, are given with particularity. Equally minute is the manner in which the transaction as to the levirate-claims is treated of, especially when Boaz salutes his kinsman in the words, '*Ho, such a one! turn aside*,' &c. This minuteness may be accounted for by the supposition that the present narrative comprises family papers of an earlier date. And since there appears in the book a disposition to extol David, it may, with the aid of the older materials, have come into its present shape in the productive reign of that monarch. A later period it is difficult to assign; for had it been composed after David's reign, some trace of the fact could scarcely have failed to be discoverable.

When, for instance, the hatred of Israel against the Moabites had reached its height, the marriage of a son of Judah with a Moabitess would not have been narrated without some words of blame, nor would the derivation of the national favourite have been readily traced up to a widow of that hated country. It has been attempted to prove, from Aramaic words found in it, that the book is of later date. These alleged Aramaisms, however, may equally well be accounted archaisms, which in a book of so great antiquity are to be expected, especially when it consists so much of conversations carried on among people of ordinary station.

Ruth, thus considered as connected with the Book of the Judges, appears to be an historical fragment whose origin can be referred only to domestic influences. Such influences, however, if likely to give a warmth of colouring, are not known to be capable of imposture, and in the early age to which the work undoubtedly refers, cannot be suspected of inventing a groundless fiction. If, however, any should deny the exact historical form in which the external events are put, no one can doubt that in substance, in tone, and in hue, the narrative gives a faithful picture of a primitive age not unlike what must have been the age of the Judges. Viewed in this light, the work, as a whole, is no less harmonious and natural than instructive and charming. Nor can the driest

and most ruthless criticism rob the world of the beautiful moral lessons afforded by the affection of the two widows, who, unlike many in a similar situation, solace their poverty by the cares of strong mutual affection, and spend their energies in efforts for each other's good. Even the objection which has been taken to Ruth's conduct towards her kinsman, as if immodest, points to a period and a land of primitive Eastern simplicity which shows how much the book is in accordance with itself. There is not in the East, even at the present day, a maiden that would not listen to a mother's counsel in order to claim her legal rights, and wipe away the reproach of being childless. Indeed, had not the wish to impeach Scripture darkened the judgment, it would have been seen that the writer, who must have known the temper and usages of the age, and who represents Ruth as an object of affectionate respect to Boaz, would not have committed a blunder which must have rendered his work contemptible in the eyes of his countrymen, and, by making David's origin disgraceful, have opposed one obvious purpose of the book; nor would the work have been admitted into the Jewish canon, or into the favour of the nation, had its heroine been painted in colours contradictory to the spirit of the age, or at variance with what morals or decency required.

S.

SABBATH, THE, from a Hebrew word denoting 'seven,' was the seventh day of the week, reckoned from the evening of Friday to Sunday eve, or Saturday in the evening. This seventh was a sabbath-day, appropriated to religious purposes (Levit. xxiii. 32). As the word signified the termination of a period of seven days, and was the chief day of the seven, it came to denote the period itself, or a week. This division of time, which is found among nations widely placed and very dissimilar in condition, rests probably on astronomical considerations, namely, the prevalent conception of seven planets, and the fact that each of the four quarters of the moon lasts about seven days, making each lunation divisible into four weeks: phenomena that could not fail to attract attention in very early times, and lie at the basis of the sabbatical or seven-day system of the Hebrews. The germinating point of that system was the seventh day or sabbath, which, according to their religious views, was set apart and consecrated in perpetual commemoration of the cessation on the

seventh day of the Almighty, after he had created the world (Gen. ii. 3. Exodus xvi. 22—30); though God's creative energy is ceaseless, as well as eternal, in its operation. In the history of the Patriarchs we do not find traces of the sabbath, whose observance, therefore, may have commenced among the Egyptians, to whom is ascribed the application of the seven planets as a measure of time. Certainly, the observance of the sabbath was designed to commemorate the deliverance from Egypt (Deut. v. 12—15). The sabbath was also a token of the alliance between God and his people (Exodus xxxi. 13—17). On these accounts it had a special sanctity, which was guarded by severe penalties (14, seq. Numb. xv. 32—36). In general, the sabbath brought an entire cessation from labour both to man, whether bond or free, and beast (Exod. xx. 10). So inconsiderable a labour as that involved in gathering wood was accounted an infraction of the sabbath, nor was any exception made in regard to the collection of the manna (xvi. 23). Travelling was accounted work, and no man

was to remove from the place or city where he was (29), which the rabbins interpreted to mean not more than two thousand cubits (the appointed environs of the cities of refuge) beyond its centre. No fire was allowed to be kindled (xxxv. 3). This prohibition may have been designed to prevent the spread among the Hebrews of some idolatrous rite connected with the worship of Saturn. The sabbath, the commencement and end of which, according to tradition, were announced by the sound of a trumpet, was celebrated by a special offering made in the temple (Numb. xxviii. 9) as a day of rest and joy (Is. lviii. 13. Hos. ii. 11), when the shew-bread was renewed (1 Chron. ix. 32); for which service a new division of priests entered each week into office (2 Kings xi. 6, seq. 2 Chron. xxiii. 4), whose duties fell not under the category of work (Matthew xii. 6. John vii. 22). No law is found regarding military service, but it has been argued from the siege of Jericho that it was not necessarily discontinued on the sabbath (Josh. vi.), and the rabbinical injunctions command military operations to be pursued on the sabbath, even in the case of offensive war; but after the exile, soldiers endured attack, and even suffered death, without resistance, rather than do what they considered a breach of the sabbath. Whether or not in the original observance entire repose prevailed, it became usual to observe the day as a holy convocation (Levit. xxiii. 2, seq.) when the people assembled at the place of public worship. At a later time, when the school of the prophets had manifested its influence, the people repaired to these as their religious teachers (2 Kings iv. 23). Josephus says that the law was studied; and when synagogues came into existence, the people came together in them for public prayer and the reading and exposition of the Scriptures of which custom are many traces in the New Testament (Mark i. 21; vi. 2). Like all the festive days, the sabbath began on the eve of the day (the previous or Friday evening), and ended at sunset on the day itself. The time when the sun began to sink was called the fore-evening, which lasted till sunset, which took place at different times according to the position of the place, making a corresponding difference in the commencement of the sabbath. The things necessary for the sabbath service were prepared on the evening before (Exod. xvi. 23). Hence the sixth day was called the day of preparation (Matt. xxvii. 62), on which also necessary food was cooked.

Time was reckoned by days more frequently than by weeks (Lev. xii. 6. Dan. x. 11), but after the exile the latter came into general use. The days were not named, but numbered; thus, 'the first day of the week' (Mark xvi. 2, 9). This day, in consequence of its being that on which Jesus rose from

the dead, hence called 'the Lord's-day,' was observed by Christians, with whom it gradually superseded the seventh (Acts xx. 7). In Luke vi. 1, the words 'the second sabbath after the first,' should be rendered, 'the first sabbath after the second day of unleavened bread;' in Lev. xxiii. 15, this second day is called 'the morrow after the sabbath' of the Passover, from which seven complete sabbaths were to be counted to Pentecost.

The sabbath our Lord found rigorously observed. In the interval between the captivity and his advent there had come into vogue a verbal observance of the law, which, resting on its general ordinances and augmented tradition, exacted an outward service little in accordance with the genius of the new religion. The post-exilian government prohibited the sale and purchase even of food on the sabbath (Neh. x. 21; xiii. 15, 16). Moses, in requiring work to be abstained from, left the determination of what work was to the religious feelings of the people. The corruptions of later times erected on this point a complete system of casuistry, which, forgetting the cheerful spirit of the old law (Is. lviii. 13. Hos. ii. 11. 1 Maccab. i. 41), tended to create the sad countenances which Jesus expressly condemned (Matt. vi. 16), and to increase the authority of the priesthood and the burdens of the people. In what meshes the former involved the latter, may be learnt from the fact that the rabbins specified nine-and-thirty kinds of work which were not to be done on the sabbath; indeed, the matter was spun out to yet finer distinctions. In regard to cures, the Jewish authorities determined that when life was in danger every sort of medical aid was permitted. Exemplifications of their extremes are found in our Lord's history—in regard to his disciples rubbing out the grains of corn while travelling (Matt. xii. 2), healing of the sick by the mere utterance of a word (10), the restored man's carrying his pallet (John v. 10); and yet, in the spirit of genuine hypocrisy, they performed certain acts necessary for the preservation of their property (Matt. xii. 11. Luke xiv. 5). A portion of the sabbath, however, was spent in useful observances, such as edifying study of the law (Joseph. Antiq. xvi. 2, 4), attending public worship and instruction in the synagogues (Mark i. 21; vi. 2. Luke iv. 31; vi. 6; xiii. 10. Acts xiii. 44; xvi. 13; xvii. 2; xviii. 4), where there took place prayer and reading and exposition of the Scriptures (xiii. 27). After these pious exercises, friends seem to have met together for refreshment—a practice which received the sanction of Jesus (Luke xiv.). Such an act was in accordance with his doctrine, which strictly disallowed all merely outward and ceremonial observances of religion, and placed its essence in purity of

heart, and its fruits in a life of practical benevolence. While he himself diligently observed private prayer, he showed that this he considered as the great instrumental means of a religious life. Certainly, he deliberately set himself in hostility to the strict outward observance of the Mosaic law in regard to the sabbath prevalent in his own day. Announcing as his fundamental position that the Messiah, as the head of the new creation, is greater than the temple (Matt. xii. 6), and Lord of the sabbath (8; comp. John v. 17), he proceeds to legislate on the point, declaring as another great principle, 'The sabbath was made for man, and not man for the sabbath' (Mark ii. 27, 28), which he follows up by a third, namely, that it is lawful to do good on the sabbath-day (iii. 4, 5). This he exemplified by healing the withered hand; showing, meanwhile, that even the law allowed certain necessary acts, such as circumcision (John vii. 22, 23; comp. Luke vi. 1, *seq.*).

When, in process of time, there arose two Christian schools, the Judaic and the Greek, the former, holding in general to a union between Christ and Moses, insisted on the perpetual obligation of the sabbath, and that with the greater effect because the gospel was born in the swaddling-clothes of Judaism, and was for many years thus cramped; seeing that, in order 'to fulfil all righteousness,' and out of respect to the institutions of the country, even some Christians who thought that the time was coming when the gospel would be liberated from restraints, still thought it proper to observe the Mosaic polity so long as the temple services remained. Soon, however, did there appear another party, who, having Paul for their leader, and entering into the spirit of Jesus more truly and thoroughly, declared Christianity free from all outward observances, and contended with ardour and perseverance against the Judaizers. In this noble-minded school was fully developed the grand thought uttered by the Saviour to the woman of Samaria, which, specially when taken in conjunction with other words of his already indicated, freed the gospel from all bonds of place and time, and gave free scope to the development of a worship of God in spirit and in truth. It was a fundamental idea with Paul that the Christian, as such, was dead to the law of Moses, in order that, in the spirit of liberty and love, he might live to Christ (Galat. ii. 19, *seq.*). Hence a transference of the obligations of the law to the gospel is unchristian, nay, impossible. If this is so in general, it is equally so in regard to the sabbath. Accordingly, Christians are no longer under the preparatory schoolmaster—the law (iii. 25); and, agreeably to the opinion of Paul, he who made himself a debtor to any one of its requirements, became thereby liable to the whole law (iii. 10), and, so far as his con-

duct went, caused Christ to be 'dead in vain' (ii. 21); inasmuch as justification came by faith, not by legal observances (16), and so annulled his privileges, and brought his inner life under subjection to outward things. With the disappearance of Jewish distinctions, and in harmony with the spirituality of the gospel, every day became to Christians of equal sanctity. The doctrine was, indeed, too high to be at once received by all (Rom. xiv. 5); but under the auspices of Paul, who strongly complained of persons given to the observance of the sabbath—'I fear I have bestowed labour on you in vain'—the 'truth as it is in Jesus' made progress (Gal. iv. 9, *seq.*). It deserves remark that the apostle does not set a Christian day or days against Jewish, but treats distinction of times as below the lofty position of the true Christian (comp. Colos. ii. 16, 17). He could not, in consequence, have regarded any day as having any specially sacred claims on the church of Christ, which, not by the desecration of any day, but by the hallowing of all, had been called to regard and make the whole of life 'the Lord's-day.' Yet even in his own time, the way was preparing for the setting apart of a day specially to religious purposes. In 1 Corinth. xvi. 2, 'the first day of the week' is mentioned as a proper time for laying aside alms, but it does not appear that the deposit was to be made in the church-meeting; so that, even if we could prove that this method of reckoning by days was established at Corinth, we have here no evidence of public worship on the Sunday, which, however, seems to have had something special in its character. But in Acts xx. 7, we find the members of the church in Troas assembling on the Sunday to break bread together and partake of the Lord's Supper, and that Paul took the opportunity of preaching to them. There is in the terms employed some reason to infer that this was a customary practice. Looking, then, to the communities of converts from heathenism, we find them meeting in an assembly, or church, for their feasts of love and for mutual exhortation, at first probably every day, or as often as convenience allowed (comp. Acts ii. 41, *seq.*); but as the resurrection of their Lord and Master was the centre around which their thoughts all gathered, so would it from the first gain attention, and in course of time come to be, if not exclusively observed, yet much preferred, and reserved for special occasions (1 Cor. x. 5, 20, 22, 33). There were thus in the church two days held in respect—the Jewish Sabbath, the Christian Sunday, the seventh and the first day. The former gradually lost its sanctity in proportion as Christianity put forth its native power, till, at the Council of Laodicea (cir. 360 A. D.), its observers having become comparatively few, a formal decree was passed (Can. 20), that 'Christians ought not to Ju-

daise and abstain from work on the sabbath.' On the other hand, the first day grew more and more into repute, till, in contradistinction to the Mosais sabbath, it received the appropriate name of 'the Lord's-day.' As such, we find it generally observed in the second century, the influence of whose example lasts to the present, and is likely to last, in the preservation of a day of leisure and religious observances, so long as man needs rest and periodical opportunities of religious culture. Not long after the middle of the first century must the term the 'Lord's-day' have been in use, if we are right in assigning to the Apocalypse a date before its close. In i. 10, however, do we find the earliest mention of the phrase, and that in such a manner as to support the idea that it was already specially connected with Christian worship. In later writers the term occurs, till, as we learn from Nicephorus (vii. 48), 'Constantine the Great (formally or legally) denominated the Lord's that day which the Hebrews accounted the first, and the Greeks consecrated to the sun;' alluding, doubtless, to the fact that the emperor required it to be religiously observed, for the alleged reason that on the first day of the week Jesus Christ rose from the dead. See Suicer in *Kuriakon*, and Neander, *Geschichte der Pflanzung*, i. 215, *seq.*

In Luke vi. 1, we read in our English Testaments, 'It came to pass on the second sabbath after the first;' literally, 'on the second-first sabbath,' that is, on the first sabbath after the second day of the Passover. The Jews reckoned their sabbaths from Easter in this way:—The 1st was called the second-first; the 2nd, the second-second; the 3rd, the second-third; and so on to the 7th or the second-seventh, that is, the seventh sabbath after the second day of the Passover, the point of reckoning from for all the seven sabbaths. The seventh sabbath was immediately before Whitsuntide or Pentecost, which was celebrated on the fiftieth day after the second day of the Passover. See Vol. i. p. 414.

SABBATH MONTH, THE, forming a part of the great seven-fold arrangement of the Hebrews, was the seventh month of the sacred year (Tisri—September-October), which was specially a sacred festival. On the first day of this month was a sabbath, a memorial of blowing of trumpets, a holy convocation; no servile work was to be done, but special offering by fire was to be made (Lev. xxiii. 24; comp. Numb. xxix. 1). On the tenth of this same month was the great day of Atonement (Lev. xxiii. 27). The fifteenth was the feast of Tabernacles, which lasted for seven days (34, *seq.*). The first month (Abib—March-April) of the sacred year had also a peculiar character, for on the fourteenth day the Paschal lamb was killed; on the fifteenth, the Passover itself was cele-

brated; on the sixteenth, the first-fruits of barley harvest were presented to the Lord; and on the twenty-first, the Passover was brought to an end (Exod. xii. 2).

Indeed, every month, as being (nearly) a quadruple of seven, was celebrated with special religious observances (Numbers xxviii. 11—15). The appearance of the new moon (hence *month*), as the Hebrews possessed no astronomical calculations, was determined by observation; and as the new moon could be seen only towards evening, the required sacrifice was made on the ensuing day, which was accounted the first of the month. On the thirtieth day of the moon, the authorities received till noon the testimony of those who might have discovered the new moon on the evening of the twenty-ninth, and, if there was time, they celebrated the Neomenia or rites of the new moon that same day; but if no testimony arrived in time, the day after, the thirtieth, was observed without further delay. The new moon was announced by large fires kindled on lofty points, which, communicating one with the other, conveyed the information through the land. In later periods couriers were despatched with the announcement, because the Samaritans lighted false fires in order to mislead their rivals. According to the opinion of Maimonides, the festival of the new moon was instituted in opposition to the worship offered to the new moon by many nations, and specially the Egyptians. Among the Hebrews the day of the new moon was, properly speaking, not a feast or festival. It is not mentioned in Lev. xxiii. among 'my feasts.' But it is found, with suitable directions, in the ritual of additional sacrifices given in Numb. xxviii. xxix.; and it is known from the historical and prophetic books that the Neomenia were celebrated by solemn repasts. Business was interrupted, and, as on the sabbath, people gathered around the prophets (1 Sam. xx. 5, 6, 18, *seq.* 2 Kings iv. 23. Is. i. 13. Amos viii. 5). The seventh new moon was commemorated with blowing of trumpets more loud and solemn than what was usual at the ordinary new moons and festivals (Numbers x. 10), as it was the beginning of the sabbatical month. The rabbins state that this festival was the anniversary of the creation, and they call it the commencement of the year. But the year of the ancient Hebrews (what is now called the sacred year) began near the vernal equinox (Exodus xii. 2); and the beginning of the year with the seventh month came into use probably not till after the death of Alexander the Great, when the Jews, under the Syro-Macedonian dominion, adopted the era of the Seleucids, for the year of the Syrians began in the month of October, at the autumnal equinox.

SABBATH YEAR, THE, consisting of a period of seven years, continued the Hebrew

cycle of seven, which was terminated by the year of Jubilee, the year, that is, which followed a period of seven times seven years: thus presenting first seven days—a week; then four weeks—a month; then seven months—the sabbath month; then seven years—the sabbath year; then seven sabbath years—the Jubilee. The same regard to the number seven is found in the commencement of the civil year in the seventh month; in the killing of the Paschal lamb on the fourteenth day (twice seven) of that month; in the duration of the Passover, namely, seven days; in the duration of the feast of Tabernacles, and in the beginning of the feast of Purim on the fourteenth of the twelfth month.

The sabbatical year, simply called 'a sabbath,' was properly the last year of a period of seven years. In this seventh year the land and its cultivators were to have complete repose: 'Thou shalt neither sow thy field nor prune thy vineyard.' That which grew of its own accord was a common possession for men and cattle (Exod. xxiii. 10, 11. Levit. xxv. 1—7). As the products of the earth ceased, so rent was remitted, and, among Hebrews, debts were forgiven. The cessation of income led, at later periods, foreign masters to forego their tribute in the seventh year (Exodus xxv. 2, 3). The law contains nothing as to the time when this sabbatical arrangement was to commence, nor can its existence in the early periods of the nation be distinctly traced. After the exile, when the fundamental idea of the Mosaic system had become practically recognised, this, as well as other ordinances, received due attention (2 Chron. xxxvi. 21. Neh. x. 31. Joseph. Antiq. xiii. 8). Tacitus has left a marked testimony in these words: 'They (the Jews) rest on the seventh day because it brought an end of labours; the seventh year also has been given to repose.' Here is a clear reference not only to the sabbath and the sabbatical year, but to the reason assigned in Genesis for the establishment of the sabbath (ii. 2).

The bearing of such a regulation as the sabbatical year on agriculture and food was of a decided kind. Three years were thus exempted from the ordinary course of things; for the crop of the sixth year had to furnish supplies till that of the eighth came into use on the ninth. Compliance, however, with the observance was accompanied by a promise of special Divine aid (Lev. xxv. 19). Ordinary influences, too, would, in times of public virtue and religious obedience, facilitate the execution of the law. The soil of Palestine was of great fertility. The land, lying fallow in the seventh year, would be more productive in other years. The rest was of great consequence, because the art of manuring the soil was very imperfectly known. In the absence of scientific agri-

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culture, such an appointment would prevent the land from being exhausted, and tend to secure greater regularity and constancy of supply; and to guard against the recurrence of famine. These considerations acquire increased weight when we take into account the encouragement and stimulus which would be indirectly applied to man's energies by the prospect and the enjoyment of a long period of repose, and the necessity of making due provision for the season of rest. Intermitted is more productive than continuous labour. When, indeed, human energies have to keep pace with machinery, the reverse may, at a superficial view, appear to be the fact. But if, instead of confining our thoughts to an individual man, we take into our calculation a succession of men, we shall see that the productive power of the series is increased by such a degree of repose as both strengthens the frame, improves the mind, and lengthens life. Let the series be ten, and the productive power of each ten; deduct one-tenth for holidays; the result gives ninety as the nett productive power of ten men. On the other hand, if these ten work without suitable intervals, their frame does not acquire vigour, their skill is inferior, their habits are bad; they lose time, and their days are shortened. Of such persons the productive power will not exceed seven or eight each, or from seventy to eighty on the whole; so that here is a clear loss of productive power, to the amount of more than ten parts, for want of necessary recreation. How much greater is the loss of comfort and happiness! The Mosaic legislation was benign as well as wise. Specially valuable was the sabbatical institute in promoting great religious purposes. It taught the Hebrews that Jehovah was the true proprietor of their land. It referred to him, as their real Source, the products of the soil. It exhibited religion as a practical memorial of God. It made man feel his dependence on Divine Providence. It impressed his mind with a lively feeling that there was something higher than his animal cravings, and a more solemn duty than that which required due provision for their supply. In modern days, and with ceaseless toil, we have become less religious without being better fed. Every thing unnatural is also detrimental. If we convert men into machines, we lose physical and forfeit mental power, while we dwarf the soul.

SACKCLOTH, or rough garments made of hair, of a dark colour (Rev. vi. 12), was worn by prophets (Zech. xiii. 4), by mourners (Gen. xxxvii. 34), suppliant (1 Kings xx. 21), and penitents (27). Grave-clothes were also made of sackcloth.

SACRIFICE (L. *sacrum*, and *facio*, 'I make sacred,' or devote) is (Exod. viii. 27. Deuteronomy xvi. 2) the rendering of a word whose proper meaning is 'to kill' or slay

2 E.

(xii. 21), and hence by death to offer to Jehovah (1 Kings viii. 63). Accordingly, the shedding of blood entered as an essential element into sacrifice (Heb. ix. 22). Originally, sacrifices were slaughtered victims offered to God as a self-inflicted penalty, for the purpose of regaining his lost favour and averting his wrath. Hence was obtained the remission of punishment, or the pardon of sin. In process of time sacrifices came to have a moral significance, and the term itself to bear a moral import (Ps. cvii. 22), in connection with that spiritual interpretation of Mosaism, and that spiritual preparation for the Messiah, which was the special mission and achievement of Hebrew prophecy (Ps. l. Is. i. 11, *seq.* Jer. vi. 20; vii. 21, *seq.* Malachi vii. 1—9).

In the New Testament, also, 'sacrifice' is the rendering (Acts xiv. 13. 1 Cor. v. 7), of a word signifying 'to kill' (Matthew xxii. 4. Mark xiv. 12. Luke xxii. 7). In the teachings of Jesus, the anti-sacrificial tone of the prophets is taken up and carried out (Matt. ix. 13; xii. 7. Mark xii. 33). The primitive Christian writers employ sacrificial terms unsparingly (Romans xii. 1. 1 John ii. 2), whether in their original and strictly propitiatory import, or in that secondary application and moral acceptance in which Peter speaks of 'spiritual sacrifices' (1 Peter ii. 5), can be ascertained only by a comprehensive and diligent investigation of a subject too vast to be here entered on, embracing, as it ought, an exact acquaintance with the state of the Hebrew mind as prevalent in the days of Christ, and the degree in which that state of mind was sanctioned and reflected by the first recorders and witnesses of the Christian doctrine.

SACRILEGE (L. *the plunder of a sacred place*), stands, in Romans ii. 22, for a Greek term which signifies 'the robbing of a temple.' This crime was accounted worthy of condign punishment (Acts xix. 37). Paul, in his Epistle to the Romans, says, 'Thou that abhorrest idols, dost thou commit sacrilege?' The appeal is to Jews who, though they professed to regard idols as so abominable that they would not touch or come near them, yet, to satisfy their cupidity, did not hesitate to carry them off and convert them, and other portions of sacred property, to gain.

SAFFRON in Canticles iv. 14, mentioned with other aromatics, seems to be the true saffron, or *crocus sativus* (Heb. *karkohm*), which grows wild in the Levant and other parts of the East, and is cultivated in Southern Europe. The stigmata of its beautiful flowers, when dried, produced a strong odour in the well-known saffron. The ancients were partial to the scent, of which they made use in cookery. They also made from the saffron a water which was sprinkled over persons in drawing-rooms and theatres.

Saffron was moreover employed in the shape of a salve in medicine.

SAINT (L. *sanctus*, 'holy'), representing the Greek *hagios*, 'holy,' is applied to various subjects; as to 'the Holy Spirit' (Matt. xii. 32), the temple (xxiv. 15), Jerusalem (xxvii. 58), angels (Mark viii. 38), the 'child Jesus' (Acts iv. 27), Christians (xxvi. 10. Romans i. 7; viii. 27; xii. 13. Ephe. i. 1), and the Scriptures of the Old Testament (Rom. i. 2).

SALAMIS, now KEBRIS, a maritime city on the north-east of the island of Cyprus (Acts xiii. 5).

SALOME, the mother of the apostles James and John, and wife of Zebedee (Matt. xx. 20; xxvii. 56. Mark xv. 40; xvi. 1). See MARY. Some of the ancients represent Salome as a daughter of Joseph, the foster-father of Jesus; others, as a wife of Joseph, by whom he had two daughters; others, again, as a daughter of a brother of Zacharias the priest, father of John the Baptist.

Another Salome was the daughter of Herodias (Matthew xiv. 6). Her father was Herod Philip, son of Herod the Great. She married first with the tetrarch Philip, her father's brother, and, after his death, with Aristobulus, the son of Herod, prince of Chalcis, to whom she bore three children (Joseph. Antiq. xviii. 5, 4).

SALT (T.), as an agreeable and indispensable article of food, was obtained by the Hebrews from the *lacus asphaltitis*, which still supplies the inhabitants of Palestine. Salt was eaten as a condiment (Job vi. 6), and, being habitually used, to eat any one's salt, was a phrase equivalent to being in his service (Ezra iv. 14, marg.). Salt was also put with provender for cattle (Isaiah xxx. 24, marg.). As it was customary to offer in sacrifice that which was best and most palatable to man, salt was required in the vegetable offerings of the Hebrews, the rather because it was a token of hospitable friendship with God (Numb. xviii. 19); for among the Orientals, salt, from its conservative qualities, is the symbol of lasting friendship, which has hence received the appellation of a 'covenant of salt' (2 Chron. xiii. 5), an expression still in use among the Arabs.

Salt was also much used in the sacrifices of the Greeks and Romans. Pliny, speaking of salt, says, 'Very greatly is its authority understood in sacrifices, since none is performed without the salt-cake.' As salt was much required in the sacrifices, it was offered for sale in the temple market, and in the temple itself was a large quantity kept. According to tradition, animal offerings also were accompanied with salt. Comp. Ezek. xlii. 24. Mark ix. 49; also Lev. ii. 13.

An excess of salt is destructive to vegetation. Hence to sow a place with salt was to devote it to waste and ruin (Deut. xxix. 23. Judg. ix. 45. Zeph. ii. 9).

In illustration of the words (Matt. v. 13),

'If the salt have lost his savour' (*saltiness*), we may cite Maundrell, who in the salt vale at Dschebal, about four hours from Aleppo, breaking off a piece of salt which had been long exposed to the rain, sun, and air, found that while it retained the appearance, it had wholly lost the taste of salt. The inner part, however, which was more connected with the rock, retained the usual flavour.

'The valley of salt' mentioned in 2 Sam. viii. 3—13, is the celebrated lake of salt now called es-Subkh, about eighteen miles south-east of Aleppo, near the village Jebul, or Dschebal, just mentioned. In winter the rains and torrents, with a few springs, convert the surface into a shallow but extensive lake. In summer the water evaporates, leaving a crust of salt of various thickness and quality. This is broken up, sorted, and carried to Jebul, where it is dried and winnowed, and thence sold to all parts of the country; furnishing, indeed, the main source of supply for Northern Syria. In 1 Chron. xviii. 12, and Ps. lx. 2, superscrip. *adm* (Edom) is found by mistake for *arm* (the d and r are much alike in Hebrew), Syria. Another 'valley of salt,' found at the south end of the Dead sea, is mentioned in 2 Kings xiv. 7.

SALUTE (L. *salus*, 'health'), 'to wish one health,' is the appropriate rendering (1 Sam. x. 4. 2 Sam. viii. 10) of the Hebrew *shalohm*, *shalam*, whose root-meaning is 'health,' or 'peace' (Gen. xliii. 27; xv. 15; xxvi. 29). The term is also translated 'welfare' (xliii. 27) and 'prosperity' (Job xv. 21. Ps. xxxv. 27; lxxiii. 3), and consequently denoted in general a state of temporal happiness. Hence the propriety of the word as a token of good-will. From the earliest ages down to the present hour the interchange of the *salam* has prevailed, as indicative of a reciprocation of pacific and friendly feelings. These interchanges of civility are in the East attended with a punctilious observance of bowings, prostrations, and other ceremonies which custom has made tokens of honour or reverence, and which vary in each case with the condition of the party to whom respect is paid, and the nature of his feelings who is chiefly concerned to manifest it. Scenes such as those found in Gen. xliii. 27. 1 Sam. xxv. 6. 2 Kings iv. 26, are still constantly to be seen on the uplands of Judea and the plains of neighbouring deserts. These ceremonious greetings were a part of that system of minute, grave, wordy, and ceaseless politeness which is characteristic of Orientals, and not least of inhabitants of Palestine. On approaching and on leaving each other (2 Samuel xviii. 21), the lowly bowed before the lofty, having in the inclination of the body due regard to their relative position in society (Gen. xix. 1; xxiii. 7. 2 Sam. ix. 6; xviii. 2), sometimes more than once, and even repeatedly (Gen. xxxiii.

3. 1 Sam. xx. 41). Before princes and officers of state it was usual to fall down to the ground, so as to do homage even to their feet (Gen. xlii. 6; xlv. 14; 1. 18. 1 Sam. xxv. 23. 2 Samuel xiv. 4; xix. 18. 1 Kings xviii. 7). It was also customary to fall on the knees (2 Kings i. 13; comp. Matt. xxvii. 20. Acts x. 25). If an inferior mounted met a superior on foot, the former forthwith got down from his beast and made the appropriate salutations (Gen. xxiv. 64. 1 Samuel xxv. 23). Among persons of similar condition greetings were little more than compliments, ostensibly meant to show that each considered the other more honourable than himself, but in fact little else than an exchange of base coin. Kissing on the cheek was a part of the polite ceremonial. Rising to a person on his entrance into an apartment, is an ancient mark of outward consideration (Levit. xix. 32. Job xxix. 8). The form of greeting comprised a wish of peace (Gen. xliii. 29. 1 Sam. xxv. 6. Judg. vi. 12. 2 Sam. xx. 9. Ps. cxxix. 8), and questions after the health of relatives and friends (2 Kings iv. 26. Exod. xviii. 7. Judges xviii. 15. 1 Sam. x. 4). As the most simple form, the one said, 'Jehovah be with thee'; to which the other replied, 'Jehovah bless thee' (Ruth ii. 4. Judg. xix. 20), or, 'Peace be with thee' (Luke xxiv. 36. John xi. 26). Sometimes many words were employed, and much time lost, in the reciprocation of formalities. In this fact we find an explanation of 2 Kings iv. 29, and Luke x. 4. A reformer in manners as well as in morals, Jesus commanded his followers to salute others besides their friends (Matt. v. 47), in opposition to the narrowness (still customary in Western as well as Eastern lands) of confining even common civility to men of the same nation, colour, party, and creed. Among the vainglorious, these tokens of honour and reverence were much sought after (Mark xii. 38. Luke xi. 43; xx. 46). Another element in the same system of politeness was, yielding the right hand to a person; whence the right hand became the place of honour where stood a monarch's favourites and chief officers (1 Kings ii. 19. Ps. xlv. 10. Matthew xxv. 33). Salutations to persons of royal dignity were accompanied by shouting, music, and the strewing of the way with garments, branches, and flowers (2 Sam. xvi. 16. 1 Kings i. 39, 40. 2 Kings ix. 13. Matt. xxi. 8. Joseph. Antiq. xi. 8, 5. Jew. War, vii. 5, 2), the use of torches (if night, 2 Macc. iv. 22), and sometimes processions headed by priests (Joseph. Antiq. xi. 8, 5; xvi. 2).

Russeger complains of the delays occasioned by the salutations of his attendants when journeying across the desert from Cairo to Suez: 'As often as my Bedouins met an Arab whom they knew, there not only ensued on both sides numberless questions

as to how they were, but also endless greetings of a somewhat peculiar kind. Having held their foreheads one against the other, they each impressed thereon with their mouths a hearty smack, in order thus to signify as loudly as possible the warmth of their fraternal kiss. These delays kept me much back, and it was quite evening when at length I took up my station for the night in Wady el-Firn.'

SAMARIA, in Hebrew *Shomron*, lay about sixteen hours north of Jerusalem, and was built by the Israelite king Omri, on a hill purchased by him of Shemer—whence the name (1 Kings xvi. 23, 24) as a capital of the kingdom of Israel, after Tirzah had been destroyed by fire (15—20). The city became a rival to Jerusalem in strength and beauty (Is. vii. 9. Jerem. xxiii. 13. Ezek. xvi. 46—55; xxiii. 4, 5; xxxiii. 36. Amos vi. 1. Micah i. 1). It took an hour to walk round the place, which, from its position and loveliness, was termed a crown (Is. xxviii. 1). It was a chief seat of idolatry, especially under Ahab, who introduced there the worship of Baal (1 Kings xvi. 28, 30—33), on which account prophetic threats were uttered against the

place (Is. viii. 4; ix. 9, 10; x. 9—11, &c.). By Pompey, Samaria was made part of the province of Syria (Joseph. Antiq. xiv. 4, 4). Augustus presented it to Herod the Great (xv. 7, 8), who, having beautified the place, peopled it with a colony of veterans, and strengthening its defences, named it, in honour of the emperor, Sebaste (8, 5). In consequence of the prosperity of Sichem, or Neapolis, Samaria sank by degrees into ruins, of which traces remain in the modern village Sebastieh, which lies three hours north-west from Sichem, on an elevation twenty-six feet above the sea. The vicinity is rich in beautiful trees and shrubs.

Samaria was the name of the kingdom of Israel (1 Kings xiii. 32. 2 Kings xvii. 26), and the representative of Israelite idolatry (Ezekiel xvi. 51). The district was called the fields or plains of Samaria (Obad. 19). Samaritis, or Samaria, became the name of Middle Palestine, which, under the Syrian kings, constituted a separate province (Joseph. Antiq. xiii. 2, 3). Such was it in the times of the apostles (Luke xvii. 11. John iv. 4. Acts i. 8; viii. 1).

Samaria is from the south approached



SAMARIA.

over a high bank shaded by a grove of ancient olives and oak trees, and commanding a splendid view of Nablous. Thence the traveller descends into a wide valley, proceeding for an hour along lanes flanked on each side with gardens of mulberry and fig. The richness of the whole valley is hardly to be described. Between the gardens and the road the margin is lined with a natural and abundant growth of aromatic bay trees of great size, and pomegranates and medlars, which may be seen in full bloom in the middle of March. In many places they over-arch the road for some distance. Bright streams and fountains gush forth on all sides to join in a wide and rapid stream that flows westward. This is the 'vale of many waters.'

SAMARITANS (*H. watchmen*), inhabitants of Samaria, of whose origin we have no account except in the Scriptures and Josephus. It appears that after the carrying away captive of the Israelites from Mount Ephraim and the region of Samaria, by the Assyrian Shalmaneser, the same monarch brought men from Babylon and from the Eastern countries, and 'placed them in the cities of Samaria instead of the children of Israel, and they possessed Samaria, and dwelt in the cities thereof' (2 Kings xvii. 3, 6, 24. Joseph. Antiq. ix. 14, 1, 3; x. 9, 7). The Samaritans themselves refer their transportation into the land to Esar-haddon (Ezra iv. 2). This may have been a later emigration. Visited and disturbed by lions, this

people applied to the king of Assyria for one of the Israelitish priests, to 'teach them the manner of the God of the land.' One was accordingly sent, who took up his abode at Bethel, the former scene of Jeroboam's idolatry. So 'they feared the Lord, and served their own gods'—each his own national idols—and made unto themselves of the lowest of them priests of the high places.' This continued to be the case. It was this people, according to Josephus, who were called in Hebrew, Cutheans, and in the Greek language, Samaritans. They have generally been described as a mixed race, being composed of the immigrants and the remaining natives. Hengstenberg, however, contends that they were almost exclusively foreigners, having nothing in common with the Jews; a question the determination of which must depend on the number of Jews left after the deportation. The introduction of the Pentateuch among them is sufficiently accounted for by the return of the Israelitish priest to Bethel, and the partial renewal of the Israelitish worship. When the Jews returned, under Zerubbabel, from their exile, and began to rebuild Jerusalem and their temple, the Samaritans also desired to aid them in the work (Ezra iv. 2). It was the refusal of the Jews to admit them to this privilege that gave rise to the hatred which afterwards existed between the two races. From that moment the Samaritans did all they could to hinder the rebuilding of both the temple and the city (iv. Neh. iv. vi. Joseph. Antiq. xi. 4, 9). It was the same refusal, probably, and acts of mutual hatred which ensued, that stimulated the Samaritans to erect a temple of their own on Mount Gerizim. Shechem, at its foot, became the metropolis of the Samaritans, and afforded a refuge to discontented or lawless Jews. The mutual hatred continued to increase, each party contending for the sanctity of their own temple. The Jewish historian, with apparent justice, accuses the Samaritans of professing to be Jews, and descended from Joseph, when this might tend to their advantage; or of disclaiming all kindred and connection with them, when this would better serve their turn. Broils sometimes ensued, and at length the temple on Gerizim was destroyed by John Hyrcanus, about 129 A.C., after having stood, according to Josephus, about 200 years. The broils continued and the hatred increased. Under the procurator Coponius, a Samaritan entered Jerusalem secretly, and polluted the whole temple by scattering in it human bones. The name Samaritan had now become among the Jews a by-word and term of reproach, and all intercourse with the people was avoided. Of this we find various traces in the New Testament. Jesus himself was called a Samaritan in scorn; and the seventy disciples, when first sent out, were not to go to the cities of the Samaritans,

since they did not belong to the house of Israel (John iv. 9, 27; viii. 48. Matt. x. 5. Luke xvii. 16, 18). The Samaritans still clung to their worship on Mount Gerizim, and lived in expectation of a Messiah. In consequence of this hatred, and in allusion to this idolatry, the town of Sichem, or Shechem, probably received, among the Jewish common people, the by-name Sychar (a falsehood, an idol), which we find in the Gospel of John; while Stephen, in addressing the more courtly Sanhedrim, employs the ancient name (John iv. 5. Acts vii. 16). The Jews were fond of such slight, like-sounding perversions of proper names. The odium in which the name was held shows how bold for good was the spirit of our Lord in making a Samaritan the subject of one of his most interesting and instructive parables, and in assigning to him a preference over the priest and the levite of the self-esteeming Jews.

The Samaritan worship long continued predominant at Neapolis; for upon the coins of the subsequent centuries we find Mount Gerizim, with its temple, depicted as the symbol of the city (see Vol. i. 610). There is, indeed, no historical testimony that the former temple was ever rebuilt, unless these coins themselves be considered evidence sufficient. Doubtless there was an altar, or some kind of structure, where the worship was celebrated.

There had been converts to the Christian faith in Neapolis under our Saviour, and a church may have been gathered here during the ministry of the apostles (John iv. 39—42. Acts viii. 25; ix. 31; xv. 3). The celebrated Justin Martyr, who suffered martyrdom at Rome about A.D. 168, was a native of this city. It also became the seat of a Christian bishop.

A great interest has in recent times been excited on behalf of the Samaritans, and more information acquired respecting them, in consequence of their correspondence with several learned Europeans, and the reputation of their copies of the Pentateuch. The existence of the Pentateuch among them was early known to scholars. Julius Scaliger, in the sixteenth century, pointed out the importance of obtaining copies of it in Europe. The wish was first fulfilled by the traveller Della Valle, in A.D. 1610, who procured at Damascus two copies of the Pentateuch. One on parchment, exhibiting the Hebrew text in Samaritan characters, he transmitted to the French ambassador at Constantinople, De Sancy, by whom he had been commissioned to purchase Samaritan MSS.; the other, on paper, containing the Samaritan version, he reserved for himself. The former was sent by De Sancy to the library of the Oratoire in Paris, and was published by J. Morin in the Paris Polyglott; the latter was lent by Della Valle to the same editor, and appeared also in the same work. Both

were afterwards reprinted, with slight corrections, in the London Polyglott. The munificence of Archbishop Usher was, not long after, able to procure no fewer than six additional manuscripts of the Hebrew Samaritan Pentateuch; another was sent to England by Robert Huntingdon, about 1672 A.D. The number continued to increase, so that Kennicott was able to collate for his great work not less than sixteen MSS. more or less complete. Of these, six are in the Bodleian Library, and one in the British Museum. There is also a Samaritan Arabic version of Abu Said, which has never been printed, but lies in seven MSS. in the libraries of Rome, Oxford, Paris, and Leyden.

The Samaritans in modern times, though few, have been a warlike people, indisposed to foreign government, and difficult to quell. They are a rapidly declining people, the remains of a remarkable race, clinging now for more than two thousand years around this central spot of their religion and history, lingering slowly but surely to decay, after having survived many revolutions and convulsions; a reed continually shaken with the wind, bowing before the storm, yet constantly suffering a loss of power, and preparing for ultimate ruin.

The priest of the Samaritans told Robinson that they have many books of prayers, commentaries, and the like, in their ancient language and character. This character they call *el-Ebry* (the Hebrew), in distinction from that used by the Jews, which they term *el-Kashury*. They have a copy of the first volume of Walton's Polyglott; and in the course of conversation with Robinson, the priest acknowledged the correctness of the Samaritan Pentateuch contained in it. They complained, as usual, of the Jewish corruptions of the text, and dwelt on the superior purity of their text and of their observance of the law. Their synagogue is a small, plain, arched room, with a recess on the left hand at entering, where their manuscripts are kept, and before which a curtain is suspended. 'We inquired,' says Robinson (iii. 105), 'after the noted manuscript which they professed was now 3460 years old, referring it to Abishua, the son of Phinehas (1 Chron. vi. 3, 4). The priest brought out a manuscript from the recess, rolled on two rods in the usual Jewish form; but it turned out to be written in a modern hand and on new parchment. When this was pointed out, the old man laughed and produced another, which he and the rest all said was the true one. It was certainly very much worn, and somewhat tattered with use and much kissing, and here and there patched with shreds of parchment; but the handwriting appeared to me similar to the former, and the vellum seemed, in like manner, not ancient. They professed to have about 100 manuscripts, and the priest said that he employs himself

in writing out copies of the law.' The same attempt to pass off another manuscript for the more ancient one was made on Dr. Olin (ii. 350), who says that the latter 'has the appearance of great age.' The Samaritans, who may be deceived as to its age, certainly hold it in great respect. With them it is of higher authority than any other copy of the Pentateuch, and the possession of it is accounted a triumphant refutation of all the cavillings and exclusive pretensions of the Jews.

The bigotry of the present Samaritans is extreme, as may appear from the following anecdote. When Robinson was about two-thirds of the way up, under the guidance of a young Samaritan, he heard a woman calling after his company, which proved to be the mother of his guide. He was her only son, and had come away without her knowledge. She was now in the utmost terror at finding that he had gone off to show Franks the holy mountain. She forbade him to proceed with all her strength. The young man tried to pacify her, but in vain. She insisted on his returning home. This he was not inclined to do, though he could not, he said, disobey his mother, and so transgress the law of Moses. After reasoning with her a long time without effect, he finally persuaded her to accompany him. She followed, at first full of wrath, and at a distance. At last she became reconciled and communicative.

In consequence of the hatred which subsisted between the two nations, the name Samaritan became with the Jews a general designation for an enemy; whence the reproach thrown out against our Lord (John viii. 48), 'Thou art a Samaritan, and hast a demon' (x. 20). In a similar manner, the appellation 'Jew' has with us denoted a greedy usurer.

SAMOTHRACE, now SAMOTRAKI, an island in the Egean sea (the Archipelago), thirty-eight miles from the coast of Thrace, and north of the isle of Lemnos. Samothrace was the chief seat of the mysteries of Ceres and Proserpine (Acts xvi. 11).

SAMSON (H. *sun-like*), the Israelite ideal of physical force, whose history (Judg. xiii. 2; xv. 20, *seq.*) finds its appropriate place in the age of the Judges, with the manners and spirit of which time the scriptural narrative well accords. Samson appears to have been a real person, who, as their judge or shophet, defended the Hebrews against their neighbour and foe the Philistines, and around whose life there grew in the course of time an accretion of the wonderful, from which it can now no longer be separated. A key to the right understanding of the account may be found in Milton's noble poem of *Samson Agonistes*.

A few particulars may assist the reader in arriving at the sense and learning the truth

of our remark, that the narrative accords with the early and half-civilised period to which it is referred.

The relations in which the Israelites and Philistines stood to each other are correctly set forth. The foxes to whose tails Samson applied firebrands, were jackals (see *DAA-CON*). A similar story is mentioned by Ovid (*Fast* iv. 703, *seq.*). The text does not of necessity imply that Samson carried the gates of Gaza farther than towards Hebron (*Gen.* xviii. 16, 'towards Sodom'). The latter town lay distant from the former about five hours' journey. The dependence of Samson's strength on his possessing his hair (*Judg.* xvi. 13, *seq.*), is in unison with his vow as a Nazarite (*xiii.* 5, *seq.*), and with the then general impression that an abundant head of hair was a source and a token of strength. The narrative is replete with extraordinary events, any attempt to explain away which must be idle; for beyond a doubt the narrator intended his statement to be taken in their obvious import, according to the usual meaning of the words. German rationalists have in vain exhausted on Samson's history the resources of their art. Their unwise measures were an extreme occasioned by those who maintained that here too was found pure, infallible, Divine truth, and that this Hebrew Heracles was a type of the Lord Jesus. When the great and the little are thus set on a level, the former is lowered rather than the latter raised. To make Samson a purely historical reality, divines, through mistaken zeal, have run the risk of dishonouring Christ.

SAMUEL (*H. heard of God*; *A. M.* 4454, *A. C.* 1094, *V.* 1116), fifteenth and last Judge in Israel, and a distinguished prophet, gives a striking instance of the manner in which God sends forth good to meet and counter-act evil. Eli, the high-priest, was now old. His infirm hands could not hold the reins even of domestic government, and his sons committed great atrocities. Dark was the prospect if they were to bear sway in the land. Samuel appeared as a ray of light sent from God. And his appearance was the more needful, for the period of the Judges was drawing to its close. Republicanism had proved too liberal a government for so untaught and indocile a people as the Hebrews then were, and the prevalence of disorders was fast disposing the minds of the people for the substitution of a regal government. In such a change, the piety, wisdom, and prudence of Samuel, were of great value.

Samuel was from his infancy dedicated to the service of God, from whom, almost at the first, he received special instructions and tokens of favour. As he grew up, his credit increased, and he was soon recognised through all the land as a prophet. The idolatries of the Israelites had deprived them

of the Divine succour. The Philistines prevailed. Samuel, arrived at man's estate, exercised his prophetic functions in a bolder tone. Loudly declaring that the cause of the nation's calamities lay in their disobedience, he led them to renounce Baalim and Ashteroth, and, in a great national assembly held at Mizpeh, they formed a solemn compact with their Creator. Samuel was promoted to the office of Judge, the duties of which he faithfully discharged, going every year from his abode at Ramah on circuit to Bethel, Gilgal, and Mizpeh. Thus did he continue till the approach of age warned him to lighten his labours. Naturally looking to his own family for help, he associated with himself in the judicial functions his sons, whose misdeeds combining with the general train of events, induced the people to demand a King. The request was heard by Samuel with grief. Repairing to the great Source of Wisdom, he was consoled. He yielded to the common wish, but protested against it, and truly described the evils which monarchy would entail. Forgetful of self, however, 'the righteous judge,' under the guidance of God and with the co-operation of the people, took measures for the appointment of a king; and in a solemn congregation held at Mizpeh, Saul was chosen by lot. At the commencement of these proceedings, Samuel was sought for by Saul as a means by which the latter might recover three lost asses; whence we learn that the prophetic skill was held applicable to ordinary purposes (*1 Sam.* ix. 3, *seq.*; comp. *x.* 2—8). The dignified authority, however, with which it was invested, appears from the prominent part taken by Samuel in Saul's election, and specially in the formation of the fundamental laws of the new kingdom, which seem to have emanated from the prophet (*x.* 25).

Samuel now felt his natural strength abating, and knew that he must ere long occupy the tomb. He therefore convened the people, and, having impressively attested his own integrity, he pleaded with them in most earnest tones that they should remain faithful to Jehovah (*xii.*).

But his work was not completed. Saul manifested a disposition to usurp functions that did not belong to him. He who had taken a step towards making himself a priest, might become a tyrant. If the powers of the state were not kept distinct and separate, the crown would soon supersede the rest. Samuel, who, if he had ceased to be a judge, retained his authority as a prophet, on this determined to set the newly-made king aside in favour of another (*xiii.*)—a determination which was strengthened by Saul in sparing Agag and the best of the spoil. Yet the execution of his purpose was delayed, for the prophet was not unaware of the danger which he would run

in attempting to depose the reigning sovereign (xv.). At length a Divine interposition smoothed his road. He anointed David as the future occupant of the throne (xvi. 1—18), and afforded him shelter when, through envy, he was persecuted by Saul (xix. 18).

This is the last fact recorded in the history, which, thus terminating abruptly, affords one among many proofs that we have in the Bible no complete and systematic development of events, and that the condition in which we find its documents is not always to be ascribed to a wise supervision.

The government of Samuel was good and prosperous. Yet tokens are not wanting to show the inconsiderableness of his power. The circuit over which he extended his judicial functions did not much exceed twenty miles. And even after the appointment of Saul, the Philistines prevailed sufficiently to keep the Israelites without arms.

The life of Samuel was very eventful. Forming, as it does, the passage from republicanism to monarchy, Samuel had full experience of the evils of both, without knowing much of their good. His public life begins with the misfortunes of the high-priest Eli, and ends with those of king Saul, while its middle point is disturbed by the transgressions of his own sons. In the midst of these troubled scenes the prophet himself appears calm, collected, and dignified. Endued with strength of character, and firmly set in religious principle, he kept the even tenor of his own righteous course, and, by the influence which he exerted alike in public and in private life, manifested how great is the power of a simple, upright, and virtuous career.

SAMUEL, THE FIRST AND SECOND BOOKS OF, otherwise called the First and Second Books of Kings, hold in the Hebrew division of the Scriptures the third place among the eight prophetic books, four improperly so termed, namely, 1, Joshua Ben Nun; 2, Sophatim (Judges and Ruth); 3, Samuel, or 1st and 2nd Kings; 4, Melachim, or 3rd and 4th Kings: and four bearing the name in a stricter sense, namely, 5, Isaiah; 6, Jeremiah; 7, Hezekiel; 8, There Asar, or the Twelve Minor Prophets. The appellation 'Book of Samuel' is derived from the fact that the first of the two books so called begins with an account of the education and deeds of that eminent personage. The other denomination, 'The First and Second Books of Kings,' having its reason in the circumstance that these writings exhibit the lives of Saul and David, originated in the title prefixed to them in the Septuagint; by whose authority the two books which we now have were formed out of one, in which form this Scripture at first stood. The first book contains, in chronological order, a narrative of

events which took place within about a century, and under the government of Eli, Samuel, and Saul. The writer takes up the thread of the history at the point where it is dropped in the Judges. The second book contains the history of David during his reign over Judah and Israel, in a period of forty years. The contents of the two are sufficiently set forth in our sketches of the lives of the chief characters of which they make mention. We pass, therefore, to the consideration of other points.

It is not to be denied that these two books, bearing the name of Samuel, contain matter whose existence is requisite for completing the historic chain of the Hebrew people, and that the narrations they supply sufficiently accord with both the previous and subsequent train of events. They in their substance thus borrow an attestation from the books by which they are preceded and followed. Who was their author is unknown. The character of the work and the voice of tradition ascribe it to the hand of some prophet. Many learned moderns have held these books and those in the English Bible called the First and Second of Kings, for one work, the production of the same author. The propriety of this view may be questioned. For the determination of their age, the books of Samuel offer data, but no exact information.

Before the end of David's life they could not have been written, for they contain his last words (xxiii.). The books also bear indications of having been at least brought into their present condition long after recorded events (1 Sam. v. 5; vi. 18; xxvii. 6. 2 Sam. iv. 3; xviii. 18). Evidence of a late date is found in explanations of early events (1 Sam. ix. 9). A time posterior to the division of the kingdoms is betokened by the writer when he speaks of 'Israel and Judah' as containing the whole Hebrew people (xv. 32; xviii. 16. 2 Sam. iii. 10; v. 5; xii. 8). This date is put beyond a doubt by the words in 1 Sam. xxvii. 6, 'Wherefore Ziklag pertaineth unto the kings of Judah unto this day;' whence also it is clear that the work was composed before there had ceased to be kings of Judah, that is, some 600 years A. C.

Somewhere, then, in the interval between the division of the kingdom and the exile, were these books written. The author alludes to only one source or authority, namely, 'the Book of Jasher,' or 'of the upright,' which, containing David's elegy on Saul and Jonathan, may have been a collection of poetry (2 Sam. i. 18). He may, however, have had historical memorials before him; for according to 1 Chronicles xxix. 29, David's history had been written by Samuel, Nathan, and Gad. A common written source seems to be evidenced by the identity of the psalm found in 2 Sam. xx. and Ps. xviii.

also by many passages, agreeing sometimes word for word, found in Samuel and the Chronicles (1 Sam. xxxi. 1. 1 Chron. x. 1—12). The conclusion that the author used documents composed contemporaneously with the events, is made probable from the character of many of the narratives; such as the conversation of Eli with Hannah (1 Sam. i. 14—18) and Samuel (iii. 5—10), Saul's with his servant (ix. 5—10) and Samuel (18—27). Comp. x. 1—8; xiii. 11—14; xv. 13—31, and many other places. The general credibility of the narrative is guaranteed by its impartiality. The writer unrestrainedly speaks of what is unworthy in his heroes, as in Eli (ii. 22—26), Saul (xiii. 9, *seq.*), David (2 Sam. xi. 2, *seq.*). The particulars, too, found in the several parts of our books, are in entire harmony one with another. Let an example be given in what is said respecting the holy places. The ark of the covenant was under Eli taken out of the sacred tent, in order to be in the midst of Israel during their dubious contest against the Philistines. It was captured by those foes, but sent back by them to Bethshemesh, whence it was taken to their town by the priests of Kirjath-jearim, who confided it to the custody of Abinadab (1 Sam. iv.—vii. 2). When this city and neighbourhood fell into the hands of the Philistines (x. 5), the ark must have been conveyed to Gilgal; for during these wars, that seems to have been the seat of the national sanctuary (x. 8; xi. 14, 15; xv. 33). After the danger was over, the ark returned, and was there when it was taken by David to Zion (1 Chron. xiii. 6). The tabernacle, after the death of Eli, in order, probably, to be nearer the ark (2 Sam. vi.), went to the priestly city of Nob (comp. 1 Sam. ii. 28; xiv. 3, 5; xxi. 9; xxii. 11); and when that was destroyed by Saul, it went to Gibeon of Saul (2 Sam. xxi. 6. 1 Chron. xxi. 29), where it is found under David, and even at the beginning of the reign of Solomon (1 Kings iii. 4. 2 Chron. i. 3).

Accordance is also found between details in Samuel and the Kings. Adonijah, the son of Haggith, is in both the fourth of David's male children (2 Sam. iii. 3, 4. 1 Kings i. 5). We read the same in both respecting Joab, Abiathar, Zadok, Nathan, and indeed all the persons that are introduced. The murder of Uriah is reproved in both (xv. 5). David's expedition against Edom is mentioned in the account regarding the Edomite prince Hadad (xi. 14, *seq.*; comp. also 2 Sam. vii. *seq.*, and 1 Kings viii. 15).

The Books of Samuel are throughout characterised by simplicity of tone and freshness of representation, betokening an early age. The compiler, though writing in a degenerate period, understood and felt the spirit of antiquity, and, aided by contemporaneous documents, gave a true picture of the primitive times with which he was concerned.

SANCTIFICATION (L. *sanctus*, 'holy,' and *facio*, 'I make'), standing for a Greek word whose root is *hagios*, 'holy,' denotes 'the state or condition of holiness,' and hence 'purity of heart and life,' according to the high standard of the Christian faith (2 Cor. vii. 1. 1 Thess. iii. 13), and therein that resemblance to God who is holy which, securing our perfection, realises the great purpose that Jesus came to fulfil (Matt. v. 48. 1 Corinthians iii. 17. Ephesians i. 4. Colossians i. 22; iii. 12. 1 Pet. i. 16. Tit. ii. 14).

SANCTUARY (L. *sanctus*, 'holy'). See **CAMP**.

SANHEDRIM, the Hebrew name (in Greek *boulé*, 'council') for the highest national tribunal, or parliament, held in Jerusalem in the time of our Lord. The Sanhedrim, which seems to have been modelled on the Council of Seventy appointed by Moses (Numb. xi. 16. Exod. xxiv. 1), came into existence after the return from Babylon, and is first mentioned by Josephus in the reign of Herod (Antiq. xiv. 9, 4). Something similar was established by Jehoshaphat (2 Chron. xix. 8—11). According to the Mishnah, the Sanhedrim had seventy members besides the president, in imitation of the council formed by Moses, and of which he was the head. The members consisted of high-priests, elders, and lawyers (Matt. xxvi. 57. Mark xvi. 1. Luke xxii. 6. Acts v. 21), comprising Pharisees and Sadducees (xxiii. 6; v. 34). In addition, were two or three secretaries. Learning was the sole qualification for admission. The president, *Nasi* ('prince'), might be, and generally was, the high-priest, provided he possessed the requisite knowledge (Matt. xxvi. 3. Acts v. 21, 27). Under him was the vice-president, called *Ab-beth-din* ('father of the house of judgment'). The Sanhedrim in urgent cases assembled in the palace of the high-priest (Matthew xxvi. 3), but ordinarily met every day in a separate chamber (*gastih*) on the south side of the temple. The members sat in a semicircle, with the *Nasi* in the middle, and the *Ab-beth-din* at his right hand; at each extremity of the semicircle sat a secretary. According to Maimonides, the presence of all the members was necessary when grave questions were at issue; otherwise, three-and-twenty members were sufficient for the transaction of business. From the rabbins we learn that the Sanhedrim, as the highest court in the land, took cognizance of the chief criminal, civil, and administrative affairs—such as concerned a tribe, a false prophet, a high-priest, a voluntary war; also treason and blasphemy. By its decree the season of the new moon was fixed. Its method of procedure was to hear the accused (Matt. xxvi. 58. Acts iv. 7, *seq.*; v. 27; vi. 13; xxii. 30; xxiii. 30), then to take evidence (Matt. xxvi. 60. Acts vi. 13),

and finally, to acquit or condemn to punishment. Jesus was brought before this court as a false prophet (pseudo-Messias, comp. John xi. 47), and was found guilty of blasphemy (Matt. xxvi. 65). Peter had to plead to a charge of employing hidden powers (Acts iv. 8, *seq.*); John, of misleading the people (v. 27); Stephen, of blasphemy (vi. 13, *seq.*); Paul, of teaching false doctrine, or heresy (xxi. 28).

The Sanhedrim, in the apostolic age, possessed the power of apprehension and imprisonment (v. 21). Its jurisdiction extended beyond Palestine (ix. 2), but it had been deprived by the Romans of the power of life and death (John xviii. 31; compare Joseph. Antiq. xx. 9, 1). The stoning of Stephen was an excess of authority arising from an outburst of fanaticism (Acts vi. 12—vii. 54).

Besides the former, or the *Great Sanhedrim*, the rabbins speak also of *Lesser Sanhedrims*, each composed of twenty three members, which sat in each Palestinian town having more than 120 inhabitants. In Jerusalem there were two. This tribunal had cognisance of serious injuries done to life and limb. Another tribunal consisted of three persons who acted as arbitrators in civil affairs. Each party chose one, and the two thus appointed chose the third. Of these two tribunals nothing is said by Josephus, who mentions a tribunal consisting of seven assessors, which, according to him, originated with Moses (Antiq. iv. 8, 14). See JUDGMENT.

SAPPHIRE, a Hebrew word in English letters, denoting the precious stone so called (Exod. xxviii. 18), with which the vault of heaven is compared (xxiv. 10). See Job xxviii. 6. Cant. v. 14. Ezek. xxviii. 13. Is. liv. 11. Apoc. xxi. 19. The sapphire is sky-coloured, transparent, and harder than the ruby.

SARAH (H. *lady*), the wife of Abraham. See the article.

SARDIS, now SART, the rich capital of Lydia, formerly the royal residence of Cræsus, whom Cyrus overcame, lying 640 stadia from Ephesus, in a fruitful plain, on the river Pactolus, famous for producing gold. Destroyed by an earthquake under Tiberius, it was with the aid of the emperor restored. Its inhabitants were notorious for extravagance and luxury. The present Sart is a poor, small village, with remains of ancient grandeur (Apoc. i. 11; iii. 1—6).

SARDIUS, a carnelian, the first stone in the first row on Aaron's breastplate; a flesh-coloured semi-transparent stone, prized for its hardness. The best specimens are those without veins (Exod. xxviii. 17; xxxix. 10. Ezek. xxviii. 13. Apoc. iv. 8; xi. 20). As the carnelian is the first stone on the breastplate, we here set down the names of the rest, as given by Wellbeloved:

1. Carnelian, Topas, Carbuncle.
2. Emerald, Sapphire, Diamond.
3. Ligure, Agate, Amethyst.
4. Beryl, Onyx, Jasper.

In Apoc. iv. 8, the common Greek text, and so the English, has *Sardine*; but Tischendorf correctly reads *Sardios*, that is, the carnelian, which Sardine, could it stand, must also signify.

SARDONYX, made up of two words, *Sardius* and *Onyx*, a precious stone (Apoc. xxi. 20) uniting the qualities of the two just mentioned, and thus deriving from the former a ruddy colour, and from the latter a white (hue of the nail, with the flesh throwing a tint through it; onyx, a nail of the human fingers).

SAREPTA, or ZAREPHATH (H. *a crucible*), a small town in Phœnicia, between Sidon and Tyre, three hours from the former and from six to seven from the latter, having good vine and olive gardens (Luke iv. 26. 1 Kings xvii. 9, *seq.*). On its ruins stands the modern village *Sarfand*.

SATAN (H.). See DEVIL, SERPENT.

SATISFACTION (L. *satis*, 'enough,' and *facio*, 'I make') is the giving to an injured or offended person what will repair his loss, and so make him satisfied or content. The English term represents the Hebrew *kaphar*, our *cover*, and is rendered 'atonement' in Exodus xxx. 10, 'purge away' in Ps. lxx. 3, 'pardon' in 2 Chron. xxx. 18, 'forgive' in Jer. xviii. 23, 'a sum of money' in Exodus xxi. 30, 'a ransom' in xxx. 12, and 'satisfaction' in Numb. xxxv. 31, 32, where it is forbidden to take any ransom-money or other fine in the case of murder, as an exemption from the appointed penalty of death. The fundamental idea may be that of a purchased pardon, a cover or remission of sin, in virtue of some payment made. See ATONEMENT, SALVATION.

SATYR—a monster of the Pagan mythology, half man, half goat—is the rendering (Is. xliii. 21; xxxiv. 14) of the Hebrew *sahgeer* (English *shaggy*), which is once (Lev. xvii. 7) translated 'devils,' but generally 'hairy' (Gen. xxvii. 11) or 'goat' (Lev. iv. 24). Considered as an unusual, unsightly, if not unearthly animal, the *sahgeer* with the Hebrews was probably a creature of fear and fancy.

SAUL (H. *demand*; A. M. 4666, A. C. 1082, V. 1095), the first king of Israel, son of Kish, 'a Benjaminite, a mighty man of power,' was tall in stature and comely in person. Being sent by his father to seek three strayed asses, he took steps for making inquiries of the prophet Samuel, by whom he was well received, and anointed to the office of king. To this dignity he was afterwards solemnly raised by the joint act of Samuel, who represented Jehovah, the sole King of Israel and of the people at large, by whose urgent request a monarchy was set on

foot. The election was confirmed by the success which Saul gained over the Ammonites. Popular as his assumption of regal power had been, he, at the end of the first year of his reign, judged it prudent to select from the army a body-guard of 3000 men, of whom 2000 were about himself, and 1000 were under the command of Jonathan. Possessed of military abilities, he gained victories over the enemies of Israel, whose actual borders, narrowed by neighbouring idolaters, he did something to extend (1 Samuel ix.—xv.). But prosperity making him self-confident, he became disobedient to God and his representative, Samuel. In particular, usurping the office of the latter, he ventured in public to offer burnt-offerings, and spared the vanquished Amalekites (xiii. 9—14; xv. 9—12). In punishment for these misdeeds he forfeited the crown, which, though he retained it till his death, passed out of his family into the hands of David. From the time when the latter was privately appointed to the throne, the favour of God abandoned Saul, who spared no means to take the life of his hated rival and intended successor. His attempts were defeated, and would have issued in his own destruction but for the divinity with which, as an anointed king, he was hedged around. His unbridled passions darkened his mind, bewildered his judgment, and brought his ruin. A crisis arrived. A battle with the Philistines impended. The monarch saw but too much cause to dread the issue. He looked about for higher aid than man's. Samuel was dead. God gave no answer to his inquiries. Therefore, though he had put away out of the land 'those that had familiar spirits,' he gave orders for one such to be found. His servants directed his attention to the witch of Endor, whom, accordingly, he consulted, in contravention of the Mosaic law, and to the completion of his own guilt (xxviii.). That well-practised cheat, deluding the

senses of the agitated monarch, announced his overthrow in the ensuing battle. The prophecy aided its own fulfilment. Saul fell, and with him three sons (xxxi.). Thus terminated his reign, which, according to Acts xiii. 21, lasted for forty years. His death and that of Jonathan were bewailed in a beautiful elegy by the generous and high-minded David (2 Sam. i. 17, *seq.*).

Endor was a town lying south from Mount Tabor, a little to the south-west of Nain, which, though in Issachar, belonged to Manasseh (Josh. xvii. 11). Robinson speaks of a modern village of the same name in this place. A cave is shown in which the deceit is said to have been practised on Saul.

SAVIOUR (L. *salvus*, 'safe,' connected with *salus*, 'health') stands for a Hebrew term, *yashag*, which signifies 'to deliver out of the hands of an enemy' (Judg. ii. 18; vi. 14), and derivatively 'to rescue from trouble' or difficulty (Ps. xxxiv. 6, 7), and generally to 'help' (xii. 1). The term 'Saviour' is applied to an ordinary person rendering aid (Deut. xxii. 27); a national deliverer (Judg. iii. 9, 15); to Jehovah (1 Samuel xiv. 39. 2 Sam. xxii. 3. Ps. cvi. 21. Is. xlv. 15, 21); and is used in the plural in Obad. 21.

The Jewish conception of a Saviour and of salvation was for the most part of a material nature; yet did their prophets prepare the way for a more spiritual range of thought, which was fully realised in the life, teachings, and death of Jesus, in connection with whose religion these terms must be taken accordantly with its general spirit, aims, and tendencies. The Jewish idea of a mere temporal deliverance was through Christ expanded into the grand conception of the highest spiritual and never-ending felicity.

Accordingly, salvation, which in its etymological import is rendered 'health' (Acts xxvii. 34, *rescue* ?), and in its fullest accep-



Coin representing Apollo with the Title of Saviour.

tation denotes that state of moral health, that is soundness, vigour, and consequent happiness, which ensues from the absence of evil, and the active and harmonious working of all our natural powers,—is employed to set forth various stages of well-being:—**I. Rescue**, as that of Noah (Hebrews xi. 7).

II. Deliverance from enemies (Luke i. 69; comp. 68, 74), yet connected with spiritual blessings, as the remission of sins, &c. (77, *seq.*). **III. Christian salvation** in its beginning, that is, as offered and accepted (Luke xix. 9. Acts ii. 47; xvi. 30, 31). **IV. Salvation by Christ**, involving deliverance from

the power of sin and death, together with the full development of the human faculties, begun in time and completed in eternity: specially, the realisation of the promises given to Abraham, and the pure expectations raised by Judaism (John iv. 22); and generally, the comprehensive and enduring good vouchsafed of God through his Son (Rom. i. 16; x. 1. 2 Corinth. i. vi.; vii. 10. 1 Pet. i. 9, 10; ii. 2, where Tischendorf and others, after 'grow thereby,' add the words 'unto salvation.' Hence Jesus is emphatically called 'the Saviour,' because he was to save from sin (Matt. i. 21; comp. Luke ii. 21); absolutely (Acts v. 31; xiii. 23. Phil. iii. 20) also 'our Saviour' (1 Tim. i. 1), 'the Saviour of the body,' that is the church (Ephes. v. 23), 'the Saviour of the world' (John iv. 42. 1 John iv. 14). The term 'Saviour' is in the New Testament applied also to God (Luke i. 47. 1 Tim. ii. 3; iv. 10).

SCEPTRE (G. *skeptron*, from *skepto*, 'I lean upon') represents a Hebrew word, *shevet*—probably the original term—for the meaning of which Fürst gives 'to prop,' 'to strengthen,' and which is translated 'rod' (Ex. xxi. 20. Lev. xxvii. 32), 'tribe' (Gen. xlix. 16), 'pen' (a rod, or reed, being used for writing, Judg. v. 14), 'staff' (2 Sam. xxiii. 21), as well as 'sceptre' (Genesis xlix. 10. Ezek. xix. 14).

In Ps. ii. 9, it is said that the king should break his enemies with 'a rod of iron,'—the sceptre, in remote antiquity a wooden staff, in length not much less than the height of a man, studded with gold nails, as may be seen in the hands of the Persian monarchs on the sculptures of Persepolis. Justin (xliii. 3) says that at the time of the rape of the Sabine women, kings, as an ensign of dignity, bore, instead of a diadem, a long staff, which the Greeks named a sceptre. Hence it is seen how in Homer kings employ their sceptres to inflict punishment (Il. ii. 198). The sceptre, rod, or staff, used originally as a means of coercion and an engine of power, and then borne as a token of dignity (so the Indian club and the municipal mace), came to be an emblem of royalty (Gen. xlix. 10). Hence in Ps. xlv. 6, a 'right sceptre' signifies a just rule; and the passage in ii. 9, denotes that the enemies of Israel should be overthrown and destroyed. Comp. Numbers xiv. 17.

SCHISM (L. *schizō*, 'I sever or rend') stands in 1 Cor. xii. 25, for a Greek term, *schisma*, which is correctly rendered 'rent' (Matt. ix. 16. Mark ii. 21), also 'division' (John vii. 43; ix. 16; x. 19. 1 Cor. i. 10; xi. 18), and, as for instance in the case of the Corinthian church, denoting not merely diversity of opinion, but party feeling, a factious and contentious spirit. Schism may in some cases be necessary, and become an imperative duty. Jesus, whose religion was a schism from Judaism, produced schism or division

among his hearers, thus exemplifying his own statement, that he came to send not peace, but a sword (Matt. x. 34).

SCHOOL (G. *scholē*, 'leisure'; hence a place where leisure time was spent, a school), a Greek word in English letters, occurs once, in Acts xix. 9, where we learn that Paul used the school of an Ephesian, by name Tyrannus, as a place for instructing, we may suppose chiefly Gentiles, as Jews were taught in the synagogue (8). In earlier and better periods, every house among the Israelites was a school (Deut. iv. 9). Then, so far as the range of instruction went, education was perfect. The only true and natural education is home education. If every master of a family ought to be his own priest, every mother first, and then, with advancing years, every father, should be the educator in Christian families. Nor ever will education fully secure its purposes till this Hebrew becomes a universal custom. Vicarious education, like all vicarious things, ensures disappointment.

It is from the Greeks that we have derived the custom which makes the school supersede the nursery. When intellectual instruction came to be identified with education, schools became necessary and prevalent. They can be superseded only by two things, I. just conceptions of the nature of education; and II. well-educated parents, especially well-educated mothers.

SCORPION, *scorpio hottentottus*, an insect of warm climes, somewhat resembling a lobster. It gives a wound with the extremity of its long tail, which darts poison into the injured part. Sometimes the injury is slight, sometimes death ensues within four-and-twenty hours. The animal hides in warm spots, fissures of walls, &c., clinging to the place with great tenacity (Deuter. viii. 15; comp. Ezekiel ii. 6. Luke x. 19. Apoc. ix. 3). The name, if not given to a scourge of terrible power, was employed as an image of very severe punishment (1 Kings xii. 11).

Bochart has adduced evidence to show that in Syria there are scorpions, those of the white species, which in shape and size resemble an egg; thus illustrating the words of our Lord found in Luke xi. 12.

SCREECHOWL is the rendering of a word, *leleeth*, which occurs only once (Is. xxxiv. 14), and for which the margin gives 'night-monster,' taking the word to be derived from *leel*, 'night.' The word is rendered by Noyes 'spectre.' Like 'satyr,' the *leleeth* seems to be a fabulous bird, believed to have haunted ruins.

SCRIBE (L. *scribo*, 'I write'), 'writer,' is a word found in the early periods of the history of the Hebrews, whom it thus proves to have been a literary people long before letters were cultivated in the West. Even in Egypt we find among the Israelites a publicly recognised class of men, whose func-

tions are in our translation concealed under the vague denomination 'officers' (Exod. v. 5), but whose name, *schoterim*, from an Arabic word meaning 'to trace,' 'to write,' is, in the opinion of Michaelis, of the same import as 'scribe,' and whose office, according to him, consisted partly in forming and keeping genealogical registers. Hence they seem to have been a kind of annalists. The high position they held, and the respect manifested towards them, evidence the importance that was attached to literature and literary skill. In this respect, even 'England in the nineteenth century' may take a lesson from the ancient Hebrews. In Egypt we find these scribes at the head of an enalaved nation, and so have an assurance that the Israelites, though slaves, were not ignorant, but had among them scholars who, in Palestine, had studied in no unworthy school. In later periods, we meet with the same officers side by side with the judges (Deut. xvi. 18), the elders (Joshua viii. 33), the head of the nation (i. 10). In 2 Chronicles xix. 11, the levites are identified with the scribes; and in xxvi. 11, the name is borne by one in the possession of high military command. Their association with the ruling powers of the nation sanctions the idea that they were learned assessors, by whose counsel the impost of the laws was officially declared, and the executive and administrative functions habitually directed. With a yet wider exercise of their skill, the *schoterim* distributed among the tribes (Deut. i. 15) and towns (xvi. 18), were the national genealogists and heralds (xx. 5-9. Joshua i. 10; iii. 2), and, being appointed by election, appear to have formed a part of the great council of the nation.

At a later period another name, *saphar*, from a root signifying 'to number' (Lev. xv. 13), was used to denominate 'the scribe,' whose office does not appear to have undergone any essential change. So early as Judg. v. 14, we read in poetry of 'those that handle the pen of the writer'—said in relation to a muster of troops. In David's court, one of his officers of state bore the name of scribe, or secretary (2 Sam. viii. 17). Two persons enjoying this dignity under Solomon are mentioned in 1 Kings iv. 3, and many passages combine to show that the office continued down to the time of the exile. After that event, the law rose in the national mind into an importance which it had never before possessed, and accordingly we find the term 'scribe' given to Ezra as a title of honour (Ezra vii. 11, 12). The word now was equivalent to our 'learned in the law.' Always high, the office of scribe or lawyer became higher still, since it was needful for the re-constitution of the state that the laws of Moses should be translated, or at least expounded, in the Chaldee tongue, and applied to the new relations of the nation (Neh. viii. 2, *seq.*) This attention and regard to

the law caused copies of it to be required, which were spread abroad in families (1 Maccab. i. 56, 57); the transcription of which copies, and the adaptation of new ideas and usages to the letter of the law, gave rise to a separate profession or class of men, who seem to have kept public schools, or given lectures, and so were a kind of theologico-juridical college, whose determinations formed the great book of Jewish traditions, and are embodied in the collection termed the Talmud. What had before been wisdom, ere long sank to learning; inspiration was succeeded by ingenuity and skill; religion became a profession; spontaneousness departed from Hebrew literature, which was degraded into forced efforts of the intellect, affected piety, overstrained morals, and play upon words. Yet is it in this, the period of the decline and decay of the Hebrew mind, that some critics have placed the production or the completion of the great masterpieces of Biblical literature!

In the New Testament we have three words bearing on this topic, namely, *grammateus*, writer; *nomikos*, lawyer; and *nomodidakalos*, teacher of the law; of which the two last, with the exception of Matt. xxii. 35, are found only in Luke and Paul; Luke has also the former. The names indicate a learned class which may have exercised functions more or less varying from each other; those variations, if they existed, can scarcely be now discovered, and in general the words indicate the same high officer, whose business lay in the guardianship and exposition of the law of Moses, considered as the source of religious as well as civil rights and obligations. This law had now received great additions from purely human sources. Its literal observance was strictly required. An allegorical method of exposition had gained prevalence. Philosophy had defiled its pure streams. The office of the scribes and lawyers lay in theorising on the subject, applying the requirements of the law thus enlarged to practical questions, and reconciling new ideas and new usages with an appearance of faithfulness to the old Mosaic constitution (Luke ii. 45, *seq.*). Winer has divided their functions into three classes:—I. a part of them belonged to the Sanhedrim, forming, with the chief-priests, the great national council; II. others kept public schools or colleges, for the instruction particularly of the young who wished to become rabbis; III. a third portion acted as teachers in a more private way, being a kind of chamber-council, prepared to expound the law and solve knotty points when consulted by individuals.

These learned doctors (Luke v. 17) are in the Evangelists frequently found in union with the Pharisees (Matt. v. 20; xii. 38) as the legal representatives of Judaism. They had members in the philosophical sect to which we have just referred (xxii. 35),

probably in greater numbers than in the rival school of the Sadducees (Acts xxiii. 9). As might be expected from their office and prevalent tone of opinions, they stood by the side of the Jewish hierarchy, whose aims they sought to further (Matthew xxvii. 41); whence they, together with the Pharisees and chief-priests, formed the Sanhedrim, or Jewish parliament (Luke xxii. 66. Acts xxiii. 9). United one with another for the suppression of new opinions, these three chief powers did their utmost to ensnare and destroy the Lord Jesus Christ; the scribes watched him in order to find a ground for a capital charge (Luke vi. 7); openly blamed his sayings, deeds, and character (Matthew ix. 3. Luke v. 30; xv. 2); endeavoured by 'cunningly-devised' questions, sometimes based on peculiar relations of the day, to ensnare him in his speech (Matthew xxii. 35. Luke xi. 53; xx. 21), or to involve him in difficulty (Matt. xii. 38). Defeated in these shameful aims, they were enraged, and conspired to compass his death (Luke xx. 19). In regard to their public position, they are represented by Jesus himself as an established legal authority (Matt. xxiii. 2), observing the traditions of the elders (xv. 2), exercising, with the priests, a kind of police in the temple and synagogues (Luke xx. 1. Acts vi. 12), and requiring from the people high consideration (Luke xx. 40). They are found in Galilee, and may have been spread over the face of the country (v. 17). See BOOK, LAW, PHILOSOPHY.

To this class of persons belonged Gamaliel (Acts v. 34). In Josephus (Antiq. xvii. 6, 2) appear two others who are spoken of as expounders of the national laws, and who were at the head of learned schools. Evidence of the existence of these scribes is found in the Talmud. In the outer court of the temple were several chambers, which were used by them as lecture-rooms; in one of which Jesus, when twelve years old, commanded attention by his questions (Luke ii. 46, *seq.*). These doctors, when they taught, sat on an elevated platform, beneath which the scholars also sat (Acts xxii. 8). The instruction was given, not in systematic lectures, but in question and answer, and in disputation; that the learners and by-standers had free liberty to put questions, is evident from the Talmud. After the downfall of the Jewish state, learned flourishing Jewish academies, under these 'doctors of the law,' arose in Palestine and Babylonia, forming a point of union, a means of cohesion, and a source of strength, to the deserted and scattered nation.

SCRIPTURES (*L. scribo*, 'I write'). See BOOK and BIBLE: as bearing on the views there (see also INSPIRATION, REVELATION) set forth, we quote the following judicious remarks from 'The British Quarterly Review' for August 1846, pp. 63, 64:

'We shall endeavour to show, in the briefest possible manner, what it is that satisfies us. It seems enough to us, then, in respect to the Gospels, if their authenticity be established (and this we regard as having been most triumphantly done). The fidelity of their narrations in the main is shown by their general harmony, while any charge of collusion is clearly shut out by the nature and character of their occasional slight discrepancies. All that was requisite in regard to our Lord's discourses, was the securing of generally correct reports; and in connection with this, a faithful record of the miracles he performed in attestation of his Messiahship, and of those events of his life which bore a relation to his mission, and to the vicarious character he sustained. We do not see what is gained by maintaining a strictly verbal inspiration of any portion of Scripture; but, as applied to the gospel narratives, this theory must expose us to the most formidable difficulties. The evangelists being simply and strictly narrators, and, with a very slight exception, in the case of John, not indulging at all in reflections or comments on what they narrate, all that was requisite to give their narratives the whole of the value they could possibly possess was honesty, a sufficient knowledge of the events which they record, and a general guidance as to what they should record and what omit. A little reflection may satisfy any one that the gospel narratives have a greater historical value, carry a greater force of evidence of their being faithful records, than they could have done had they borne a more complete harmony on the one hand, or a greater diversity on the other. Had the evangelists recorded each the same events and discourses, and no other, with a verbal agreement, three of them at least would have been open to the charge, if not of dishonest collusion, at the least of the most servile and indolent copying. On the other hand, had each only recorded events and discourses altogether different from those recorded by any of the others, there could have been no mutual corroboration in the facts of the different narrations, and, indeed, nothing more than the merest nominal unity in the subject of them. In regard to the Epistles, the proof of their being genuine and apostolic involves in it proof by inference of their general inspiration. For to the apostles Christ committed the proclamation of the gospel, and the teaching, to those who received it, of the observance of all things whatsoever he had commanded. To qualify them for this was the gift of the Holy Ghost vouchsafed 'to teach them all things, and to bring all things to their remembrance, whatsoever Christ had said unto them.' And we may remark in passing, that this extraordinary endowment was clearly limited to those who had enjoyed the personal teaching of Christ, for it could only

sh that the promise was pertinent; those things brought to their rest which he had spoken. The authority of the Epistles thus depends on the proof of the authenticity of those records which contain the promise of the extraordinary endowment and qualification in question combined with the evidence of the genuineness of those documents as the proof of apostolic men. In regard to the Acts called the Acts of the Apostles, the proof is capable of appreciating the moral force of undesigned coincidences cannot fail of being struck with the instances of these between that of apostolic history and the various so admirably deduced by Dr. Paley, acknowledging how powerfully they are to establish the genuineness of an addition to the cumulative character of the evidence for the divinity of the pictures derived from the fulfilment of prophecy, it is an impressive fact, that the prophecies have been able to confront with attack with proof appropriate to dispel it; so that the position of the prophecies, as God's revelation to man, is strengthened by every new assault. (1) VY, a disease of the skin, represents (Lev. i. 20; xxii. 22. Deuter. xxviii. 27) *orev garav* (L. *scabies*, E. *scurvy*), may be the same as the Syriac *garbo*, for a species of leprosy. (2) (T.) is the English representative of the word, *yahm*, which signifies, and is used, 'waters' (Gen. i. 10); thus denoting a large collection of water, whether or not, also the Nile and the Euphrates and the brazen lavatory (2 Kings xix. 17). The term sea was specially used for the Mediterranean or 'great sea' (Joshua i. 2; ii. 8), the lake Merom (Joshua xi. 2), the lake of Galilee (Numbers xxiv. 11. ii. 8. Matt. xxv. 29), and the lake

is washed the whole western shore of Palestine, which is thus placed in connection with Europe and the northern shores of Africa, and supplied with an outlet to every part of the globe. The coast on the north from Tyre to Acre is rocky and steep in the south level, and sandy. Good harbours are rare. The Levantine sea, of a deep blue colour, is seldom without a swell. The wind is generally either troublesome or asleep. Long calms or changing gusty breezes prevail.

The Dead or Salt sea is the celebrated and mysterious lake which occupies what was formerly the vale of Siddim (Genesis xiv. 3), on the south-eastern boundary of Palestine (Numb. xxxiv. 3, 12).

The bed of the Dead sea is only a portion of the Ghor, or great valley of the Jordan, which does not, as Burckhardt states, open considerably at the northern extremity of the lake, but retains its usual breadth. Around Jericho the mountains do retire on both sides, so that the valley at that point is not less than eleven or twelve miles wide, but they again approach each other before they enclose the sea. The eastern mountains appear to run in nearly a straight course along the whole length of the sea. From the western mountains, Ras el-Feshkah and the adjacent cliffs project obliquely towards the north-east, near the northern end of the sea, giving to the shore in that part the same direction, and contracting the breadth both of the sea and valley. At the southern end, a like contraction is occasioned by Hajr Usdum. Between el-Feshkah and Usdum the western cliffs run in a tolerably direct course, about south-west.

On the eastern shore of the sea, near its southern end, is a remarkable peninsula, having immediately under its northern side the Wady Kerak, on which Zoar is found in the maps. The peninsula has a long horn extending towards the north, forming a considerable bay; and a much shorter one, stretching in a south-westerly direction, forms a much larger bay. It is united to the main land by a broad isthmus. From the Wady Kerak a never-failing stream issues on the isthmus, and enters the bay on its northern side, fertilising here a tract of level ground which is scattered over with thickets of acacia and other trees, among which is the *ôsher*. Further north are tamarisks and a cane-brake, or jungle. In the thicket abound the hare and the partridge of the desert. Portions of it are cleared and cultivated. In the very heart of it is the village of the Ghawarineh, who cultivate this tract. Their abode has much the appearance of a village in India or the islands of the South Seas. Tobacco is here procured by the people of Kerak.

The middle part of the peninsula consists of a steep white ridge, running like a spine down the centre. This ridge presents steep sloping sides, seamed and furrowed into deep



DEAD OR SALT SEA.

sides, the Salt or Dead sea (Numbers xi. Deut. iii. 17. Josh. iii. 16). The eastern waves of the Mediterranean

hollows by the rains, and terminating at the summit in sharp triangular points, standing up like rows of tents ranged one above another. The whole is broken chalk and slate, and unproductive. At the foot of the high ground is a margin of sand, a part of which is encrusted with salt that is but half dried and consolidated, appearing like ice in the commencement of a thaw. Lumps of nitre and fine sulphur are also found.

The body of the mountains along the shores of the lake is limestone. Irby and Mangles mention fragments of red and grey granite; grey, red, and black porphyry. There is a black shining stone found at the northern extremity of the sea, which partially ignites in the fire, and emits a bituminous smell. It is used in Jerusalem for the manufacture of rosaries and other little articles. Sulphur is found in various parts. The Arabs find it in sufficient quantities to make from it their own gunpowder. Lumps of nitre and pumice-stone are also found. All these circumstances testify to the volcanic nature of the whole region; and this is confirmed by the warm fountains of Ain-Jiddy and el-Feahkah on the west, and the hot sulphur springs of the ancient Callirhœe on the eastern coast.

Near the southern extremity of the sea the water is shallow, and a ford is said to exist across the bay which the water there forms. Here Robinson bathed, and found the water so shallow, that though he waded out some twenty rods, it reached little more than half way to the knee. What, however, is most striking on the southern shore, is a large mountain of solid rock-salt. The ridge varies from 100 to 150 feet in height. Large masses, broken off from above, lie like rocks along the shore. The very path is made of salt. This is the character of the place through the whole length of the mountain—a distance of five geographical miles.

The shore at the end of the lake, which is termed the Ghor, presents a large tract of low naked flats, in some parts a mere salt-marsh, which extends up for several miles, over which the sea rises and covers it when full. Near the middle of the Ghor comes down the Wady el-Jeib, between precipitous cliffs, which is the vast drain of the northern part of Arabah, and must bring down a very large volume of waters.

At Ain-Jiddy (Engedi) the breadth of the sea is about nine geographical miles. Its length is about thirty-nine geographical miles. The length appears to vary not less than two or three miles in different years or seasons of the year, according as the water extends up more or less upon the flats around the south. Robinson fixes the length at about fifty English miles. At Ain-Jiddy he estimated the height of the western cliffs at 1800 feet, and that of the highest ridges of the eastern mountains lying back from the

shore, at from 2000 to 2500 feet above the water. The water has a slightly greenish hue, and is not entirely transparent, but objects seen through it appear as if seen through oil. It is most intensely and intolerably salt, and leaves behind a nauseous bitter taste, like Glauber's salts. The water is exceedingly buoyant. 'Two of us,' says Robinson (ii. 213), 'bathed in the sea; and although I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water, without difficulty. The shore in this part shelved down very gradually, so that we waded out eight or ten rods before the water reached our shoulders. The bottom was here strong, but without mud or alime. After coming out, I perceived nothing of the salt crust on the body, of which so many speak. There was a slight pricking sensation, especially where the skin had been chafed, and a sort of greasy feeling, as of oil, upon the skin, which lasted for several hours. The bath proved exceedingly refreshing after the heat and burden of the day. There was much drift-wood along the shore, brought down into the sea, doubtless, from the wadys in the adjacent mountains.' 'In the evening, the beams of the full moon lay upon the sea below us, diffusing a glow of light over the darkness of death' (214). The eloquent author of 'Eothen' also 'bathed in the Dead sea. The ground covered by the water sloped so gradually, that I was not only obliged to 'sneak in,' but to walk through the water nearly a quarter of a mile before I could get out of my depth. When at last I was able to attempt a dive, the salts held in solution made my eyes smart so sharply, that the pain which I thus suffered, acceding to the weakness occasioned by want of food, made me giddy and faint for some moments, but I soon grew better. I knew beforehand the impossibility of sinking in this buoyant water, but I was surprised to find that I could not swim at my accustomed pace; my legs and feet were lifted so high and dry out of the lake, that my stroke was baffled, and I found myself kicking against the thin air, instead of the dense fluid upon which I was swimming. The water is perfectly bright and clear, its taste detestable. After finishing my attempts at swimming and diving, I took some time in regaining the shore; and before I began to dress, I found that the sun had already evaporated the water which clung to me, and that my skin was thickly encrusted with sulphate of magnesia' (194). The same writer thus speaks of his approach to the lake:—'I went on, and came near to those waters of Death; they stretched deeply into the southern desert, and before me, and all around, as far away as the eye could follow, blank hills piled high over hills, pale, yellow, and naked, walled up in her tomb for ever, the dead and damned Gomorrah. There was no

fly that hummed in the forbidden air, but instead, a deep stillness; no grass grew from the earth, no weed peered through the void sand, but, in mockery of all life, there were trees borne down by Jordan in some ancient flood, and these, grotesquely planted upon the forlorn shore, spread out their grim skeleton arms, all scorched and charred to blackness by the heats of the long silent years.'

The buoyancy of the water is occasioned by its great specific gravity, arising from the heavy solution of various salts contained in it, chiefly those of magnesia and soda. The weight and proportions of this solution, and of course the specific gravity, would seem to vary somewhat in different parts of the sea and at different seasons of the year. A portion of water taken from near the mouth of the Jordan might be expected to be at all times less strongly saturated than another from the vicinity of Ain-Jiddy; and during the winter season, when the sea is filled by the rains, and its level raised several feet, its waters are naturally more diluted than in autumn, after having been for months subjected to the process of evaporation under a burning sun. These considerations may in part account for the different results which have been obtained by chemical analysis. The average specific gravity of the sea, according to four estimates, is 1203, distilled water being taken at 1000. By the same calculations we learn that of every 100 parts, about 76 are water, and 24 salts.

The vast quantities of rain brought down from the north, the south, and the mountain sides of the sea, raise the waters of the lake very much, and to heights which vary with the degree of rain that falls season after season. The basin becoming thus more or less full, is subject to great variations in the course of years. When the rainy season is at an end, the evaporation is sufficiently powerful to more than counterbalance the influx. The level is accordingly reduced.

The strong evaporation from the lake causes it to deposit its salts, particularly in summer, on various parts of the shore, from which the Arabs obtain their chief supply for their families and flocks. Irby and Mangles found Arabs, on the north side of the isthmus of the peninsula, peeling off a solid surface of salt several inches in thickness, and loading it on asses.

According to the testimony of all antiquity and of most modern travellers, there exists within these waters no living thing—no trace, indeed, of animal or vegetable life. Robinson confirms the truth of this testimony. Shells have been seen on the shore, which may have come from the Jordan, or were those of land animals. Seetzen made a careful search, but found no marine shells, nor could he discover any sea-plants on which fish live. Jerome remarks, that when the

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Jordan, swollen by the rains, sometimes carries down fish into the Dead sea, they die immediately, and float in the sluggish waters. The eminent naturalist Schubert gives a similar testimony: 'Fish do not live in this very salt sea; the *melastoma* which we found on the shore, as well as the small dead fishes, of which we saw and picked up several thrown out by the waves on the strand, are brought down by the Jordan, or accompany the stream of their own accord; but they soon pay with their lives for this love of wandering.'

Asphaltum is said by the Arabs to flow down the face of a precipice on the eastern shore until a large mass is collected, when, from its weight or some shock, it breaks off and falls into the sea. More trustworthy is their statement that it makes its appearance in large quantities after an earthquake. After the earthquake of 1837, a large mass of bitumen, 'like an island,' was discovered floating on the sea, and was driven aground not far to the north of Usdum. The natives cut it up with axes in order to bring it to shore. It was carried off by camel-loads, and sold to the value of several thousand dollars. This fact may illustrate the account of Josephus, that 'the sea in many places sends up black masses of asphaltum which float on the surface, having the form and size of headless oxen.'

The phenomena around the Dead sea present a naked, solitary desert. It lies in its deep caldron surrounded by lofty cliffs of naked limestone rock, and exposed for seven or eight months in each year to the unclouded beams of a burning sun. Nothing, therefore, but sterility and death-like solitude can be looked for on its shores, and nothing else is found, except in those parts where there are fountains or streams of fresh water. Such is the case at Ain-Jiddy, in the Ghor near the south-east corner of the sea, and on the isthmus of the peninsula, to say nothing of the Jordan and the fountains around Jericho on the north. In these places there is abundant vegetation. At Ain-Jiddy a most luxuriant growth is found. Here, too, are birds in great numbers, which, contrary to the common notion, may be seen to fly over the sea frequently. There are three or four fountains along the western shore, of which Ain-Jiddy is the chief. The coasts of the sea have been inhabited from time immemorial; and if this is now less the case than formerly, the cause is to be sought rather in the altered circumstances and relations of social life than in the nature of the country or the sea.

The stories so long current of the pestiferous nature of the Dead sea and its waters are little else than fable. Robinson was for five days in the vicinity of its shores, and nowhere perceived either noisome smell or noxious vapour arising from its bosom.

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Nor could he learn that the Arabs had seen or heard of any such appearance. There must be immense evaporation from the sea, in consequence of its low position and the violence of the summer heats, and this cannot but occasionally affect the clearness of the atmosphere. Irby and Mangles state, 'As soon as we came to the pass which commands an extensive prospect of the Dead sea, we could observe the effect of the evaporation arising from it, in broad transparent columns of vapour, not unlike water-spouts in appearance, but very much larger.' But the character of this evaporation cannot well be different from that of any other lake in similar circumstances. The Egyptian heat of the climate, which is found throughout the whole Ghor, is in itself unhealthy, and, in connection with the marshes, give rise in summer to frequent intermittent fevers; so that the inhabitants of the Ghor, including the people of Jericho, are a feeble and sickly race. But this has no necessary connection with the Dead sea, as such; and the same phenomena might exist in at least an equal degree, were the waters of the lake fresh and limpid, or even were there here no lake at all.

Robinson has given the following account of an early morning's view of the Dead sea (May 11):—'We rose with the dawn, awakened by the voice of the Khatib, who, as priest of his tribe, was chanting his prayers in a monotonous tone by the fountain. As we looked down upon the sea, the sun rose in glory, diffusing a hue of gold upon the waters, now agitated by a strong ripple from the influence of an eastern breeze. We could perceive the dense evaporation rising and filling the whole chasm of the lake, and spreading itself as a thin haze above the tops of the mountains. We were also not less surprised than delighted to hear in the midst of the solitude and grandeur of these desolations, the morning song of innumerable birds. The trees, and rocks, and air around, were full of the carols of the lark, the cheerful whistle of the quail, the call of the partridge, and the warbling of many other feathered choristers; while birds of prey were soaring and screaming in front of the cliffs. A ripple on the sea created a gentle surge on the shore below, the sound of which, as it rose upon the ear, was exceedingly grateful in this vast solitude. Lovely the scene is not, yet magnificently wild, and in the highest degree stern and impressive. Shattered mountains and the deep chasms of the rent earth are here tokens of the wrath of God, and of his vengeance upon the guilty inhabitants of the plain.' Robinson here saw and surveyed with a telescope a ruin, situated towards the south, on a pyramidal cliff rising precipitously from the sea. This place, which the Arabs call Sebbeh, he considers to be Masada, an ancient and renowned

fortress, first built by Jonathan Maccabæus, and afterward rendered impregnable by Herod the Great, as a place of refuge for himself (Joseph. Jewish War, vii. 8, 2). This was one of the few places which held out in the Roman invasion, after the country at large had been subdued. Here occurred the last horrible act of the great Jewish tragedy. The whole garrison, at the persuasion of their leader, Eleazar, devoted themselves to self-destruction, and chose out ten men to massacre the rest. This was done; and 900 persons, including women and children, perished. Two females and five boys only escaped (Joseph. viii. 9, 1).

It has usually been assumed that this sea has existed only since the destruction of Sodom and Gomorrah (Gen. xiv. 3, 10, *seq.*; xviii. 20, *seq.*; xix.). The favourite hypothesis of late years has been, that the Jordan before that time flowed through the whole length of the Arabah to the gulf of Akabah, leaving the present bed of the Dead sea a fertile plain. But this could not have been the case; at least not within the times to which history reaches back. The valley of the Jordan is a fissure which extends from Mount Lebanon to the Red sea without interruption. Instead of the Jordan pursuing its course southwards to the gulf, the waters of the Arabah and those of the high western desert far south of Akabah, flow northwards into the Dead sea. Every circumstance goes to show that a lake must have existed in this place long before the catastrophe of Sodom. The great depression of the whole broad Jordan valley and of the northern part of the Arabah, the direction of its lateral valleys, as well as the slope of the high western desert towards the north, all combine to prove that the configuration of this region, in its main features, is coeval with the present condition of the surface of the earth, in general, and not the effect of any local catastrophe at a subsequent period. It seems also to be a necessary conclusion, that the sea anciently covered a less extent of surface than at present. The cities which were destroyed must have been situated on the south of the lake as it then existed; for Lot fled to Zoar, which was near to Sodom, and Zoar lay almost at the southern end of the present sea, probably in the mouth of Wady Kerak, as it opens upon the isthmus of the peninsula. The fertile plain, therefore, which Lot chose for himself where Sodom was situated, and which was well watered, lay also south of the lake, 'as thou comest unto Zoar' (Gen. xiii. 10—12). Even to the present day, more living streams flow into the Ghor ('the plain of Jordan') at the south end of the sea, from wadis of the eastern mountains, than are to be found so near together in all Palestine; and the tract, though now mostly desert, is still better watered through these streams and by nu-

merous fountains, than any other district throughout the whole country. In the same plain were 'slime-pits,' that is to say, wells of bitumen or asphaltum; the Hebrew word being the same as that used in describing the building of the walls of Babylon, which we know were cemented with bitumen (Gen. xiv. 10; xi. 3). These pits or fountains appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to the salt sea, and it contained Sodom and Gomorrah (Gen. xiv. 2, 8, 10—12). The streams that anciently watered the plain remain to attest the accuracy of the sacred historian; but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?

The configuration of the southern part of the Dead sea is remarkable—a long and singular peninsula connected with the eastern shore by a broad low neck; a bay extending up further south, in many parts very shallow; and low flat shores beyond, over which the lake, when swollen by the rains of winter, sets up for several miles. Indeed, the whole of this part of the sea resembles the winding estuary of a large river when the tide is out and the shoals are left dry. We have spoken of the sudden appearance of masses of asphaltum floating on the sea, which seem to present themselves now only rarely and immediately after earthquakes. The character of the shores, the long mountain of fossil salt, and the mineral productions, have also been described.

In view of all these facts,—namely, the necessary existence of a lake before the catastrophe of Sodom; the well-watered plain towards the south, in which were Sodom and Gomorrah, and not far off the sources of bitumen; as also the peculiar character of this part of the Dead sea, where only asphaltum at the present day makes its appearance—the hypothesis seems feasible that the fertile plain is now in part occupied by the southern bay, or that portion of the sea lying south of the peninsula; and that by some convulsion or catastrophe of nature, connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the sea was heaved up, so as to cause the waters to overflow and cover permanently a larger tract than before. In either case, it would follow that the sources of bitumen would be covered by the sea, and might be expected occasionally to rise and float on the surface of this heavy water. The country is subject to earthquakes, and exhibits traces of frequent volcanic action. It would have been no uncommon effect of either of these causes to heave up the bottom of the ancient lake, and thus produce the phenomena in question. Perhaps both causes were at work; for vol-

canic action and earthquakes go hand in hand, and the accompanying electric discharges usually cause lightnings to play and thunders to roll. In this way we have all the phenomena which the interpretation of the sacred narrative can demand. Further, if we suppose that before this catastrophe the bitumen had become accumulated around the sources and formed strata, spreading for some distance upon the plain; that these strata in some parts extended under the soil and approached the vicinity of the cities; then the kindling of such a mass of combustible materials through volcanic action or by lightning from heaven, would cause a conflagration sufficient to destroy the cities and the surface of the plain, so that 'the smoke of the country would go up as the smoke of a furnace,' and the sea rushing in, would convert the region into a tract of waters. The supposed accumulation of bitumen has a parallel in the lake of bitumen found in the island of Trinidad, which is an extensive plain of mineral pitch, with frequent crevices and chasms filled with water. The subsequent barrenness of the remaining portion of the plain is accounted for by the presence of masses of fossil salt which perhaps were brought to light only at the same time. The remark of the distinguished naturalist, Leopold von Buch, has here considerable force:—'The fertility of the soil depends sometimes upon slight accidents. It is not probable that bitumen would be adapted to augment it. But it is very possible that earthquakes may have brought out a larger mass of fossil salt; which being carried by the waters to the bottom of the valley, would suffice to take away its productive power. Lot would hardly have been so struck with the fossil salt, as to suppose his wife was changed into salt, had there been any knowledge of its existence between the layers of the mountain before this remarkable catastrophe' (Robinson, ii. 608).

After all that has been done for exploring the Dead sea, and explaining on a scientific as well as historical basis the facts which stand on record in connection with it, our knowledge is only partial, and our opinions must be held with diffidence. It is to be hoped that some competent geologist will ere long make this part of the world the subject of personal and diligent investigation. But the difficulties which still remain are not inconsiderable.

That so little is known of the Dead sea arises from the danger which attends its exploration. In 1836, Costigan, an Irish traveller, lost his life in an attempt made in an open boat in the middle of July. He had contrived to have a small boat carried over on camels from the Mediterranean to the lake of Tiberias, and thence followed the Jordan down to the Dead sea. Here he launched forth alone, with a Maltese servant,

upon these waters, and succeeded in reaching their southern extremity; but by some mismanagement they were left for two or three days without fresh water, exposed to the fierce rays of a cloudless sun, and compelled to row hard to get back to the northern end. After reaching the shore, they lay for a whole day, too weak to move, and trying to regain strength by laving each other with the heavy waters of the lake. At length the servant made shift to crawl up to Jericho, where Costigan had left his horse, which was immediately sent him, with a supply of water. He was brought to the village, and the next morning dispatched a messenger for medical aid. It was too late. The sufferer was conveyed to Jerusalem and died.

SEAL, or SIGNET, the, was used at a very early age (Gen. xxxviii. 18), having certain characters cut in *intaglio* into the stone or other substance (Exod. xxviii. 11, 21, 36; xxxix. 6, 14, 30), which were impressed as an attestation on documents (1 Kings xxi. 8). Letters were sealed also for the sake of security; whence a book with seven seals (Rev. v. 1, 2) is one containing important secrets. As impressing a seal on a document gave it sanction and authority, so our Lord represents himself (John vi. 27) as being sealed by his heavenly Father.

The angel in Rev. vii. 2, had 'the seal of the living God.' The wearing of a signet is a token of high office and distinction (Gen. xli. 42. Esth. viii. 2). In Aristophanes (Knight's, 947), the removal of a ring is equivalent to deposition from office, and the giving it to another betokens his appointment. Illustrative of the same fact is our title 'Lord Privy Seal,' given to a high state-officer.

In 2 Tim. ii. 19, 'seal' seems used, as it is sometimes with us ('his hand and seal') for the impression or inscription on the seal. Reference has been held to be specially made to the custom of putting on stones laid at the foundations of edifices, the name of the builder and the destination of the building.

SEAM (T. comp. *sew*). 'Without seam,' or, to imitate the original, seamless, was the coat of our Lord for which the Roman soldiers cast lots. According to the description given by Josephus (Antiq. iii. 7, 4), the garment intended was a long robe, reaching to the feet, of a blue colour, called in Hebrew *Meeir*, tied round the body with a girdle, and so woven as to be of one piece, with an aperture for the neck; also parted where the hands were to come out. Braun has shown with what care and skill this garment was sometimes made. In India, shirts and tunicos have been woven of one piece; and Braun, in 1676, had a seamless coat woven under his directions.

SEASON is in Acts xix. 23, the rendering

of the Greek *chronos*, which is also translated 'time' (Matt. ii. 7). It moreover represents (John v. 35) the Greek *hora* (E. 'hour'), which is rendered 'hour' (Matt. viii. 13), also 'time' (Luke i. 10). Another Greek term for 'season' (Mark xii. 2) is *kairos*, which strictly signifies occasion or opportunity (Acts xxiv. 25, convenient 'season'; comp. 'opportunity' in Galat. vi. 10). In Acts xiv. 17, where occurs the phrase 'fruitful seasons,' the word is employed in a sense analogous to that in which we speak of 'the four seasons of the year.'

Two chief seasons or divisions of time, namely, summer and winter, filled up the year (Ps. lxxiv. 17. Zech. xiv. 8), which, from the prevailing temperature, are in Gen. viii. 22, described under the terms 'cold and heat.' Comp. xxxi. 40. Jeremiah xxxvi. 30. Winter comprised the half of November, the whole of December, and the half of January. In November began the former rain, which lasted from thirty to forty days (Joel ii. 23). In December, or other winter months, snow and ice were seen. Snow in the East generally was something rare and wonderful (Job xxxvii. 6; xxxviii. 22), whence it was one among God's instruments for punishing guilty men. The effect of the cold season on man and beast is naturally greater than with us, taking from the former his activity, and driving the latter to their hiding-places (xxxvii. 7—10). Ice also was a striking phenomenon (xxxviii. 30). During the cold season, the north wind prevailed (xxxvii. 9). November (Jer. xxxvi. 22) and December (Ezra x. 9) brought bad weather, requiring fire in the houses, and making life out of doors unpleasant, if not dangerous. Even in February and March the weather is often cold and rainy. Shortly after the sowing of the corn, began the latter and more copious rain (Job xxxvii. 6; xxix. 23), which quickened the seed. It received the name of late from being late in the year (Jer. v. 24). It lasted to the middle of April, the ear-month. Both rains were promised, and were fitted to give the aid needful to vegetation (Deut. xi. 14; comp. 1 Kings xviii. 5). Rains in grass harvest were welcomed in a country where, like Palestine, heat predominated (Ps. lxxii. 6. Deut. xxxii. 2), especially as favourable to a good crop of 'after-grass,' or latter growth, the former being called the king's (or royal) mowings (Amos vi. 1). The latter rain, which falls at the end of February, brings the spring, the time of the singing-birds (Cant. ii. 12). Summer, or the period denominated *kayits*, which began with barley-harvest in Nisan (Is. xvi. 9), and ended with the in-gathering of the fruits in Tisri, comprised that portion of the year during which the soil employed human hands. This period was to the Hebrews, as an agricultural people, very important; and in consequence, within its course lay their

chief festivals. Its commencement was distinguished by the Passover, its termination by the feast of Tabernacles. The other and shorter season of the year, winter, was a time free alike from labour, production, and rejoicing.

Summer begins with the harvest after Passover (Is. xvi. 9). In Northern Palestine, vegetation was later by nearly a month than in the south. In the north of Palestine, Olin in May found the nights very cool; a copious dew fell as soon as the sun was out of sight. The days he reports as having been excessively hot. Near Jerusalem, the corn was ripe in April, the 'ear-month' (John iv. 35), and the harvest began after the Passover. During the interval between the latter rain till harvest at Easter, it seldom rained; and 'snow in summer, and rain in harvest' were as prejudicial as they were uncommon (Prov. xxvi. 1). Abundant dew ('drops of dew,' Job xxxviii. 28; 'drops of the night,' Cant. v. 2) promoted vegetation and refreshment (Job xxix. 19. Is. xxvi. 19), which was held to distil from the clouds (xviii. 4. Zech. viii. 12). This idea may be explained by the fact of its plentifulness, so that it was like small rain. 'Whirlwinds from the south' (Zech. ix. 14; comp. Isaiah xxi. 1) blew at this time up to June. Then the heat augmented till September, often rising to intolerable sultriness, unless relief was brought by the N.W. or S.W. wind, called in Cant. iv. 16, 'O north wind, and thou, O south!' The south wind brought heat (Luke xii. 54). North winds in Palestine are agreeable and refreshing; they bring in summer fine weather — in winter, rain. They blow during June, July, and August, and owe their refreshing qualities to Lebanon. The south-west wind blows from November to February, and bringing, as the north, wished-for rain, is on that account called by the Arabs, 'father of rain' (Luke xii. 54). According to Burckhardt, there blows before the rising of the sun a cool wind (Gen. iii. 8. Cant. ii. 17), the opposite of which was the heat of the day (Gen. xviii. 1). In this warm season the nights are sometimes frosty, and the cold is hurtful to health, while the dew falls so heavy that the clothes are moistened (xxxi. 40. Cant. v. 2; comp. Judg. vi. 38). In August, the blasting east wind is most fearful (Gen. xli. 23. Job xxvii. 21. Ezek. xvii. 10), which occasionally blows from the middle of June to the middle of September, darkening the air with dust. It is commonly attended by a storm (Job xxxviii. 24. Ps. xlviii. 7. Is. xxvii. 8; comp. Exod. xiv. 21). It came to the Hebrews from the Arabian desert, and is 'the wind (or storm) of Jehovah' (Hos. xiii. 15), 'the blast of God' (Job iv. 9), 'the flame of God,' from its heat (xv. 30. Isaiah xi. 4). It is also characterised as 'a scorching wind from the high places in the wilderness' (Jer.

iv. 11; comp. xiii. 24. Hos. xiii. 15. Job i. 19), which suddenly laid waste all before it (Ps. lviii. 10. Job xxvii. 20—23); being a whirlwind (Ps. lxxvii. 18. Hos. viii. 7—9) accompanied by destructive heat (Ps. xi. 6), blasting the ears of corn (Gen. xli. 6, 23), and withering trees (Job xv. 30. 2 Kings xix. 26). It now bears the name of Samoom. Its character is much affected by hills. In the desert it blows two feet above the earth. Its approach is made known by a sulphury smell. Travellers throw themselves flat on their faces. Animals hang down their heads in order to avoid its pestiferous influence. Those who inhale it, fall with their blood bursting out; the body becomes black, and the limbs fall away if touched. Some authorities ascribe these shocking effects to want of water, fatigue, exhaustion, and the heat and sand of the desert, rather than to the east wind itself.

'I witnessed (in April) several brief but violent showers in Jerusalem, which usually, I think invariably, left the atmosphere at a low temperature, though a few hours of the following day never failed to restore what, to me, was something beyond a comfortable degree of heat. Rain seldom falls in any quantity after April, and travellers then engage in journeys, or other out-door enterprises, with something like a certainty of meeting with no interruption from the weather. 'Rain in harvest,' which must occur here in four or five weeks from this time, is wholly unknown. The three or four months which follow the usual seed-time in this country, beginning commonly with November, furnish by far the largest portion of the water upon which the fields and the cisterns of Palestine are dependent for their year's supply. The grass upon the mountains, as well as almost every vestige of vegetation upon the lower grounds, has already withered, and nearly vanished, several weeks before wheat has reached its maturity; and it seems incredible that the flocks and herds, which are wholly dependent upon grazing, should be able to live till the returning showers of October shall once more clothe the sear hills with green' (Olin, ii. 332).

Calendar for Cairo in Egypt.

January: the mean temperature in the afternoon during this month is about 60 deg.; now is the season of extreme cold. The river has sunk about twelve feet, or half the height it had attained. The wind is very variable, mostly, however, from the north. The poppy is sown; vines are trained; carrots plentiful; onions sown; the date-palm sown; ripe sugar-canes are cut; the fields begin to be covered with verdure. — *February*: mean temperature is about 66 deg.; end of the season of extreme cold; the fields are covered with verdure; the wind is very variable; the harvest of beans; the pomegranates

blooms; vines are planted; trees put forth their leaves; the winds which bring rain.—*March*: mean temperature about 68 deg.; end of the season for planting trees; variable and tempestuous winds; *the Vernal Equinox*; during the quarter now commencing, the river continues to decrease; the Samoom from the south or south-east; the plague now, if at all; the weather becomes mild; northerly winds begin to prevail; the wheat harvest begins; lentils are reaped; cotton, sesame, and indigo, sown; the sugar-cane is planted; the barley harvest begins.—*April*: mean temperature about 70 deg.; Samoom winds; the fecundation of the date-palm; rice sown; the wheat harvest in Lower Egypt; first season for sowing millet; the Khamsin begins.—*May*: mean temperature about 86 deg.; the Khamsin winds prevail, and the season, in consequence, is unhealthy; winter clothing disused; season of the yellow water-melon; cucumbers sown; the apricot bears, and the mulberry; turnips sown; the apricot ripens; beginning of the season of great heat; also of the hot winds called el-Bawareh, which prevail during forty days.—*June*: mean temperature about 94 deg.; strong northerly winds; the water of the Nile becomes turbid; the banana sown; Samoom winds; strong perfumes (as musk) are disused now and throughout the summer; the yellow water-melon abundant; the plague, if any, ceases; honey collected; the flesh of the kid is preferred until the end of summer; Samoom winds blow for seventy days; *the Summer Solstice*; the quarter now beginning is the period of the increase of the Nile; northerly winds, excepting at night, when it is generally calm; the heat great, yet the season is healthy; the season for grapes and figs begins; peaches plentiful.—*July*: mean temperature about 98 deg.; the rise of the Nile is daily proclaimed in the metropolis; locusts die or disappear in every part of Egypt; violent northerly winds prevail for fifteen days; fleas disappear; honey abundant; the noon-day heat excessive; ophthalmia prevails; the *ba-waheer*, or seven days of extreme heat, fall at the end of the month; grapes and figs abundant; maize is sown; harvest of the first crop of millet; the date ripens.—*August*: mean temperature about 92 deg.; season for pressing grapes; radishes and carrots sown; water-melons plentiful; season for gathering cotton; the pomegranate ripens; violent northerly winds; 'the wedding of the Nile,' on the fourteen, or one of the five following, days when the dam of earth which closes the entrance of the canal of Cairo is broken down, it having been first announced that the river has risen sixteen cubits, its real rise being now about 19 or 20 feet, and the river has to rise 4 or 5 feet more; second season for sowing millet; musquitoes abound; end of the seventy days in which Samoom winds frequently occur.—*September*: mean

temperature about 88 deg.; white beet and turnip sown; windy weather; ripe dates abundant, and limes; *the Autumnal Equinox*; the Nile is at its greatest height, and all the canals are opened; during the quarter now commencing the winds are very variable; the exhalations from the alluvial soil, in consequence of the inundation, occasion ophthalmia and dysentery; harvest of sesame.—*October*: mean temperature about 80 deg.; the leaves of trees become yellow; henna leaves are gathered; winter vegetables sown; wheat, barley, lentils, beans, lupins, chick-peas, kidney beans, trefoil, fenugreek, colewort, lettuce, and safflower, are sown; the dews resulting from the inundation increase.—*November*: mean temperature about 72 degrees; the cold during the latter part of the month is injurious; rain is expected in Lower Egypt; the *meressee*, or south-wind, prevalent; the rice harvest; the maize harvest; second harvest of millet; winter clothing assumed; bananas plentiful.—*December*: mean temperature about 68 deg.; tempestuous and cloudy weather; strong perfumes, as musk, ambergris, &c., are agreeable; the leaves of trees fall; *the Winter Solstice*; the day is ten hours long in Lower Egypt; the wind is variable during this quarter; trees are planted; fleas multiply; vines are pruned. See CANAAN, MONTHS, WINDS.

SEBA, a district and people among the Cushites (Gen. x. 7. Is. xliii. 3; xlv. 14. Ps. lxxii. 10), is by Josephus (Antiq. ii. 10, 2) identified with the ancient Meroe, in which opinion most authorities concur. Meroe was a large fruitful island, which, lying in the northern part of Ethiopia, was formed by two arms of the Nile, namely, the Astaboras and the Astabas. The chief city, Meroe, lay 5000 stadia from Syene, and was the seat of a powerful priesthood, with an oracle of Jupiter Ammon. Senaar, the present metropolis of Nubia, occupies the site of Meroe. See CUSH.

SECT (L. *seco*, 'I cut'), 'a part cut off' (see HÆRESY), is the origin of the term sectarianism, which is a good or bad thing according to circumstances, and can be justified only by a deep conscientious respect to some principle or practice disregarded by the Christian world at large, but which, in the judgment of the seceder, it ought to acknowledge. When sectarianism arises from such a consideration, it is a virtue of a high order, intimately allied to the love of truth. Often, however, it originates with undue self-estimation and an ungoverned will, and then it produces narrowness and denunciation. Sectarianism is also the offspring of that love of defining religious doctrines, and circumscribing the compass of religious truth, to which the greatest and the least communions have been alike prone. True Christian liberty, the prevalence of which would go far to put an end to sectarianism, leaves the

gospel, and requires that the gospel should be left, in all the latitude of the Scriptures, and in all the unbounded grandeur of the mind of Jesus Christ. We quote a few words from Mrs. Ellis ('Temper and Temperament,' p. 224):—'Is it not a deep injustice to the cause for which so many holy men have prayed and suffered, when we narrow up religious faith, and make it a thing of form and compass, to be measured out by priests, or carried on men's foreheads like the phylacteries of old—to be shut up within the iron walls of sect, and denominated by party-names, such as never will be recognized in heaven?'

SEDITION (L. *sedeo*, 'I sit') represents a Greek word, *stasis* (connected with *stand, state*), which signifies 'a standing,' a state or condition, and so a standing or rising up; 'yet standing,' in Heb. ix. 8, is in the original, 'having a standing,' *stasis*, that is, 'remaining erect.' Men may 'stand up' for their opinions and rights *vehemently*. Hence *stasis* means 'dissension' (Acts xv. 2; xxiii. 7), and 'a popular disturbance' or tumult (xxiv. 5); if directed against established authority, 'insurrection' (Mark xv. 7, 'in the insurrection,' 'that well known' or recent insurrection, with a minute reference characteristic of Mark; comp. Luke xxiii. 10, 25). 'Seditions,' in Gal. v. 20, stands for another form of the same word, which would be better rendered 'divisions' or 'factions.'

SEIR (H. *hairy*) is a chain of mountains at the southern boundary of Palestine, between Judah and Arabia Petrea, being a continuation of Mount Gilead, or of the mountainous range which, running along the east of the Jordan and forming the eastern line of the Arabah, continues to the Elanitic gulf (Gen. xxxii. 3. Deut. i. 2; ii. 1, 4; comp. Numb. xxiv. 18. Is. xxi. 11. Ezek. xxxv. 2, *seq.*). The modern name is el-Schera.

SELAH, a term which, coming always at the end of a sentence or paragraph, is admitted to refer either to the vocal or instrumental music to which the Psalms were sung (Ps. iii. 2, 4, 8). As to its exact import, great diversity of opinion prevails. The great musical critic, Mattheson, in a work written on the word, having rejected eleven meanings, decides in favour of the twelfth, which makes the word equivalent to the modern Italian *da capo*. In this view, the word *Selah* directs a repetition of the air or song from the commencement, to the parts where it is placed. Herder held that *Selah* denoted a swell, or a change in the rapidity of the movement, or in the key. The Easterns, he says, are fond of a very uniform and, as it appears to Europeans, mournful music; but at certain points they of a sudden change the key and pass into a different melody. These points, he thinks,

were among the Hebrews indicated by the word *Selah*. The balance of authority, however, is in favour of the former view.

SELEUCIA, called 'Seleucia on the Sea,' or Seleucia Pieria (from the hill Pierias), to distinguish it from other places having the same name, was a large fortified city of Syria, on the Mediterranean, 40 stadia north from the mouth of the Orontes. It was, if not built, yet enlarged and beautified by King Seleucus I. Here Paul and Barnabas took ship for Cyprus, Acts xiii. 4.

SENIER, the name, in Ezek. xxvii. 5, of Hermon, or some part of it (Deut. iii. 9. Josh. xi. 3, 17), called Sion in Deut. iv. 48. Winer's opinion that the Shenir in 1 Chron. v. 23. Cant. iv. 8, stands for a different place, may be called in question.

SENNACHERIB. See ASSYRIA.

SEPHARVAIM, a city under the Assyrian rule, from which settlers were transported to Samaria, and whose inhabitants were idolaters (2 Kings xvii. 24, 31; xviii. 34; xix. 18. Is. xxxvi. 19; xxxvii. 13). Probably this city is Sipplara, in Mesopotamia on the Euphrates.

SERAPHIM, celestial beings in the human form, each with three pairs of wings, seen by Isaiah (vi. 1, *seq.*) as forming a part of the court of heaven, and in immediate attendance on God (comp. Ps. cii. 4). The opinions of critics, both as to the derivation of the word and the exact form borne by this spiritual ministry, are too diverse to merit reliance. The more probable views are two,—one which makes the word to signify a noble and lofty being; the other, an ethereal spirit burning with devotional ardour. See CHERUBS. In his beautiful Hymn on the Nativity, Milton thus introduces the seraphim:

"The helmed cherubim,
And sworded seraphim,
Are seen in glittering ranks with wings display'd,
Harping in loud and solemn quire,
With unexpressive notes, to Heaven's new-born heir."

The union in one form of attributes belonging to divers animals, is, with a variety of symbolical significations, found in the religious systems of nearly all the ancient and the less cultivated parts of the modern world. Even the Greek and Roman mythologies were not without this symbolism, though in them it is of foreign origin. Abounding along the banks of the Nile, it is also found on the Ganges. Palestine, lying between the two, admitted its influence; vestiges of which are found in the first pages and the last of the Biblical canon. Whether or not it was there of native growth and of human origin, and at what period it first appeared, cannot be determined, since our information is scanty and the age of the documents more or less uncertain; but a comparison of the cherubim of Genesis and

of the Law with the seraphim of Ezeziel, shows a development, the later stages of which may be owing to influences derived from more Eastern lands. Certainly, antiquaries have ascertained that in the once populous cities that lay on the Euphrates and the Tigris, those heterogeneous combinations were in ancient times very common. By the exertions of Botta, Flandin, and Layard, aided by the French and English Governments, buried palaces have been disinterred and made to yield treasures for the formation of an Assyrian Museum in France and in England. That of the Louvre, already arranged, offers specially rich materials for the study of the subject of animal symbols. On its bas-reliefs may be seen sculptured aquatic animals of all kinds. Now you behold an image of Dagon, the fish-god; now a winged bull. In another apartment, the eye is surprised by seeing before the restored colossal gates of a palace, enormous bulls having wings and a human face. The proportions are truly magnificent, and the parts of the body display high artistic skill. Between the legs of the bulls are engraven, with extreme delicacy, long cuneiform texts well preserved. Attention is also arrested by two colossal human figures, from fifteen to eighteen feet in height. These giants are stifling a lion in their embrace. On their right and their left are bas-reliefs representing Assyrian divinities with wings. 'One of them has the head of an eagle, and it appears to us very probable that it presents the common image of Nesrokh (Nis-rokh), the all-powerful eagle, primordial divinity of the Assyrian theogony, the prototype of the bird of Oriental fable, of that gigantic eagle which has preserved the name of Rokh, the terminating syllable of the primitive name of the forgotten divinity' (*Revue des Deux Mondes*, xx. 455, seq.). A very curious bas-relief exhibits a divine personage with four wings, wearing on his head a tiara with three horns, and surmounted with a *fleur de lis*. This is thought to represent Ormuzd of the Persian religion.

The figure offered in the ensuing engraving deserves special notice, and may throw light on the conceptions of Scripture. The original, found by that diligent and learned French antiquary, M. Didron (*Annales Archéologiques*, vii. 151, seq.), in the monastery of Vatopedi, on Mount Athos, is a mosaic of the thirteenth century of our era, and represents (with some diversity) a tetramorph or figure compounded of four forms, having the four animals often seen in old churches as symbolical of the four evangelists (see *Kinkel Geschichte der bil. Künste*, taf. 8). Our authority is of opinion that its author drew his ideas from the first chapter of Ezeziel and the fourth of the Revelation, and that the figure is one of those numerous attempts customary in the

hieratical times prior to the thirteenth century, designed to communicate religious

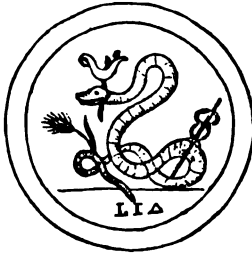


ideas to the uninstructed laity for whose assistance mystical homilies were delivered. This is the source of those extraordinary, grotesque, repulsive, and sometimes obscene shapes and figures to be seen on our old ecclesiastical edifices. The engraving before the reader is said to have three references: I. its anagogical sense, relative, that is, to celestial things; II. its allegorical sense, pertaining to the four evangelists; III. its tropological sense, with regard to Christian virtues. It would lead us beyond the compass of this work were we to give illustrations of each of these three points. It must suffice to add, that the human figure denotes the human nature of Jesus; the lion exhibits him as a miraculous King, victorious over death; the steer intimates his sacerdotal and sacrificial character; and the eagle symbolises his divinity and ascension: also, in regard to the evangelists, that Matthew, speaking mostly of the human qualities and deeds of Jesus, is represented by the human figure; that Mark, whose predominant thought was held to be the exhibition of Jesus in his power of a worker of miracles, has for his emblem the king of beasts; and that Luke, portraying Christ under the attributes of a Saviour, finds his representative

in the steer, a sacrificial victim; while John, 'the historian and almost bard of the divine word,' is honoured under the likeness of the soaring eagle.

SERGIUS PAULUS, the proconsul of the island of Cyprus, who was converted to the gospel by the apostle Paul (Acts xiii. 7—12). See CYPRUS.

SERPENTS (*L. serpo*, 'I crawl')—among the Hebrews an unclean animal (Lev. x. 11, 41). In Palestine and the neighbouring lands above forty species have been enumerated, some of which are, and some are not, poisonous. Serpents are represented in Hebrew by several words, the determination of the exact meaning and application of which seems scarcely to lie within the limits of possibility. See VIPER.



In mythology the serpent is a symbol of two distinct sets of qualities—the one good, the other bad. Its skill, power, and secrecy of action, made it an object of wonder, and a token of what was excellent and desirable. These qualities were specially exemplified in that apparent rejuvenescence which ensued on its casting its skin. Hence wisdom, health, and vigour, were symbolised under the figure of a serpent. But as these qualities were often exerted for the injury of human beings, so the same animal became a type of wickedness; for knowledge undirected by goodness is mischievous cunning.

Hence the serpent appears as both *agathadaimon* and *kakodaimon*, 'the good and the bad power.'

Serpents in Abyssinia are consulted for a knowledge of the future. Mr. Bruce mentions a priest who, having been previously admonished by 'the spirit' of that traveller's being about to come, 'consulted his serpent, who ate readily and heartily, from which he knew no harm was to befall him from his visitors! Mr. Bruce asked him why he prayed to serpents? He replied, because they taught him the coming of good or evil. It seems the people have several of these creatures in the neighbourhood, and the richer sort always in their houses, whom they take care of and feed before they undertake a journey or any affair of consequence. They take the animal from his hole, and put butter and milk before him, of which he is extravagantly fond; if he does not eat, misfortune is near at hand.' Nanna Georgis, chief of the Agows of Banja, a man of great consideration, and Bruce's particular friend, confessed to the latter his apprehensions that he should die, 'because the serpent did not eat on his leaving his house to come to Gondar.' Before an invasion of an enemy, they say the serpents disappear. Fasil, the sagacious governor of the country, was addicted to this species of divination, and to such an extent as never to mount his horse or go from home if a serpent which he had in his keeping refused to eat (Bruce's Travels, iii. 733, seq.).

The connection of the serpent with good is symbolised in the first engraving (see also Vol. i. p. 417). We here subjoin another pictorial representation, in which Vishnoo, the restoring power in the Hindoo mythology, appears lying on a lotus-bed, which is supported by the great serpent Ananti. Out of his naval rises a lotus-flower (the lotus symbolises the productive or generative faculty) which bears Brahma in its cup. At Vishnoo's feet sits his wife, Lakshmi.



In a favourable light also does the serpent here appear, in which you see Apollo standing under a laurel-tree, and holding in his hand the serpent, which, as a symbol of wisdom, was the presiding and guardian power of the oracle of Apollo at Delphi.



cond great labour, namely, the slaughter of the Hydra (or water-snake) of Lerna, which was furnished with nine heads to denote its deadly efficacy.



Of similar import is the story told in this engraving, in which Cadmus slays a serpent,

We must not look for consistency in mythological representations, and need not, therefore, be surprised to find in the following cut (in which the evil principle comes into operation) Latona, with her infant children, Apollo and Diana, flying in alarm from the serpent Python.



In the next picture (taken, as is each of the other Greek subjects, from an ancient gem) we have Hercules, the image of conservative and restorative strength, engaged in his se-



son of Mars, who was guardian of the fountain Castaly.

The next engraving, taken from an Egyptian subject, exhibits the god Herus bruising the head of the serpent Aphophis. The same idea appears frequently on the sculptures of Egypt. The serpent has sometimes the head of a man; at others, it is entirely in the form of a male human being. Aphophis, which signifies 'snake,' or 'a giant,' is a name given to the evil being, and clearly brings before us the old serpent, the great enemy

of mankind. Herus (the younger) is in the Egyptian Pantheon the Apollo of the Greeks.



The son of Osiris, after his father's death, came forward as the avenger of the latter. Herus generally stands in a boat while piercing the evil being in the water—a representation that calls to mind Isaiah's words respecting 'the dragon that is in the sea' (Is. xxvii. 1).



The cut exhibits an Egyptian praying to



a serpent, whose erect posture illustrates the conversation held by Eve with the serpent in Genesis.

The two sets of qualities thus proved to have belonged to serpents find parallels in the Bible. In Gen. iii. 1, the serpent is the tempter of the first human pair. The word *nagash*, rendered 'serpent,' connected, it may be, with the Sanscrit *naga* (L. *anguis*, 'a snake'), seems to signify, in its radical meaning, malice, knowledge used for evil purposes, and is accordingly used in the Bible in connection with dark arts, as 'enchantments' (Numb. xxiii. 23). Hence it would appear that the writer of the narrative of what is called 'the fall' intended, under the serpent, to set forth the evil principle or power. It may, however, be questioned if by that power he intended a fallen angel or any personal being. It is entirely in the genius of Oriental narrative to represent by the delineation of outward objects the emotions and thoughts of the soul. Indeed, at the first, such a method was the only one which untutored men could adopt or receive. If, as we have reason to believe, picture-writing was the earliest mode employed for conveying ideas to the mind and an account of facts to the absent, it is easy to understand how the literal writing out in language of a picture symbolically setting forth the disobedience of man as the cause of sin, of God's displeasure, and man's woes, would produce the narrative to which we have referred. The engraving which presents Herus bruising or crushing the serpent's head, exemplifies the process.

Not without a similar tendency is the ensuing view, exhibiting the Greek demi-god Æsculapius with his customary token, a ser-



pent. In the Egyptian theology, too, the serpent appears as an image of the healing art. In Numb. xxi. 8, seq., a brazen serpent

is set on a pole as an antidote to the devastation inflicted by the fiery serpents which assailed the people. Here we have the good set in array against the evil qualities of the serpent, and Moses asserts his authority and power by proving himself, with God's aid, possessed of resources against deadly serpents superior to any with which the Israelites had been acquainted in Egypt. A similar demonstration was given when Aaron's rod swallowed up the rods of the Egyptian sorcerers (Exod. vii. 10, *seq.*).

In the Persian sacred books the introduction of evil is ascribed to a wicked spirit, and is described in a manner similar to the Biblical account. Originally, men were innocent; heaven would be theirs if they remained pure in thought, pure and lowly in heart, pure in deed. At first they were so, and acknowledged Ormuzd for the sole creator of all things. The woman Meschiana, however, and afterwards Meschia, the man, were seduced by Ahriman, who had made himself master of their thoughts and desires, and had given them fruit to eat. Both thereby became miserable (Zendavesta, i. 23; iii. 84, 85). Ahriman, the evil spirit, assumed the form of a serpent (Z. ii. 217; iii. 62). The seed of the woman bruising the serpent's head is found in the Hindoo mythology. In a very ancient pagoda may be yet seen two figures hewn in stone, one of which exhibits Crishna, an incarnation of the intermediate god Vishnool, treading on the bruised head of a serpent; while in the other, the divinity is encircled by the serpent which bites his heel.

The words in Ps. lvi. 4, 'deaf adder,' refer to the art prevalent in the East, both in ancient and modern times, of charming serpents so as to make them harmless. The adder was deaf to the voice of the charmer, for no conjuration had on it any effect; it was, therefore, of the most venomous kind. A serpent whose bite causes a painful death is called 'the deaf.'

The *psylli*, or conjurors of serpents, are a class of jugglers peculiar to Egypt. In the most remote antiquity, the *psylli* of the valley of the Nile had a widely-extended reputation. The moderns pretend to have received by tradition the gift of charming serpents and of preventing their bites. They add, that every man who is not descended from a pure race of *psylli* would attempt in vain to exercise this perilous profession. Indeed, these *psylli* have from time immemorial constituted a kind of industrial community, profiting by the credulity of the people, and selling their services at a high price. Their art consists in calling forth the serpents which have taken up their abode in a house, and in driving them away, for the young snakes are the pest of Egyptian dwellings. In order to do this, the *psylli* are supposed to imitate the serpent's cry of love, and they thus succeed in entic-

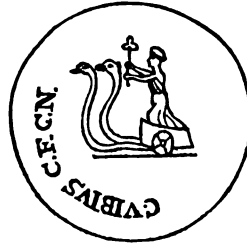
ing them from their retreats. When a householder suspects that serpents are hidden in his house, he, more from habit than from fear, summons a *psyllus*, who, in the midst of innumerable grimaces, plays his part of charmer, sometimes with success, sometimes in vain. But the presence of young snakes is so common in a house, that most of the inhabitants scarcely guard against it. Besides this, their usual employment, the *psylli* are ever careful to watch for opportunities of displaying themselves in a striking manner. They never walk in the streets without their bodies entwined with serpents. By holding them by the neck, and grasping them with force, they avoid their bites, and thus they pass for supernatural beings in the eyes of the populace. When there is a procession or solemn feast, the *psylli* are eager to be present and to play an active part in the pageant. They set out in a group, in attitudes almost like statues, carrying serpents round their necks, arms, and legs, with their hair standing on end, and their eyes starting out of their heads; they thus excite the feelings of the people, and raise them to a high pitch. At other times, almost naked, imitating the gestures of maniacs, and carrying immense bags, in which they heap up great numbers of serpents, they make them prick and tear their breasts and stomachs. Afterwards, as if in reprisal, they cast themselves on the animal and abuse it violently. Among these *psylli* are some accredited by the rich, who have the privilege, with a very good salary, of freeing their houses from the snakes which infest them; but there are others more obscure, who are content to exercise the trade of juggler in the streets of the town, and who, after having excited, by their tricks with serpents, the terrors of the crowd, ask from all round small coins.

'The most dangerous meetings in the desert,' says Tischendorf (i. 26), 'are indisputably with the snakes. These have repeatedly happened to me. On my return from Suez to Cairo, my Bedouins raised twice their cry of alarm, 'A snake! a snake!' My dragoman did not hesitate to spring from the camel, and discharge both shots of his double-barrelled gun against the windings of the pliant animal, whilst the guides hastily urged the camels on, out of the neighbourhood. Both these snakes were less than an ell long, but they are considered the most dangerous and venomous. They were the so-called horned snakes, *cerastæ*, which, as is known, derive their name from their two little antennæ which project on the head. If these antennæ alone shoot forth from the sand, they mislead the birds, who take them for worms; but the venomous seducer quickly twines round them. The traces of snakes which I saw in the sand were quite innumerable; wide tracts of it were as if interveined with them. Among my camels was

one with a wound made by a bite from a snake, which still bled every day. The Bedonius did not care very anxiously about it, but they told me that the camel generally dies very soon after a complete snake's bite. It is so easy to be bitten by these animals, particularly during the night on the exposed bed on the sand, that I had been informed by my physician in Cairo sufficiently concerning the necessary measures in such a case. He considered the immediate suck-

ing of the wound as the only safe expedient, which is only dangerous for the person who renders this assistance if he has a sore place on the lips or in the mouth. After the extraction of the poison only has the ammoniacum its salutary effect.'

This curious coin, taken from Spanheim (*De Usu Numm.*), may serve to throw light on the notion entertained by the ancients of 'winged serpents,' or Isaiah's 'fiery flying serpent' (Is. xiv. 29; comp. xxx. 6).



The ensuing view, taken from a Mexican painting, represents the celebrated *serpent woman*, Cihuacohuati, called also *woman of our flesh*, whom the Mexicans considered as the mother of the human race. She is always exhibited with a serpent. Other paintings give a feather-headed snake cut in pieces by the great spirit Texcatlipoca, or the Sun personified. 'These traditions,' says A. Von Humboldt, 'remind us of the ancient traditions of Asia. In the woman and serpent of the Aztecs (of Mexico), we think we see the Eve of the Shemitic nations; in the snake cut in pieces, the famous serpent Kaliya conquered by Vishnoo, when he took the form of Crishna.' Probably the object seen near the mouth of the woman is an apple or some kind of edible fruit. The erect attitude of the serpent deserves notice. The whole suggests the idea that the account of the temptation in Genesis is, so to say, a literal translation of a hieroglyph similar to the one here presented.



SERVANT (L. *servus*, 'a slave'). See BONDAGE.

SEVENTY DISCIPLES, besides his twelve apostles, were selected and sent forth by Jesus (Luke x. 1, seq.). In the number, as in that of the apostles (twelve tribes), our Lord may have been influenced by historical recollections and a wish to conciliate his countrymen; for we find that when Jacob went into Egypt, the souls of his family were three score and ten (Gen. xli. 27); the same was the number of the elders of Israel appointed by Moses (Numb. xi. 16, 24.) Seventy persons also constituted the Sanhedrim or great national council, besides the Nasi or President. If there was in the number any reference to the seventy nations held by the Jews to make up the world, the event would have special interest for Luke, who writes in a spirit of universal comprehension, and is the only one of the evangelists that has mentioned the seventy. Their mission, which was of a preparatory nature, occupies only a few lines; which, such occasionally is the condensed brevity of the writers, may nevertheless represent many important events. If so, it is clear that our knowledge of what was done in the days of Jesus for planting his religion in the world, is very defective; and if the sources of our information are partial, we may well find difficulties in the narrative.

Seventy, the Greek Translation of, see i. 164.

SHADOW, a, of good things to come, i. e. of the gospel, the ritual observances of the law are declared to be, in Col. ii. 17, after the same figurative manner that the whole Mosaic economy is said to be a school-master to train the world for Christ (Gal. iii. 24, 25; comp. Heb. viii. 5; x. 1). So Adam is said to have been 'a figure of him that

was to come,' the Lord Jesus (Rom. v. 14; comp. 1 Cor. xv. 22). The term 'figure' stands for the Greek *tupos*, our 'type.' The Greek *tupos* (*tupto*, 'I strike') originally signifies something struck, hence a medal or coin, and the 'figure' (comp. Acts vii. 43) or 'print' (John xx. 25) so produced; generally, a 'form' (Rom. vi. 17) or likeness which may be used as a 'pattern' (Tit. ii. 7. Heb. viii. 5) or 'example' (1 Cor. x. 6, 11. Philipp. iii. 7. 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. 1 Pet. v. 3). A type, then, is a print or image formed, as by the medallist, in the likeness of an original, and acting as a copy or pattern for a similar production. This idea the Scripture applies to the relation that existed between Adam and Christ, considered as standing each first in the two great series: I. the animal man; II. the spiritual man. So simple is the foundation on which theologians have raised their complicated doctrine of types.

SHALLUM (H. *peaceable*; A.M. 4783, A.C. 705, V. 772), fifteenth king of Israel, son of Jabesh, held a throne, which he gained by the murder of his predecessor, Zachariah, for not more than one month, being in his turn put to death by the next sovereign, Menahem.

SHALMANESER.—See ASSYRIA.

SHAMBLES (T.), stands in 1 Cor. x. 25, for the Latin word, in Greek characters, *makellon*; which being taken from the name of a certain *Macellus*, who was put to death for his crimes, and whose abode in Rome was converted into a place for the sale of food, denoted the place where flesh-meat was exposed for sale. Thither the priests sent such of the offerings as they did not consume in sacrifice, or for their own nourishment.

SHARON (H. *his plain*), a plain that extended from Mount Tabor to the lake of Galilee, still one of the finest parts of Palestine, suited for pasturing cattle (1 Chron. v. 16).

Another *Sharon* was a plain lying along the Mediterranean, from Carmel to Lydda and Joppa; which was also very fruitful, as well as thickly peopled (Is. xxxiii. 9; xxxv. 2). The wine of Sharon is mentioned in the Talmud. Peter laboured in this district (Acts ix. 33—35).

SHEBA, a district in Arabia, rich in spices (1 Kings x. 2. Jer. vi. 20. Ezek. xxvii. 22), especially in incense (Is. lx. 6), and in gold and precious stones (Ps. lxxii. 10, 15), which carried on a considerable trade with Western Asia (Ezek. xxvii. 22. Job vi. 19), whence they purchased slaves (Joel iii. 8). Sheba is found in Sabaea, a part of Arabia Felix, in the northern regions of the modern Yemen, on the Red sea.

From this country came the queen of Sheba to visit Solomon (1 Kings x.), though Josephus (Antiq. x. 8, 5) makes her a queen of Ethiopia (Meroe). In this Sheba females

reigned at an early period. The visit of its queen and her friendly contest with Solomon were in agreement with the manners of ancient Orientals, who found in debates and discussion, such as we find in the book of Job, for instance, that recreation which in the middle ages was supplied by tournaments. From this same Sheba, according to some, came the wise men (magi) who visited the infant Jesus (Matt. ii. 1. Isaiah lx. 6).

SHECHEM (H. *portion*), the Neapolis of the Romans, now corrupted into Nablous, a city which lay at the base of Mount Gerizim. Shechem is a very ancient place, though we do not find it mentioned until the time of Jacob. Abraham, indeed, first came in the land of Canaan, 'unto the place of Shechem,' and pitched his tent east of the city (Gen. xii. 6). On the return of the Israelites from Egypt, after they had passed over the Jordan, they were directed to set up great stones and build an altar on Mount Ebal, and to station six of the tribes on Gerizim to bless the people, and six on Ebal to curse. Between these two mountains, according to Josephus, lay Shechem, having Ebal on the north and Gerizim on the south. In the division of the land, Shechem fell to the lot of Ephraim, but was assigned to the Levites and made a city of refuge. At Shechem all Israel came together to make Rehoboam king. Here the ten tribes rebelled, and the city became for a time the royal residence of Rehoboam. After the exile, Shechem is mainly known as the chief seat of the people who thenceforth bore the name of Samaritans.

Not long after the times of the New Testament, the city of Shechem received the name of Neapolis, which remains to the present day in the Arabic form, Nablous. This took place under Vespasian; for the coins of the city bear the inscription, *Flavia Neapolis*, the former epithet being adopted in honour of Flavius Vespasian, probably in consequence of some benefit bestowed by him.

There is a question whether Neapolis occupied or occupies precisely the same spot as Shechem. The fact, however, of their general identity is not called in question. The ancient city may indeed have been much larger than the Neapolis of later times; and possibly a portion of its ruins may still have been seen on the east, stretching down for some distance towards Jacob's Well, or even near to it. From Josephus it appears that the Neapolis of his day had a population far greater than that of the present city. The people continued long to be known chiefly by the name of Samaritans.

So early as the time of Pilate, we read of a tumult and sedition excited among them by an adventurer, who persuaded the common people to follow him to the summit of Mount Gerizim, where he proposed to show them the golden vessels which Moses had buried there in ancient times. Pilate or-

dered troops to attack this multitude, and having dispersed them, caused many of the leaders to be put to death. The Samaritans complained of him before Vitellius, then proconsul of Syria; and this was the occasion of Pilate's being deposed and sent to Rome. In general, the Samaritans would seem to have been no less hostile to the Romans than were the Jews themselves. While Vespasian was engaged in subduing various portions of the country, a great multitude of the Samaritans collected and posted themselves on Mount Gerizim. They were attacked, and 11,600 persons were slain.

The present city of Nablous is long and narrow, stretching close along the N. E. base of Mount Gerizim, in a small deep valley, half an hour distant from the great Eastern plain. The streets are narrow; the houses high and in general well built, all of stone, with domes on the roofs, as at Jerusalem. The valley itself, from the foot of Gerizim to that of Ebal, is here not more than some 500 yards wide, extending from S. E. to N. W. The city lies on a water summit in the valley; the waters in the east part flowing off eastward to the Jordan; while the fine fountains on the western side send off a pretty brook down the valley N. W. to the Mediterranean. To enter the city by the Western gate, you have to pass among luxuriant groves of fig and other fruit trees. The quarter occupied by the descendants of the ancient Samaritans is in the west part of the city, rising somewhat upon the acclivity of Gerizim. Though the houses are solidly built, every thing to the floors and doomed roofs being of stone, the streets are narrow and uneven, full of rubbish, stones, and various other obstructions, and very filthy. The bazaars are shaded with mats or arched, superior in their ample supplies of wholesome-looking provisions, and in the various sort of merchandise demanded by Oriental tastes and habits. Some portions of the city present the appearance of active business and thrift. There are extensive manufactories of soap, made of olive oil, which is held in high repute in the Levant. The place has also manufactories of cotton. The cotton grown in the district is said to be the best in Turkey; 7500 bales were in 1838 exported from Nablous to France. The population of Nablous is estimated at from eight to ten thousand, the bulk of which are Mohammedans. Four or five hundred are Christians. The Samaritans do not exceed one hundred and fifty. They are engaged in the trade of the place, and though not wealthy, are in comfortable circumstances. The Jews, who are about one-third less numerous, are nearly all poor.

The mountain district around Nablous is perhaps the best cultivated portion of Palestine, though very inferior in natural fertility to some of the plains that lie towards the

Mediterranean sea. The wandering Bedouin seldom ventures among these fastnesses, so that the people enjoy a degree of security in their pursuits; at least they have a prospect of being permitted to reap what they sow, though the harpies of the Egyptian treasury are only less rapacious than the lawless tribes who professedly live by robbery.

The whole valley in which Nablous lies is in the season enlivened by the songs of nightingales and other birds, of which the gardens are full. It is also well furnished with fountains that irrigate it most abundantly, and for that very reason do not flow off in any large stream. The valley is rich, fertile, and beautifully green. The sides of the valley, too, the continuation of Gerizim and Ebal, are studded with villages, some of them large; and these are surrounded with extensive fields and olive groves; so that the whole valley presents a beautiful and inviting landscape of green hills and dales. It is the deep verdure arising from the abundance of water which gives it this peculiar charm, in the midst of a land where no rain falls in summer, and where the face of nature during heat and drought assumes a brown and dreary aspect.

The Samaritans in Nablous read nothing but the Pentateuch, and strictly observe the sabbath. They keep up their old feud with the Jews. With Turks they eat and drink, but not with sons of the house of Israel, — a remarkable example how brethren may hate each other. Their features in no way resemble those of the Jews; yet at the first look you see they are not Turks nor Arabs. Many have neat white beards and a fine lively complexion.

Of the manuscripts in the Samaritan synagogue at Nablous, Tischendorf observes, that in a prayer-room, which could be entered only barefoot, he saw some twenty MSS., written for the most part on parchment, to many of which he unhesitatingly assigned an age of many centuries. One by many peculiarities claimed for itself an existence of more than a thousand years. Chiefly, however, was he interested in a very ancient one, bearing a superscription, according to which it was made thirteen years after Moses, by Abischua, the son of Phineas, who was a grandson of Aaron. This manuscript, kept in a tin box, is a large synagogue roll on parchment, enveloped in crimson silk inwrought with letters of gold. It bears unmistakable traces of antiquity. Tischendorf, after a careful examination, declares that every thing conspires to refer it to the sixth century A. D. It holds in consequence a distinguished rank among all the old documents of the East and the West. The superscription he pronounces to be a transcript from an older manuscript which had received the statement from tradition.

'When,' says Farren, 'I was at Sichem,

and passing by at sunset near their tombs, which lay upon a sterile bank within a wild recess at the foot of Gerizim, two Samaritan women, who were seated there and seemed mournfully to be numbering the graves into which the remnant of their ancient race was fast declining, broke from their silence as I approached, and in accents of deep feeling implored me, if I knew where any of their people were now scattered, to tell them that their few remaining brethren, who still dwelt in the land of their forefathers, besought them to return and close the exhausted record of their fate with kindred sympathies and rites.'

SHEEP (*G. schaf*), with oxen, constituted the chief wealth of the Oriental nomads, or wandering shepherds, whom at a very early period we find engaged in peaceful occupations in Syria and Palestine (Gen. xxix. 30; xii. 16; xiii. 6; xx. 14; xxi. 27; xxiv. 35; xxxii. 5; xxxiv. 28).

The argali, or *Ovis Ammon* of Linnæus, which inhabits in vast numbers the elevated regions of Central Asia, appears to be the primitive stock of the whole race of domesticated sheep. Agreeably to this supposition, we find that from the earliest times the inhabitants of Tartary, Persia, Mesopotamia, Syria, Palestine, and the North of Arabia, have been addicted to pastoral employments. The rich plains of Mesopotamia were of superior excellence for the pasture of sheep as well as oxen. This fact serves to illustrate the history of Jacob (Genesis xxix. 1—10; xxxi. 38—40). From Ezekiel xxvii. 18, we learn that Damascus supplied the Tyrians with wool; and Jerome, who well knew the country, says that this article was still produced there in his time. Aristotle mentions a variety of the sheep of Syria whose tails were a cubit broad, and Pliny asserts the general abundance of Syrian wool. The eastern part of Syria, bordering on Arabia, seems to have been more specially appropriated to the breeding of sheep. Here were the Moabites, among whom it was a royal occupation and a chief source of revenue (2 Kings iii. 4; comp. 1 Chron. v. 21. See also Job i. 3; xlii. 12). We have a beautiful allusion to the pastoral habits of the same country in Micah ii. 12. Here also were Midianites, whose flocks were so vast that the sheep taken from them by Moses amounted to 675,000 (Numb. xxxi. 32; see also Exod. ii. 15—iii. 1). The Arabs from the earliest times to the present day have bestowed less attention upon sheep than upon horses. Compare Ezek. xxvii. 21. Is. xl. 7. Care of sheep prevailed among the Hebrews. The history of the patriarchs Abraham, Isaac, and Jacob, presents beautiful images of the kind of life which still continues, with little variation, among the Bedouins or wandering nomads of Arabia. Not only was David a shepherd boy, but

when he had ascended the throne he had numerous herds and flocks superintended by officers (1 Chron. xxvii. 29—31). Hence allusions in the Biblical poets (Psalms xxxiii. 1, 2, 4; lxx. 13. Prov. xxvii. 23—27; comp. Ezek. xxxiv. John x). Bashan and Carmel, near the Dead sea, were distinguished for breeding sheep (1 Sam. xxv. 2; comp. Deut. xxxii. 14. Ezek. xxxix. 18).

By the law of Moses the sheep was a clean animal, and might, consequently, be eaten or sacrificed. A lamb or kid roasted whole was the principal and characteristic dish at the feast of the Passover. The rich man kills a lamb to entertain his guest in the beautiful parable of Nathan (2 Sam. xii. 4). Sheep were killed on the festive occasion of shearing the numerous flocks of Nabal (1 Sam. xxv. 2, 11, 18; see also 1 Kings viii. 5, 63. Neh. v. 17, 18). The prophet Ezekiel (xxxiv. 3) describes the bad shepherd as selfishly eating the flesh, and clothing himself with the wool, of the sheep without tending them with due care. The Arabs rarely diminish their flocks by using them for food, but live chiefly on bread, dates, milk, butter, or what they receive in exchange for their wool. They sell their sheep to the people in the towns. When they have a sheep-shearing, however, they perhaps kill a lamb. Among the Moslems, sheep are sacrificed on certain days as a festival and, at the same time, religious ceremony. These observances are of great antiquity. The nourishment sheep yielded consisted in their milk, and the cheese made from it, rather than in the flesh. Their chief use was to supply clothing (Prov. xxvii. 23—27. 1 Cor. ix. 7). Wool was among the ancients by far the most common material for making clothes. Hence passages respecting the destructiveness of the moth (Job xiii. 28. Is. i. 9; li. 8. Eccles. xlii. 13. Matthew vi. 19. James v. 2). The sacred writers mention, not the moth, but the minute worm *se*, which changes into a moth, and which alone gnaws garments. In these passages the word moth must be understood to signify the larva of the clothes-moth, or of some insect of the same kind.

The management and use of sheep and goats has from the earliest dawn of human history formed a striking feature in the condition of man, and specially of those nations which belong to the Caucasian, or, as Dr. Prichard denominates it, the Iranian or Indo-Atlantic variety of our race. The history of these animals is so interwoven with the history of man, that Mr. Yates is inclined to doubt if they ever existed in a wild state. So far, he says, as geology supplies any evidence, it is in favour of the supposition that man and the two lesser kinds of horned cattle belong to the same epoch; no properly fossil bones either of the sheep or goat have yet been found. 'As we must suppose that

man was created perfect and full-grown, and with those means of subsistence around him which his nature and constitution require, I can see no reason why the sheep and the goat may not have been created in such a state as to be immediately used by him both for clothing and for food' (Tex. Antiq. p. 130).

SHEPHERDS (*sheep herd*), in primitive times, were the sons and daughters of large proprietors (Gen. xxix. 9; comp. Ex. ii. 16). At a later period also the occupation was pursued by persons of superior station, the rather because the breeding of sheep formed so large a portion of the business of Palestine, and contributed so largely to its wealth (1 Sam. xvi. 11; xvii. 15). Originally the Hebrews were wandering nomads, nor did they obtain a final settlement until they got possession of Canaan. Yet after that event many remained attached to the ancient free mode of life, especially the trans-Jordanic tribes (xxv. 2. 2 Kings iii. 4. 1 Chron. iv. 38—43). The proprietors had a great number of servants, slaves, and hirelings (1 Sam. xxv. 7. John x. 12). Those who had actual care of the sheep dwelt under tents (Canticles i. 8. 2 Chron. xiv. 15. Is. xxxviii. 12. Jer. vi. 3), and were commonly furnished with a staff, crooked (hence *crook*) at one end, by which to guide and, when needful, catch the sheep (Lev. xxvii. 32. 1 Sam. xvii. 40; also a bag (xvii. 40).

They had sometimes bows and arrows, and were followed by dogs in order to guard their flock from beasts of prey (Amos iii. 12. Is. xxxi. 4. 1 Sam. xvii. 34). They sometimes erected a platform, or kind of watch-tower, whence they might survey a wide extent of downs, and see evil some time before it came (Micah iv. 8); for watchfulness was among the chief virtues of shepherds (Nahum iii. 18. Luke ii. 8). If a member of their flock was lost, as on wide open plains might easily happen, they were to employ all diligence in recovering it (Ezek. xxxiv. 12. Luke xv. 6; comp. 1 Sam. ix. 3). Young and sick animals they carried in their arms (Is. xl. 11). Their chief article of dress was a large mantle, capacious enough to cover the whole body (Jer. xliii. 12). For their food, see Amos vii. 14. Luke xv. 16. They received no money-wages, but instead, a certain share in the products, as milk (Gen. xxx. 32. 1 Cor. ix. 7). They employed music and song (1 Samuel xvi. 18). The cattle were numbered, and the numbering repeated, so as to prevent loss (Lev. xxvii. 32. Ezek. xx. 37. Jer. xxxiii. 18; compare Virg. Ecl. iii. 34). On the plains, the shepherds dwelt in huts or tents as long as the sheep remained in the open air (Canticles i. 8. Is. xxxviii. 12). The shepherds seem to have been arranged in classes, from an ordinary servant to the chief herdsman, who, under the Kings, was a high officer of the court (Genesis xxiv. 2;

xlvi. 6. 1 Sam. xxi. 7. 1 Pet. v. 4), a fact which shows that the shepherd's life was



THE GOOD SHEPHERD.

held in great repute. Hence prophets, kings, and God himself, bear the name of shepherd, and much poetic imagery is borrowed from pastoral subjects.

In John x. 5, our Saviour, describing himself as a shepherd, alludes to various indications of care and attachment which distinguish the owner of a flock from the hireling, who, being engaged to tend the sheep only for a season, could not be so well known by them, nor so much interested in their welfare. The custom of calling sheep by name is illustrated by these lines from Theocritus:

'Ho! Sharp-horn, Browning, leave those hurtful weeds,
And come and graze this way, where Colly feeds.'

The following, from 'Hardley's Researches in Greece and the Levant,' quoted from Mr. Yates's learned work, *Testrinum Antiquorum* (93), throws light on our Lord's language: 'I asked my man if it was usual in Greece to give names to sheep? He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bad him call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure and a prompt obedience which I had never before observed in any animal. It is also true of the sheep in this country that a stranger they will not follow, but will flee from him, for they know not the voice of strangers. The shepherd told me that many of his sheep are still wild; that they had not yet learned their names, but that by teaching they would all learn them. The others which

knew their names he called tame' (2 Samuel xii. 3).

On the words of our Lord in John x. 4, 5, a passage of Polybius strikingly throws light. In the beginning of his twelfth book, he states that when strangers landed on the island Kyrnon in order to carry off sheep, all the flock forthwith fled; but when the shepherd who had noticed this blew loud on his horn, they immediately all ran to him. He adds, 'We need not be surprised that they listened to these sounds; for in Italy swine-herds do not, as in Greece, follow the swine, but go a little distance before them; and when they blow their horns, the herds collect and follow their conductors.' The Caffres in South Africa have taught even oxen and cows to obey their pipes. Schulz in his travels saw, near Nazareth, a shepherd who, by blowing on a horn, brought more than two hundred sheep after him, and, with the aid of a pipe, made them go through a sort of exercise. Now, they bent the knee of the fore-leg; then, for a moment, they stood on their hind feet; next, they fell on their body with their four legs doubled under them.

At Ber Melech, on the south of Judah, Schubert (ii. 455) came to a well where some men, in buckets hung by ropes from curved poles, were drawing water which they poured into stone troughs. Flocks of lambs separated one from another, under their several keepers, stood near, waiting each for their turn to drink. When the trough was filled, the shepherd whose turn had come gave with his staff and voice a sign, and the ram with dancing leaps, which every sheep imitated, began to run to the water. When one set had drunk, they retired, and another came in their place. 'These frisking, dancing lambs, as well as their ready obedience to the voice of their shepherd, recalled to our minds several interesting passages of holy Scripture. We here thought we saw a picture of patriarchal life.'

A 'chief shepherd' is mentioned in 1 Pet. v. 4, allusion being made to the Lord Jesus Christ. From the 'Gentleman's Magazine' (xxxiv. 204) it appears there used to be a chief shepherd in Spain. The writer states that ten thousand sheep compose a flock, which is divided into ten tribes. One man has the conduct of them all, under whom are fifty shepherds, five to each tribe (see Gourd; compare 1 Sam. xxi. 7). On the same authority it appears that the vast numbers of sheep (five millions) which annually pass from their summer to their winter walks, proceed 'ever following the shepherd.' The sheep never rest long. When the shepherd wishes them to feed at pleasure, he makes a pause. If he perceives a threatening cloud, he walks faster to conduct them to a place of shelter.

SHEPHERD KINGS, or HYKSOS. In

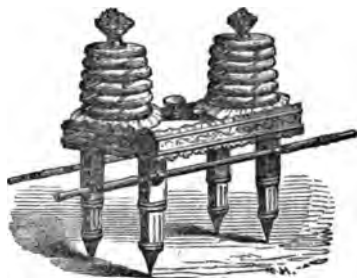
Gen. xlvii. 34, it is said that 'every shepherd (literally 'feeder of sheep') is an abomination to the Egyptians.' Reference is held to be here made to the effects produced by the invasion of Egypt by the *Hyksos* ('shepherd-kings'; *shos* in Coptic is said to mean 'shepherd'), whose connection with that country offers a dark historical problem (see Vol. i. page 550). According to fragments preserved in Josephus (against Apion) of Manetho, an Egyptian priest of Heliopolis, who, at the command of king Ptolemy, wrote a history of the country *cir.* 280 A.C., there took place, in the reign of the Egyptian king Timnios, an invasion of Egypt by the *Hyksos*, who, coming from the East, conquered the land, burnt the cities, destroyed the temples of the gods, partly exterminated, partly enslaved the natives, and set up a king of their own blood, by name *Saltis*—the same word as that translated, in Gen. xlii. 0, 'governor,' and applied to Joseph. This monarch reigned in Memphis, and, having made Upper and Lower Egypt tributary, built strongholds, among others, *Avaris* (probably meaning 'Hebrew camp'), near Pelusium. The dominion of the *Hyksos* lasted for 511 years, at the end of which time the native princes, who seem to have retained power in the southern parts of the land, drove the foreigners out of Egypt into the desert towards Syria. The latter proceeded into Judea, and built Jerusalem. These *Hyksos* have been held to be Israelites, Phœnicians, that is Canaanites, Arabians, Amalekites, &c. The diversity is more in name than reality. Bertheau (*Zur Geschichte der Israeliten*, 233) and Lengerke (*Kanaan*, 263) have given solid reasons for thinking that they belonged to the same race as Abraham and his descendants, a pasturing people, like the modern Bedouins, who pressing forward from the north and east, occupied in succession Arabia, Syria, and Egypt. Having established their power in Lower and Middle Egypt, they naturally kept up friendly relations with their kinsmen, the patriarchs in Palestine; and when the latter found themselves pressed for food, afforded to them a welcome among the rich products of their adopted country. So long as this dynasty held dominion, Joseph and his descendants were well treated; but when the genuine Egyptian blood had resumed its ascendancy, they were oppressed, and driven to seek liberty and happiness in flight. To the natives of Egypt the usurpers, as such, were hateful to that degree, that the very name of 'shepherd' was held in abomination; for with their monotheistic opinions, the shepherd-kings had destroyed the idols and temples of the land. Originally, these victorious descendants of Terah retained their native customs, so that in their intercourse with Abraham we find no distinct wall of separation. By degrees, the

dictates of policy and the force of custom led them to amalgamate with the Egyptians; so that when Joseph was brought into the country, great diversities existed between the Egyptian rulers and their Hebrew guests. This view is in the main held also by Osburn ('Ancient Egypt,' 6, 7) and Bunsen (*Ægypten's Stelle*). The latter distinctly says, 'In our opinion, there is no historical feeling more correct than that which connects the Hyksos with the Jews'—meaning, doubtless, the Hebrew race, the Abrahamidæ; he adds, 'but no identification more inadmissible than that of the expulsion of the former with the liberation of the latter' (i. 237). To the same effect is the opinion of a not less distinguished authority, namely Russeger (*Reisen*, i. 308, *seq.*), who ascribes the hostility between the Hyksos and the Egyptians to their essentially different modes of life. On this point we translate some of his words: 'The shepherd-people of the ancient Egyptians belonged to two chief nations, the Hyksos and the Blemier; the two essentially distinguished from each other, but, as nomad tribes, similar in their modes of life. Both stood in a hostile attitude to the well-ordered constitution of Egypt, as at present the native child of the desert is the born enemy of the stationary agriculturist, whom the former, in his unbridled love of liberty, despises, persecutes, and plunders. According to my view, I know only one class of Bedouins, the nomads. When one of this class dismounts from his fleet dromedary and wanders no more, seizes the plough and builds a cabin, instead of roaming over the desert and pitching his tent, he is no longer a Bedouin—he becomes a Fellah. Thus the Arabs regard the matter. The Bedouins of Egypt are those of the Arabian and the Libyan desert, of the Sahara of Arabia, of the deserts of Syria; the same that are spread from the Atlantic ocean to the Persian gulf, the same in manners, bodily appearance, speech, though the speech is spoken in very different dialects. These are the kernels of the Arab nation, the purest Arab race. The Hyksos is the progenitor of the present Arabs; he is the ancient Arab, the wandering Chaldee, whose horses are swifter than leopards, who are more fierce than evening wolves, and who fly as the eagle to his prey (Hab. i. 8). Thus says the prophet, and in better terms the Bedouins cannot be described. The Bible especially gives us, in its pictures of the nomad life of an Abraham and the other patriarchs, the clearest picture of those Hyksos and their direct descendants, our modern Bedouins, who for thousands of years have remained the same, both externally and in their manner of thinking.'

SHEM (H. *name*), the first son of Noah, who with his brother Japhet manifested respect to their father, and so earned his blessing (Gen. v. 31; ix. 23, *seq.*). He was

the progenitor of the family termed, after him, Shemites. From him came Abraham (xi. 10—26) and the Messiah (Luke iii. 38). See **DIVISION**.

SHEWBREAD, in the Hebrew, 'bread of the presence,' or the face, so called from being set before Jehovah, is the English for the *twelve* (representing the *twelve* tribes) loaves (or rather flat cakes), made of the finest flour, without leaven, which as a memorial were, with salt and frankincense, to be



offered every week to Jehovah. They lay in two heaps, one above another, as if for food for the Divine King, Jehovah (comp. Gen. viii. 21. Lev. i. 9). The cakes were renewed every sabbath, when the former were removed and eaten by the priests as the representatives of God (Exod. xxv. 30; xl. 21. Lev. xxi. 8; xxiv. 5—9). In cases of necessity, others partook of the shewbread, provided they were leuitically clean (1 Sam. xxi. 4, *seq.*; comp. Matt. xii. 3, 4. Luke vi. 3, 4). The bread was laid on a table of gold (1 Kings vii. 48). That in the Herodian temple Josephus calls golden, and says it weighed several talents (J. W. vii. 5, 5). It is found in the arch of Titus, with two vases on it. Comp. Exod. xxv. 29, where 'dishes and spoons' are for dry things, and 'covers and bowls' for liquids, probably wine necessary for the meal.

SHIBBOLETH (H. *a stream*), a test applied by the Gileadites to their brother Hebrews, the Ephraimites, in order to detect them and prevent their escape in attempting to pass the Jordan, where the Gileadites had posted men in order to arrest and slay the Ephraimites (Judg. xii. 1, *seq.*). In the Hebrew there are two letters of similar sound, one an *s*, the other having the sound of our *sh*. It appears that where other tribes used *sh*, the Ephraimites used *s*. Thus when required to say *shibboleth*, they could do nothing else than say *sibboleth*. In this way they were detected. Hence 'a shibboleth' came to signify a test, such as a creed or set of opinions. It is equally difficult for Frenchmen to pronounce our *ch*. Thus few of them can correctly utter these words, 'Chichester church stands in Chichester churchyard.' Comp. Matt xxvi. 73.

SHIELDS (T.) were anciently very large, also curved; so that they covered and thus protected the wearer. In Homer, a shield is described by an epithet which signifies 'man-surrounding.' Another epithet employed by him is 'well-curved.' Hence 'compass' in Ps. v. 12. The shield and spear were in very early times the chief weapons (1 Sam. xvii. 7, 45. 1 Chron. xii. 24).

SHILO (H. *peace*), of which the full form was Shilon, as seen in *Shilonite*, is the modern Seilun, with which its position corresponds. That position is definitely described in the book of Judges (xxi. 19) as 'on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.' Seilun was found by Robinson on the east of the great road between Bethel and Shechem (Nablous), and he came after an hour to the village of Lebonah, now el-Lubban.

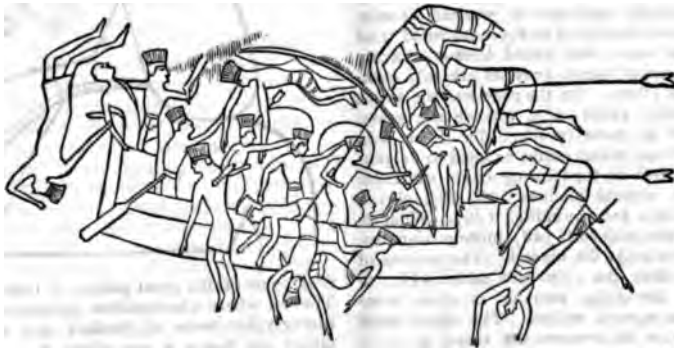
At Shiloh the tabernacle was set up after the country had been subdued, and the last general division of the land was made among the tribes (Josh. xviii. 1—10). The ark and tabernacle long continued here, and here Samuel was dedicated to God and his childhood spent in the sanctuary (1 Sam. i.—iv.). In honour of the presence of the ark, there was a feast of the Lord in Shiloh yearly, during which the daughters of Shiloh came out to dance in dances, and it was on such an occasion that they were seized and carried off by the remaining Benjaminites (Judg. xxi. 19—23). From Shiloh the ark was at length removed to the army of Israel, and being captured by the Philistines, returned no more to its former place (1 Sam. iv.—vi.). Shiloh thenceforth, though sometimes the residence of prophets, as of Ahijah, celebrated in the history of Jeroboam (1 Kings xi. 29; xii. 15; xiv. 2), is never-

theless spoken of as forsaken and accursed of God (Ps. lxxviii. 60, *seq.* Jer. vii. 12, 14; xxvi. 6). It is mentioned in Scripture during the exile, but not afterwards; and Jerome speaks of it in his day as utterly in ruins.

SHIMEI (H. *a hearer*), son of Gera, of the family of Saul, who cursed and stoned David when flying from Absalom (2 Sam. xvi. 5, *seq.*). By entreaty he obtained pardon from that monarch, when he returned to his capital (xix. 16, *seq.*). But David on his death-bed requested Solomon not to leave unpunished the conduct of Shimei, who was first placed under restraint and then put to death (1 Kings ii. 8, *seq.*).

SHINAR, the most ancient name of the land where Nimrod founded the four cities, Babel, Erech, Accad, and Calneh (Gen. x. 10), and where the Noachids, or descendants of Noah, built the tower of Babel (xi. 2, *seq.*). In Abraham's time there reigned in Shinar, Amraphel (xiv. 1, 9). In later days the country obtained the name of Babylonia, though prophets still denominated it Shinar (Dan. i. 2. Zech. v. 11).

SHIPS (T. G. *schiff*) were probably first employed on the coast of Palestine, or rather Syria, the shores of which formed the natural line of junction between the Eastern and Western world, and were in consequence, at a very early period, lined by a succession of flourishing commercial cities. Among these, Sidon and its offshoot Tyre held a prominent place. Their inhabitants, with the Philistines, long occupied the sea-board; from which they kept the Israelites, whose convenience and prosperity, however, they promoted by their maritime engagements. While these men of the coast thus held possession of the key of the ocean, and conducted the commerce of the land, the tribes whose lot was cast on the shores of the Mediterranean,



PHILISTINE SHIP (OSBURN).

as Zebulun (Gen. xlix. 13. Josh. xix. 10, 11), also Dan and Asher (Judg. v. 17), were more or less connected with seafaring pursuits. The Hebrews, considering their

position, could not fail to have some acquaintance with the sea, and accordingly their poetic imagery hence borrowed materials (Ps. cvii. 23, *seq.*); but in general they were too much given to agriculture to become intimate with naval or commercial affairs. It was not till the palmy days of Solomon that they gained any eminence therein; when a treaty was formed with the maritime Tyrians, which, though not of long duration, led to navigation in the Red sea and the Mediterranean, and so threw open the East and the West to the court of the Israelite monarchs (1 Kings ix. 26—28; x. 11, 22. Ezek. xxvii. 3). In the time of the Maccabees, Joppa was a Jewish port (1 Mace. xiv. 5). A more capacious harbour was formed by Herod at Cæsarea (Joseph. J. W. iii. 9, 3), though even in this period flourished no Jewish commerce, properly so called. From the latter port Paul took ship for Italy (Acts xxvii. 2). The ships found in the New Testament on the lake of Galilee were fishing smacks, though small vessels of war were on one occasion employed there by the Romans (J. W. iii. 10, 9). The Tyrians' ships were most distinguished, and we may consider their vessels to have given the model for ship-building to other ancient nations (Ezek. xxvii. 5, *seq.*). The timbers were of cypress, the masts of cedar (5). The ships were impelled by sails made of byssus (7), also by oars (Is. xxxiii. 21) of oak (Ezek. xxvii. 6). With other ornaments, the benches were either ivory or covered with ivory (6). The vessels were guided by a rudder, intended probably in Prov. xxiii. 34, and certainly in Acts xxvii. 40. Large vessels had one rudder before and another behind; sometimes one also on each side. It was a merchant ship or vessel of burden on board of which Paul sailed to Italy. Vessels of this kind were larger and more capacious than ships of war. They were also impelled more by sails than by oars, which were chiefly employed in warlike vessels. The latter, according to the number of their banks of oars, were called *biremes*, (having two banks of oars), *triremes* (three), *quinqueremes* (five). On the prow was the ship's sign (Acts xxviii. 11), whence the vessel received its name (see i. 807). Each ship had its boat, which could be used in exigencies as well as for landing (Acts xxvii. 16, 30, 32), several anchors (29, 40), also a casting-line for soundings (28). What is called 'the mainsail' (40), more modern interpreters make the topsail. The process of undergirding the ship with cables (17), to prevent her going asunder, is often mentioned in ancient writers. The efforts made with a view to preserve the vessel in which Paul was, are described with correctness and effect. It was usual first to lighten the vessel by throwing the luggage overboard

(19). Efforts were made to gain the shore by means of the boat (30). When the danger became imminent, the freight was sacrificed (38). In case of shipwreck, the crew tried to save themselves on broken timbers (44). 'The master' (11) was the steersman, who was under the control of 'the owner' (comp. Jonah i. 6). On account of the stormy weather, it was only in summer that the ancients, who had a vivid idea of the perils of the ocean, ventured to put to sea: among the Romans, the sea was opened in March and closed in November. Ships which in the fall of the year were under sail, sought refuge in some neighbouring harbour, there to pass the winter (12). Even large ships held their course along the coast (2), and therefore made slow progress. When they ventured into the open sea, in the absence of the compass, they took such guidance as they could from remarkable stars, as the Pleiades, Orion, and the Great and the Little Bear.

SHISHAK, a king of Egypt, with whom Jeroboam sought refuge against Solomon (1 Kings xi. 41). In the fifth year of the reign of Jeroboam he, with a large army, invaded Judah, and, after he had captured many strongholds, plundered the temple and the royal palace at Jerusalem (xiv. 25, 26. 2 Chron. xii. 2—4, 9). On a wall of the great temple of Karnac at Thebes, in Egypt, are the exploits of this monarch set forth.

Confirmatory of the Biblical narrative that speaks of Shishak's invasion, is a picture, now much mutilated, painted on the



first court of the great palace of Karnac at Thebes, where Champollion recognised the hieroglyphic name of Shishak, and among others the figure, a part of which is above given. The hieroglyphics connected with it signify the king or the kingdom of the Jews, and names are given in hieroglyphical

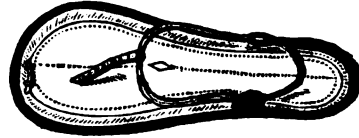
shields of places in Palestine which the victor passed through, as Bethhoron, Megiddo, Mahanaim. For other Palestinian names more recently recognised, see the excellent work, Osburn's 'Ancient Egypt.' This cut, however, rests on the authority of Rosellini (see 'The Antiquities of Egypt,' London Religious Tract Society, p. 234). The head-dress of this captive is purely Egyptian, but he wears the beard, in obedience to Lev. xix. 27. On this subject, a recent French visitor at Thebes remarks, 'a king of Egypt carries captive a king of Judah, and this historic page of the Bible is found written on a wall of Carnac.' Ampère in the *Revue des Deux Mondes*, Dec. 1847, p. 1017.

SHITTAH-TREE—SHITTIM-WOOD.
See ACACIA.

SHITTIM, a valley in the land of the Moabites, on the borders of Palestine, on the east of the Jordan, two hours and a half therefrom, opposite Jericho, the forty-sixth and last station of the Israelites in their way to Canaan (Numb. xxv. 1; xxxiii. 48, 49. Josh. ii. 1; iii. 1. Micah vi. 5).

SHOES (G. *schuhe*), or covering for the feet, among the ancient Hebrews, as well as the Greeks and Romans, commonly consisted, and with the Arabs consists still, of wooden or leathern soles, called in Greek and Latin sandals. They were bound to the sole of the foot by two ties (Gen. xiv. 23. Mark i. 17), of which one went between the great

and the next toe, and the other first round the heel and then over the top of the foot, where it was united with the other 'latchet.'



EGYPTIAN SANDAL.

These sandals, used merely in walking, were put off on entering the tent or house, being left at the door or on the edge of the apartment. The unbinding of the ties and removal of the sandal was from old time the business of slaves. The newly-purchased slave, as a token of his condition, entered on his office by taking off his master's shoes and bearing them for some space after him. In consequence, the office was held to be so low, that a rabbinical saying bears—'All that a slave does for his master is a scholar to do for his teacher, save untying his sandals.' Hence appears how high was the estimate which had been formed of Jesus by John, who did not think himself worthy to undo and bear his sandals—in other words, to be his lowest disciple (Matt. iii. 11. Mark i. 7).



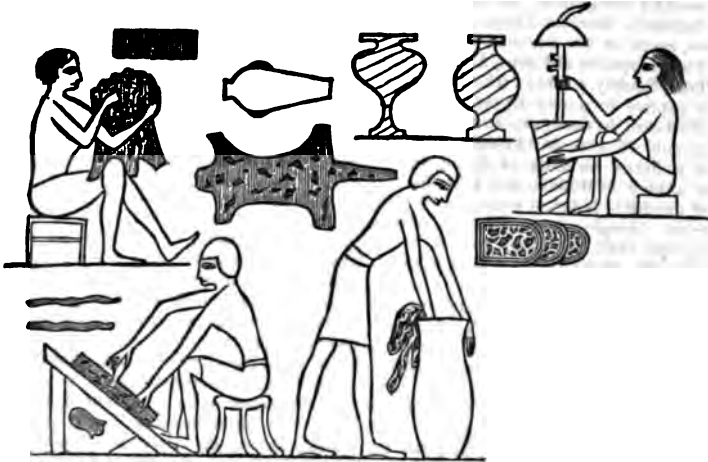
MAKING SANDALS (OSBURN).

The sandals of the female sex were often decorated and costly (Ezek. xvi. 10. Cant. vii. 1). Only at the Paschal Supper were the Israelites required to have their shoes on (Exod. xii. 11). This was in order that they might appear in full travelling dress. Comp. Acts xii. 8. Shoes were left on the outside of holy places, where God was conceived to be present (Exod. iii. 5; xix. 12. Josh. ix. 13. Acts vii. 33); and according to Jewish tradition, which Scripture does not contradict, the priests performed their duties bare-foot. In deep sorrow, shoes were not worn. (2 Sam. xv. 30. Is. xx. 2). The shoe was removed from the foot of him who refused

to act the part of the goel towards a widow (Deut. xxv. 9, 10). This was a token that a person resigned his rights; for what a man has under his shoe is in his own power. Though sandals were convenient in the hot climate of Palestine, yet could they not prevent the feet from being soiled. Hence the necessity for the repeated washings of the feet practised among the Hebrews. Shoemakers are mentioned as a separate trade in the Talmud. In the view next given, taken from the accurate and useful work, 'Ancient Egypt, her Testimony to the Truth of the Bible,' by W. Osburn (London. 1846) you see Egyptians preparing the leather

from skins, and cutting it into sandals and other useful articles. Comp. 2 Kings i. 8. Matt. iii. 4.

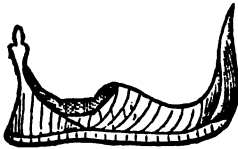
The superior of the convent at Mount Sinai presented Robinson with a pair of the sandals usually worn by the Bedouins



of the peninsula. They were made of the thick skin of a fish which is caught in the Red sea. The fish is a species of halicore. The skin is clumsy and coarse, and might answer very well for the external covering of the tabernacle which was constructed at Sinai, translated, without sufficient reason, 'badgers' skins (Exod. xxv. 5), but would hardly seem a fitting material for the ornamental sandals belonging to the costly attire

of high-born-dames in Palestine, described by the prophet Ezekiel (xvi. 10).

The following cuts exhibit a specimen of the shoes (ghiseh) now worn by mountaineers in Persia—the Shyats. They are knitted cotton sandals, with broad leather soles to them, rising in front like the point of a skate, to preserve the toes from the ruggedness of the mountain paths.



SHRINES. See DIANA (Vol. i. p. 504).

SHUR, a chain of mountains running north and south, a little east of the longitude of Suez, before Egypt, forming a wilderness (Gen. xvi. 7), at the south-western extremity of the plain of Paran (xiv. 6)

SHUSHAN (H. *lily*), the metropolis of the country called Susiana, and the winter residence of the Persian kings (Neh. i. 1), on the Ulai or Choaspes (Dan. viii. 2), was above one hundred stadia in circumference. Having no walls, it was defended by a citadel, to which belonged a splendid palace, spacious gardens, orchards, &c., where Absuerus gave to his nobles sumptuous entertainments (Esther i. 8, 5). To this place the history of Esther is attached (ii.). Many Jews dwelt there and in other parts of the kingdom (iv. 8, 16; ix. 18, 19), of which Daniel was grand vizier (vi. 1—3). At

Schuster, which represents the ancient Shushan or Susa, what is called Daniel's tomb is still to be seen. The building is of modern architecture, and has nothing to carry the mind back to remote ages except some fragments of marble pillars. In the interior of a four-cornered cell stands the coffin, a high box of a dark sort of wood, surrounded by a railing. Hanging up against the grating are several boards, with Arabic quotations from the Koran, which the devout Mussulmans press to their lips as they pass round the coffin. In the recess of the window is an aërolite, held, when pressed to the heart, to be propitious to mothers who wish for a numerous family. Beneath the apartment containing the tomb is a vault, said to represent the den of lions into which Daniel was cast (Dan. vi. 16). The western wall of the edifice is close to the left shore of the Shapur

river, the Ulai of Scripture. Compare viii. 2.

SIDON, a city of Phœnicia (Gen. x. 15), lying in a narrow plain on the margin of the Mediterranean (Luke vi. 17), with a good harbour (Acts xxvii. 8), had acquired as early as the days of Joshua the designation of 'Great Sidon' (Josh. xi. 8).

Sidon is the most ancient city of Phœnicia. Mention is made of it in the Pentateuch and in Homer. It was assigned to the tribe of Asher in the division of the land by Joshua, but was never subdued by the Israelites (comp. Judges x. 12). For wealth, commerce, luxury, power, and vice, it was unequalled in the Levant (Is. xxiii. 2. Ezek. xxvii. 8. 1 Kings v. 6), until Tyre outstripped and Shalmaneser conquered it. Thence it passed successively under the rule of the Persians, Macedonians, Syrians, Egyptians, Romans, Arabs, and Crusaders. It was an opulent city at the time when Christ visited its territory. It sent a bishop to the Council of Nice in 325. Its destruction was accomplished by Melek Adel, the brother of Saladin, in 1197, from which it only partially recovered at intervals, to be as often destroyed. At the beginning of the seventeenth century, Fakreddin restored it to considerable importance, and made it the seaport of Damascus, whence it is distant only three days' journey. After this it became almost a colony of the French. They were driven out by Djezza Pasha in 1791. Since then, European vessels seldom approach its dangerous coast.

Modern Sidon is irregularly built, has narrow streets, varied by bazaars, cafés, and stables. It is called Saïda in the language of the country. Its inhabitants are about 7000, the greater number of whom are Moslems, the remainder Jews, Maronites, and Greek Christians. The principal trade, consisting of silk, cotton, and nutgalls, has of late been transferred to Beyrout.

Lord Nugent thus speaks of Sidon and its vicinity:—'We encamped that evening on the shore, about half a mile to the northward of the town. It was a lovely spot. A soft breeze was blowing from the land side, and perfumed the whole air among our tents with the fragrance of the orange-trees over which it came to us. We were under the shelter of a bank topped by a line of hedge of the prickly pear, and over this the heads of the orange-trees and pomegranates formed a canopy of bloom and fragrance. The waves poured in high and hollow on the gently-sloping beach within fifty yards in front of us, from the Mediterranean, whose distant waters of dark blue were tinged, as they approached the horizon, with all the rich blending colours of the glowing sunset. Sidon, on the point of the head-land that surrounded the bay upon our left, with its arched pier, its square towers and houses, and the grace-

ful minaret of its principal mosque, stood out dark against a sky of bright flame.'

SIHOR (H. black), in Is. xxiii. 3, and Jer. ii. 18, is, in Winer's opinion, the Nile (called 'the black river' by the Greeks), which, with less reason, he finds also in Joshua xiii. 3. 1 Chron. xiii. 5. Gen. xv. 18 mentions the river of Egypt as one boundary of the promised land, the Euphrates being the other. As in Exod. viii. 6, 'the waters of Egypt' denotes the Nile, so does the Nile seem to be intended by the analogous phrase, 'the river of Egypt.' If it be objected that the territories of Israel never extended so far as the Nile, it may be said in reply that, in a vague and general manner, the Nile may, in opposition to the Euphrates, be put as the south-western limit of Palestine, because between that country and Egypt lay no other natural boundary nor any other distinct people (see Vol. i. p. 251).

Sihor has by some been identified with what Shaw terms 'a supposed river at Rhinocorura.' The existence of such a river Lord Nugent denies. He approached Palestine by el-Arish, across the wady of the same name. In doing so, he passed a small sandy valley. This, however, according to Nugent, can at no time have been the course of any stream, for he found no channel traceable in the sand, but a continuous line of bank running across the valley, effectually barring, in every season, all outlet to the sea. 'D'Anville and Norden, whose accuracy may generally be trusted, have avoided this error.' 'Sir W. Drummond's map,' Nugent adds, 'is one of the very few which do not commit the error of making a river fall into the Mediterranean, close to the south of el-Arish.' Agreeing with D'Anville, Nugent finds the Sihor, which he identifies with the *Flumen Ægyptiacum* ('River of Egypt') of the Romans, in Wady Gaza, which he describes as the dry channel of a river, with small pools of muddy water and the ruins of an ancient bridge. The position of the *Flumen Ægyptiacum* has always been a contested point which can now hardly be settled. The name may at different periods have been given to more than one river.

SILAS, or SYLVANUS (the former in the Acts, the latter in Paul's writings), is the name of a faithful fellow-labourer of the apostle to the Gentiles. Silas first appears as a chief member of the Christian church in Jerusalem, by whom he is sent to Antioch, to carry thither the decree of the apostolic council (Acts xv. 22, 27). After remaining some time in the latter city, teaching the gospel (32, 34), he accompanied Paul in his second journey (40), but was left behind at Berea (xvii. 1, 4, 10), and joined Paul again at Corinth (15; xviii. 5), where he laboured for the furtherance of the gospel (2 Cor. i. 19). 'Silvanus, a faithful brother,' is mentioned in 1 Pet. v. 12. Whether or not this is

the same person with the Silas of the Book of Acts, remains undetermined for want of data. Tradition makes Silas bishop of Corinth, but distinguishes him from Sylvanus, first bishop of Thessalonica.

SILENCE (L.), the, in heaven, mentioned in Rev. viii. 13, has reference to the quiet in which the people prayed without, while the priests burnt incense within, the temple (Luke i. 9, 10). Among the ancient heathen, silence was observed during offerings and other religious ceremonies. Silence also prevails at the elevation of the host in Catholic worship.

SILK, from the Oriental *serik*, with the common substitution of *l* for *r*, is probably not mentioned in the Old Testament (see Vol. i. p. 373). After a full examination, Braunius (*De Vestitu Heb. Sacerdot.* i. 8, 8) decides that silk was unknown to the Hebrews in ancient times. Silk, *serikon*, occurs but once in the New Testament (Rev. xviii. 12), where it is found in a curious enumeration of all the most valuable articles of foreign traffic.

Dr. Ure has, by microscopic researches, been led to the conclusion that the filaments of flax have a glassy lustre and a cylindrical form, very rarely flattened; while the filaments of cotton are almost never true cylinders, but are more or less flattened and tortuous. Mummy-cloth, tried by these criteria, appears to be composed, both in its warp and wool-yarns, of flax, and not of cotton. As such is it regarded by Wilkinson. Mr. Yates adds, 'Whilst I am satisfied that the cloth used to envelope the mummies is almost universally linen, I think it possible that cotton cloth may have been used also. We know that such cloth was imported into Egypt from India' (*Textinum Antiquorum*, p. 263). From its use for the mummies, flax, it may be inferred, was applied in Egypt to all the purposes of ordinary life. Comp. Is. xix. 9.

The earliest mention of flax by any author is found in Exod. ix. 31. From Josh. ii. 6, we have evidence that flax was cultivated in Palestine, near the Jordan. Hosea (ii. 5, 9) mentions wool and flax as the two chief articles of clothing for the Jews in his time. Flax was also used for making cords (Judg. xv. xvi.), for the wicks of lamps (Is. xlii. 3; xliii. 17), and for a measuring-line (Ezekiel xl. 3). Eccles. xl. 4 represents poor persons as clothed in coarse linen, meaning, probably, flax dressed and spun, without having been steeped. In Rev. xv. 6, the seven angels come out of the temple clothed 'in pure and white linen.' This is to be explained from the use of linen for the temple-service among the Egyptians and the Jews (Ezek. xlv. 17, 18). *Byssos*, in the opinion of Mr. Yates, denotes the plant from which linen cloth was made. *Shesh*, he says, 'according

to the Hebrew rabbis, was a kind of flax that grew in Egypt only, and was of the finest quality.' Bostr. he regards as originally a Hebrew term, equivalent to *shesh*. Linen is mentioned on three occasions in the New Testament (Mark xiv. 51, 52), the entombment of Christ (Matthew xxvii. 59), and the sheet let down from heaven (Acts x. 11).

SILOAM, THE POOL OF. See Vol. i. p. 317; ii. p. 85.

SIMEON (H. *the hearer*), the second son of the patriarch Jacob by Leah (Gen. xxix. 33), inflicted, in conjunction with his brother Levi, a sanguinary punishment on the Shechemites (xxxiv. 1, 2, 13, *seq.*); on which account his father, when dying, threatened him with the wrath of Heaven (xlix. 7). He was the father of six sons (xvi. 10), and the progenitor of

Simeon, the tribe of, which one year after the exodus numbered 59,300 men 'able to go forth to war' (Numbers i. 22), but at the second numbering had fallen away to 22,000 (xxvi. 12—14). In the allotment of the land, Simeon's inheritance fell within that of the tribe of Judah (Josh. xix. 1; comp. Gen. xlix. 7), consisting of nineteen cities lying in different parts. Of these, Beersheba (1 Kings xix. 3) and Ziklag (1 Sam. xxvii. 6) appear as having afterwards belonged to Judah. Going beyond their allotted territory, a party of Simeonites conquered a district of Mount Seir (1 Ohron. iv. 42, 43). They assisted Judah in subduing the Canaanites (Judg. i. 8), took the side of David against Saul (1 Chronicles xii. 25), and remained faithful to the house of the former (1 Samuel xxx. 27, 30; comp. Josh. xix. 1, *seq.*). Josiah purged Simeon, with other tribes, from idolatry (2 Chron. xxxiv. 1, 6; compare xv. 9). Simeon is mentioned as a distinct tribe in Ezek. xlviii. 24. Apoc. vii. 7.

SIMILITUDE (L. *similis*, 'like') signifies 'likeness,' or 'resemblance' (Numb. xii. 8. Deut. iv. 12, 15, 16. James iii. 9).

SIMON, I., with the surname of Peter (Cephas), an apostle. See PETER.

II. *Simon*, surnamed *Zelotes* (the Zealot) by Luke (Luke vi. 15); by the other evangelists, *Canaanite* (the Canaanite, Matt. x. 4. Mark iii. 18), one of the twelve apostles, who, after the resurrection, is found with the rest in Jerusalem (Acts i. 13). Of his subsequent history nothing certain is known, a fact which suffices to show how very defective is the record of events that has been preserved. According to some, he was the same with

III. *Simon, the brother of James*, *Joses*, and *Judas*, and relation of Jesus (Matt. xiii. 55. Mark vi. 3), whom tradition makes, as bishop of Jerusalem, to have succeeded (A.D. 62) his brother James. He is said to have gone with the Christians of Jerusalem to

Pella, when that metropolis fell before the Roman arms.



SIMON ZEALOTES.

IV. *Simon the leper*, in whose house Jesus, shortly before his death, was anointed by a woman (Matt. xxvi. 6, *seq.* Mark xiv. 3, *seq.*); an event which, notwithstanding some slight discrepancy, appears to be the same as that more fully recorded by John (xii. 1, *seq.*). Tradition makes Simon the leper to have been father of Lazarus. He has also been identified with

V. *Simon the Pharisee*, who entertained Jesus, on which occasion our Lord was anointed (Luke vii. 36—47).

VI. *Simon of Cyrene*, who was compelled to bear the cross of Christ (Matt. xxvii. 32; comp. Acts ii. 10; vi. 9). Mark (xv. 21), with his usual particularity, describes him as 'father of Alexander and Rufus,' persons who doubtless he was aware were well known to his readers. The description shows that the gospel was written by one intimately acquainted with the Christian church, and before the second generation had departed to their rest; since to make a person known, the names of his sons are mentioned.

VII. *Simon the magician*, baptised at Samaria by Philip (Acts viii. 9, *seq.*). How little he understood the gospel after his baptism, appears from his offering money for the powers exerted by Peter, which he seems to have valued because surpassing his own in wonderful effects. Tradition represents him as having after this event continued his

opposition to the gospel, and as having been finally defeated by Peter.

Simon was one of a widely-spread class of persons who, in the first century of our era, aided by unusual knowledge in physical and medical subjects, created for themselves, as wonder-workers, great reverence among the people by means of magic and imposture. Their chief aim was to encourage the conviction that by their commerce with beings of a superior order—demons, spirits, &c.—they had the power of healing the sick by a word, or, by acquaintance with the influences of the stars, could predict to men what was about to befall them. Many Roman writers of the time make mention of these cheats under the names of Magi, Astrologers, Mathematicians, Chaldeans, Enchanters. In Rome they swarmed; though often expelled, they were always there. Equally common was the practice of magic among the Jews. If we may believe the Talmud, four-and-twenty of the school of rabbi Juda were put to death for magical practices; and he who aspired to be a member of the Sanhedrim, was required to possess an acquaintance with the subject, in order to be able to judge whether accused persons had committed the capital offence (Deut. xviii. 10). Many of the rabbins are said to have made so much proficiency, that they surpassed those who traded in these black arts. Josephus (Antiq. xx. 7, 2) mentions a Jew of the isle of Cyprus, by name Simon, a magician and intimate friend of the Roman procurator, Felix. If, as appears very probable, this is the same person that we find in the book of Acts, we have here a striking accordance between the two historians.

SIN (H.) was called in later days *Pelusium*, a word signifying (as does the Aramaic Sin), 'mud,' reference being made to the moist sandy soil of the place, as lying at the mouth of the eastern branch of the Nile, which was hence called *Ostium Pelusiacum*. Sin was the northern limit of Egypt towards Palestine, and was, therefore, its eastern key (Ezek. xxx. 16, 16). Here was anciently a bishop's see. The place, which now lies in ruins, is called by the Arabs *Thine*, of similar import with Sin.

SIN (T. G. *sünde*)—considered as the transgression of law (1 John iii. 4; the words in the original are striking in their form as well as their substance, being imperfectly represented by 'sin is law-breaking'), or, according to the etymology of its Greek representative, *amartia*, 'a missing,' a failure, a deviation, that is, from some object or standard set up by authority—exhibits men's misconduct not as do the moralist and the philosopher, as a mistake of the intellect, but as wilful disobedience to and falling away from God; and as such, the inevitable and ceaseless source of disorder, wretch-

edness, and ruin. From this view, which pervades the whole Bible, sin appears as a result of an evil will and a bad heart. As corrupt affections produce sin and misery, so does the Scripture aim to purify the soul, to subdue and conciliate the will, and so bring man to God. This scriptural view of man's natural condition in regard to God (Rom. iii. 9; v. 12) is essentially connected with the great remedy provided of God in Christ (1 Cor. xv. 3. 2 Cor. v. 21. Gal. i. 4. Ephes. ii. 1. Colos. i. 14. Heb. ii. 17). Nor can it be denied that the view which revelation gives, fact and reason combine in illustrating and approving.

In the words, 'Who did sin, this man or his parents, that he was born blind?' we find a trace existing among the Jewish populace of the doctrine of the Egyptians respecting the pre-existence and transmigration of souls; according to which, men are punished in this life for sins committed in a prior state of existence. In the case of the man born blind (John ix. 2), it is not clear whether the questioners held him to have previously lived as a man, or, agreeably to Plato's notion, as one of a superior order of beings.

The Hindoos believe that most of the misfortunes that befall them ensue from the sins of a former existence, and at the moment of pain they not seldom break forth in expressions like these—'Oh! how many sins must I have committed in my former life, to be punished in this manner!' 'I suffer now for the sins of a former life; and the sins I now do, load me with wretchedness in the life to come. My sufferings have no end.'

SINAI. See ARABIA and WANDER.

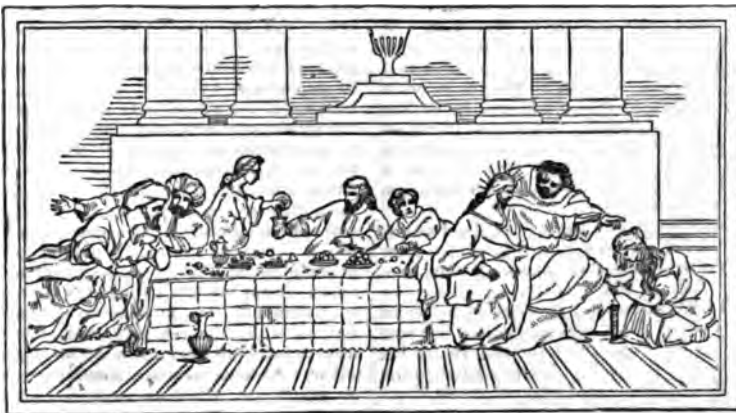
SINCERE (L. *sine*, 'without,' and *cera*, 'wax'; that is, 'being without covering' or concealment, open, transparent) persons are such as appear what they are, and are what they appear. The term stands in Ephes. iv. 16 (marg.) for a word which means to 'be true' or 'act truthfully,' 'speaking the truth

in love.' In 1 Pet. ii. 2, it stands for a word, *adolos*, which properly signifies 'free from fraud,' 'unadulterate,' having no foreign admixture, 'pure milk.'

SISERA. See DEBORAH and JABIN.

SIT (T.) stands for different words, according to the nature of the action described. Matthew was, in the ordinary sense of the term, sitting (*kathemai*) at the receipt of custom (Matt. ix. 9). So Jesus in teaching sat by the sea-side (xiii. 1); but 'to sit at meat,' is in the original to 'lie up' (*anakeimai*, Matt. ix. 10; xxvi. 7, 20), 'to lie down' (Mark ii. 15; xiv. 8; comp. 'lay' in i. 30; ii. 4), or 'to recline' (Luke xxiv. 30; comp. ix. 14; xiv. 8). The passage in Luke ix. 14 shows that the reclining was not necessarily on couches or sofas. See DINE.

In the most ancient times, people literally 'sat at meat.' Sitting is customary in Homer. It was so among the Egyptians. The Romans practised it till towards the end of the second Punic war, when they began to recline. The table for the purpose of reclining at meat consisted of three parts, whence the Roman name *triclinium*. One of these stood cross-wise, to each end of which was joined a table at right angles, leaving an open space in the midst where the servants could easily supply the whole triclinium. Along the sides were placed sofas, at each table one (*clinium*), having at the end a footstool, by which the guests were aided in placing themselves erect on the floor. These sofas consisted of wooden bottoms or frames, which were sometimes richly decorated, and on the top of which were placed mattresses or cushions. Each guest supported himself on his left elbow or arm, using only his right hand in eating. The feet lay towards the outside of the couch or sofa, and might, therefore, more easily than other parts of the body, be touched by persons approaching or passing by (Luke vii. 36, *seq.*). Hence is explained the manner in which, as seen in this view, taken from an etching of Subleyra's



picture in the Louvre, the woman kissed our Saviour's feet (38). This was a token of respect not unusual among the Jews. 'When rabbi Jonathan and rabbi Jannai,' it is said in the Talmud, 'once sat near each other, there came a man and kissed the feet of the former.' Among the Greeks and Romans also was kissing of the feet a mark of welcome and courtesy.

From the original term for 'furnished' (Mark xiv. 15), which signifies 'covered with carpets,' that is, here, cushioned, or 'laid with couches,' it appears probable that our Lord reclined while he ate the last supper. The room in question had been made ready for celebrating the Passover.

The same conclusion may be drawn from Matt. xxvi. 20, 'he reclined' (in the original). It has been thought that in so doing he had special regard to the custom of reclining while the Paschal supper was eaten, in accordance with the saying, 'The poorest man in Israel must not eat the Passover otherwise than reclining.' A Jewish writer says, 'We must eat the Passover reclining, as kings and men of note are wont to take their food, since this is a mark of freedom.' There may be in this a reference on the part of the subjugated Jews to the usage of their Roman masters. No occasion could be more suitable for observing any token of liberty than that feast which commemorated the redemption of Israel from Egyptian bondage. Comp. Exod. xii. 11, *seq.*

The injunction given by Jesus not to take the highest seats (Luke xiv. 8) may receive illustration from the ensuing anecdote: 'Towards evening, the oldest son of the consul (of St. John d'Acre) conducted me into the nuptial house of a distinguished Greek whose father was a churi (priest), and whose brother was secretary to the governor of Galilee. All the invited guests assembled indiscriminately in a saloon, which was soon entered by a master of the ceremonies, when some were conducted towards the upper, some towards the lower part; and two who had taken their seat above, were obliged to remove to an inferior place' (Rosenmüller, *Morgenl.*, v. 100).

The Jewish teachers, or rabbins, sat while they taught, as thus described by Maimonides: 'The teacher sits above, or on an elevated platform. The scholars sit before him in a circle, so that they can all see their master and hear his words. In former times, it was customary for teachers to sit, and scholars to stand; but before the destruction of the second temple, all teachers gave their instructions while seated.' Comp. Matt. v. 1. Luke ii. 46; v. 17.

SLEEP (*G. schlaf*) is taken by Orientals not only at night, but during the burning heat of mid-day, which unfits men for exertion (2 Sam. iv. 5). Sleep is employed in the Scriptures as an image of death (Deu.

taronomy xxxi. 16. 1 Kings ii. 10. John xi. 11).

Sleeping in the open air in Palestine during the finer months is not attended with danger. 'He,' says Schubert (iii. 133), 'who in such a season sleeps in this land under the open sky, will awake in the morning with twofold strength; for the refreshing dew, filled with the odours of blooming plants, moistens his head and face.' Again (163): 'Passing the night in the open air has gained so great an attraction for us, that we could not resolve to enter the hamlet, but chose for our resting-place the shelter of an old fig-tree that was near a thicket through which ran a small brook.'

SMYRNA, a large and opulent commercial town in Ionia, lying 320 stadia to the north-west of Ephesus, was, in the time of the early Roman empire, one of the finest cities in Asia. Here at a very early period was formed a Christian church (Apoc. i. 11; ii. 8). Its first bishop is said to have been Polycarp, a pupil of John the Evangelist. The modern Smyrna (İsmir), with a population of above 120,000, is the centre of the Levantine trade.

SODOM (*H. their time*), the most eminent of the five cities, Pentapolis, of the plain of Siddim, was the residence of Lot (Gen. x. 19; xiii. xiv. &c.). See GOMORRAH and SEA, DEAD.

SOLOMON (*H. peace*; A. M. 4544, A. C. 1004, V. 1015), the son of David by Bathsheba, was born at Jerusalem, and, succeeding his father, reigned over Israel for a period of forty years, that is from 1015 to 975 A. C. From his infancy, Solomon seems to have possessed peculiar attractions, which, drawing on him the favour of God and men, caused him to receive the characteristic name of Jedidiah ('beloved of Jehovah'). In his youth he may have been taken under the care of the prophet Nathan (2 Sam. xii. 24, 25). The process pursued in his education, and the details of Solomon's early life, are left without a record. We may, however, infer from the result, that he received a careful training in the best culture of the day, apart from the turmoil and corruptions of public life. To this education was he indebted for his extensive knowledge and 'largeness of heart,' which caused him to be renowned throughout the East (1 Kings iv. 29, *seq.*). Intended, by an appointment which disregarded the rights of primogeniture, to be his father's successor, Solomon yet took no steps for securing the crown; but for the sake of peace placed, during David's life-time, on the royal seat, he no sooner found himself a king than he began to strengthen his position by putting to death his half-brother Adonijah, who had already made pretensions to the sceptre, and others who were regarded at court with fear or suspicion. Entering into possession of

the numerous advantages which accrued from the long, enterprising, and energetic reign of his father, Solomon, in the enjoyment of peace, held dominion from the Mediterranean to the Euphrates. He probably feared that his splendour should arouse the jealousy of powerful neighbours, and therefore formed a matrimonial alliance with Egypt. Having brought the material interests of his kingdom into order, he took measures for promoting the religious welfare of his subjects, many of whom showed a proneness to idolatry (1 Kings iii. 2), by carrying into execution the wishes and preparations of David in the erection of a great national house of worship. With the assistance of the Tyrians, Solomon accomplished the sacred work in seven years. Other stately edifices were constructed. Measures were then undertaken for regulating the internal administration of his kingdom. The worship in the temple was set up on a scale of great magnitude and effectiveness. A splendid court was organised, and the grandeur of the crown greatly enhanced. An army was kept on foot. The country was divided into districts, and towns were set apart and fortified with a view to the national defence and the raising of a sufficient revenue. Having made the remaining Canaanites tributary, and fused the several parts into one great whole, Solomon turned his attention to commerce, and by means of a navy augmented both his fame and his opulence. With his power and his wealth, his experience and his wisdom went on steadily increasing, so that he not only collected the pregnant words of others, but himself composed pithy sayings and divine songs, and discoursed on natural objects, so as to draw around him from foreign and distant lands persons who were enamoured of knowledge (1 Kings x. Matt. xii. 42).

The advantages of this power and distinction fell to the monarch and his courtiers (1 Kings x. 15, 29). The people were heavily taxed (25; xii. 4). Some small share of benefit they must have derived from the prevalent commercial prosperity. The aim, however, of Solomon's government was not the promotion of the general good, but the aggrandisement of the crown; and as that monarch did not possess the administrative skill of his father, he was regarded by his subjects as an oppressor, and originated discontents which in the next reign caused the larger portion of his empire to form a separate kingdom. In the production of these evil results, a large influence was exerted in Solomon's latter days by the seductive fascinations of idolatry which arose from his harem.

Yielding his heart to an unworthy sensualism, he lost his early relish for divine things, became corrupt in his affections as well as in his life, found his horizon darken all around, and went down to the tomb worn,

wearied, and without the light of the Divine countenance, presenting a painful contrast with what he was in the days of his early manhood, and, alike in his magnificence and his dark decline, calling to mind the personal history of Louis XIV. (1 Kings i.—xi. 2 Chron. i.—ix.).

The love of display and luxurious habits of life which Solomon introduced, though they enhanced the glare of his reign, acted disadvantageously on the morals and the religious sentiments of the people, preparing the way for the growth and predominance of idolatry. On the other hand, great were the direct services that he rendered to religion; which under his patronage reached its culminating point in the full proportions and solemn grandeur of the national worship. As David is the great lyric bard of the Hebrews, so Solomon may be accounted their chief didactic poet; but probably his compositions were less numerous than his fame represents. We cannot, however, fail to regret that the wisdom of which his name is a perpetual symbol, had not proved more serviceable in affording him moral guidance, especially in his later years. Intellectual distinction is no guarantee of excellence of character. As little is it an unfailing source of happiness. It may pervert as well as elevate. Solomon's fame was greater than he had strength to bear. Made giddy by his elevation, he fell, and became a dissipated voluptuary.

'And he, the kingly sage, whose restless mind
Through nature's mazes wandered unconfin'd;
Who every bird, and beast, and insect knew,
And spake of every plant that quaffs the dew;
To him were known—so Hagar's offspring tell—
The powerful sigil and the starry spell,
The midnight call, hell's shadowy legions dread,
And sounds that burst the slumbers of the dead.
Hence all his might; for who could these oppose?
And Tadmor thus, and Syrian Balbec rose.
Yet e'en the works of tolling Genil fall,
And vain was Estakhar's enchanted wall.
In frantic converse with the mournful wind,
There oft the houseless Santon rests reclined;
Strange shapes he views, and drinks with wond'ring ears
The voices of the dead, and songs of other years.'

Hzzzz.

Quite Oriental in its character is the difficult question submitted to Solomon's decision by the two mothers, and the adroitness displayed in the judgment he pronounced affords a specimen of his wisdom, which, from this and other evidence, seems to have been more of a practical than a speculative kind. Two females appeared before Solomon under these circumstances. One of them had caused her infant's death by lying on it. She took by night the babe of another who had been delivered nearly at the same time. The mother of the living child demanded back her own. The rival claims were pleaded in presence of the wise king. 'Cut,' said he—'Cut the child in two, and let a half be given to each.' 'Be it so,' said the pretended

parent. 'No,' exclaimed the real mother, 'let her have the child.' This word of true parental love determined the controversy, and the living babe was consigned to the care of its own mother (1 Kings iii. 16, *seq.*).

At a later period, fable, busy with Solomon's alleged wisdom, gave birth to a widely-spread literature more curious than valuable. In the time of Josephus (Antiq. viii. 2, 5), there circulated under the authority of his name books of Magic, which were of special efficacy in exorcism. Besides his trial of intellectual skill with the Queen of Sheba, Solomon, according to Josephus (Antiq. viii. 6, 3; Apion, i. 17), held with Hiram a correspondence on high and knotty questions, a record of which was preserved in the Phœnician annals.

Solomon's Porch—so denominated in honour of the third king of Israel—was the eastern part of a splendid gallery or portico, consisting of two colonnades, which surrounded the outmost of the three courts of the temple, or the so-called Court of the Gentiles (Joseph. Antiq. xv. 11, 3). In this hall Jesus walked and taught (John x. 3). Such was the custom of the ancient world. The Stoics derived their name from *Stoa*, a portico, since Zeno gave his instructions in the celebrated portico at Athens, called *Pœcile*. According to a similar usage, the Aristotelian philosophers were termed *Peripatetics*, from two Greek words which signify 'to walk about,' for Aristotle delivered his lessons as he walked up and down under the shade of trees. In Rome the portico is still shown in which Augustin, when young, taught rhetoric.

About an hour south of Bethlehem is the lowest of the three stupendous works called the *Pools of Solomon*. From the natural part of the ground, the levels are so abruptly placed, that, as you mount, each is successively hidden by the one next below it. They are lined with cement throughout, and the two higher ones terraced at the sides with steps at intervals leading down into them. The lowest, which is the largest, is, according to Nugent, 589 English feet long, 169 wide in the middle, and 47 feet deep to the water's edge. The water escapes by passages which time has worn through the hill, and below the conduits intended for it, into the gush beneath. Above the highest of the three, the water is supplied from a small chamber of masonry, 'a sealed fountain' (Ezra; comp. Cant. iv. 12), that has the appearance of having been closed with a stone door. Into this building rush several streams, conducted from springs that rise among the surrounding hills (comp. Eccl. ii. 4. 2 Chron. ix. 27). See CISTERNA.

SON OF MAN. In the original, the phrase invariably is, 'the Son of the Man' (David?), when it signifies the Messiah; without the article, the words denote an ordinary human being, as in Heb. ii. 6, 'a son

of man.' The phrase, then, 'the Son of the Man,' signifies the Messiah—an appellation which Jesus always gives himself, and which is never (except Acts vii. 56, where it clearly denotes the Messiah) given to him by others. The appellation has nothing to do with the human nature of Jesus, but is a title of office, being borrowed from Daniel vii. 13. Comp. John iii. 13; vi. 53, 62.

SON OF GOD, or 'of the God,' is a term applied to Adam (Luke iii. 38); to Israelites, as being in a state of privilege with God (Rom. ix. 26); to Christians, for a similar reason (Matt. v. 9. Rom. viii. 14, 19. 2 Cor. vi. 18. Gal. iii. 26. Heb. xii. 6—8); to Jesus (Luke i. 32, 35. Rom. i. 4). A higher appellation is, 'the Son of the God.' The ensuing passages will show the sense in which the appellation is used: Matt. xxii. 63. John i. 18, 34, 50; x. 33—36. Heb. i. 6; iv. 14, *seq.* Rom. viii. 32. 2 Cor. i. 19. Gal. iv. 6. 1 John i. 3; ii. 22; iii. 8.

SOP (T.), found in John xiii. 26, 27, 30, where, in accordance with Oriental usage, our Lord is represented as eating with his disciples from a common dish. Maimonides states, that at the Passover the Jews made a kind of thick broth, called *charoseth*, which consisted of dried dates, or figs, and raisins. These, being cooked, were served up with vinegar and spices. In a dish of this kind Jesus probably dipped the sop which he gave to Judas. Jowett has a passage bearing on the point: 'The absence of females at our meals has been already noticed. There is another custom by no means agreeable to a European. There are set on the table in the evening two or three measures of stewed meat, vegetables, and sour milk. To me, the privilege of a knife, spoon, and plate was granted, but the rest helped themselves immediately from the dish, in which five Arab fingers might be seen at once. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for rolling together a large mouthful, or sopping up the fluid and vegetables. When the master of the house found in the dish any dainty morsel, he took it out with his fingers, and put it to my mouth' ('Researches,' p. 285; compare Matt. xxvi. 23).

SOREK (H. vine), a wady, or watercourse, between Ascalon and Gaza, famous for its grapes and wine (Judg. xvi. 4).

SOSTHENES (G.), the chief ruler of the synagogue in Corinth at the time of Paul's visit to that city when on his second missionary tour (Acts xviii. 17). It is doubted whether he is the same person with Sosthenes mentioned in 1 Cor. i. 1. The latter is said to have been one of the seventy, and afterwards bishop of Colophon.

SPAIN was the ancient designation of the whole of the Peninsula, inclusive of Portugal, originally peopled by Tarshish, the second son of Javan (Genesis x. 4). After many

changes of fortune, Spain was conquered by the all-subduing Romans (206—133 A. C.), and in the apostolic age it formed a province of their vast empire. Among its inhabitants were Jews. On that account Paul intended to visit the country, in order to plant the gospel there (Rom. xv. 24—28), but appears to have been prevented. Pliny says (iii. 4) that 'nearly all Spain abounds in mines of lead, iron, copper, silver, and gold.'

SPIRIT (L. *spiro*, 'I breathe') stands for the Hebrew *roaah*, which, besides 'spirit' (Exod. xxxv. 21. Deut. ii. 30. Josh. v. 1), is rendered 'in the cool,' marg. 'wind' (Deut. iii. 8), 'breath' (Gen. vi. 17), 'wind' (Exod. x. 13), 'blast' (xv. 8), 'breath' (Job ix. 18; xvii. 1. Jer. x. 14).

'The Spirit of God' in the sacred Scriptures has a wide and diversified operation; arousing heroes in Israel for the national deliverance (Judg. iii. 10; vi. 34; xi. 20; xiv. 6, 19; xv. 14), inspiring poetry and song (1 Sam. x. 5—13; xix. 23), giving wisdom for social government (Numb. iv. 11, 17. Deut. xxxiv. 9), supplying artistic skill (Exodus xxxi. 3; xxxv. 31), occasioning social and moral reform (Isaiah xxxii. 15), and in absence occasioning a dearth of instruction (Amos viii. 11. Lam. ii. 9. Micah iii. 7. Ezek. vii. 26), but abundantly poured out in connection with the light, grace, and liberation brought by the Messiah (Joel ii. 28; iii. 1. Is. xlv. 3; lix. 21. Jer. xxxi. 34. John xiv. 10, *seq.*; xvii. 6. Acts ii. 18, 19), operating in the birth of Jesus (Matt. i. 18, 20. Luke i. 35), no less than guiding his disciples into all truth (John xvi. 13), and working in union with apostles in their labours (Acts xx. 23), so as to give them wisdom (1 Corinth. ii. 10, *seq.* 1 Tim. iv. 1. Heb. ix. 8), and, generally, co-operating to produce regeneration and all the virtues and graces of the Christian character (2 Cor. iv. 13. Romans i. 4; v. 5; viii. 15. Gal. iv. 6; v. 22. 2 Thess. ii. 13. Heb. x. 20. John xiv. 17; xv. 26; xvi. 13. 1 John iv. 6). A careful comparison of these and other passages will make the reader acquainted with the scriptural representations respecting the operations of the Divine Spirit. But for this end he must comprise in his view all the passages, and be just to the grammatical import of each. If he exclude a portion, he cannot avoid falling into error. His object ought to be to see, not as his educational predilections may incline him, but as the Spirit of God has set forth divine truth in the language of Scripture. For this purpose he has only to study the mind of the several writers, which is the channel by which the mind of God is conveyed to man. The great error is, that men regard the Scriptures each from his own point of view. Thus their import is made to vary as each varying age turns its eye on the mirror, and passes on to give place to another spectator, equally with each of his predecessors wearing co-

loured glasses. But scriptural truth can be learnt only from the Scriptures. It is the view held by the writers, not our own or any man's view, that we should entertain. In the exact position and attitude of their minds should we endeavour to place ourselves. Hence history as well as grammar must be invoked to our aid in the study of the Bible. What in each case were the circumstances under which the scriptural authors wrote? what had been their spiritual training? what was their particular aim? what their relation to the past, the present, the future?—these questions must be asked and answered ere the student can have solid reason for believing himself to be well furnished for the arduous and most important task of scriptural interpretation. The Bible will yield its own pure genuine results only to those who bring to the study of its pages the resources both of history and grammar.

The abandonment of present influences on the scriptural critic is in no instance more imperative than in the demand, now so prevalent, of a minute and exact explanation of the *mode* of the Divine operation in the physical, mental, and spiritual world. That God's Spirit is active in these several spheres is made very clear by the passages referred to above. As decisive and unanimous as is their testimony on this point, so deep and entire is their silence regarding the *modus operandi*. This, which is exclusively a modern question, the Scripture furnishes no elements to aid us in resolving. Content with recording facts, the Bible invites believers to adore and obey, leaving all beyond to the reasoners of this world. There is in this silence nothing peculiar. Nature is equally mute. Science has no disclosures to make touching the action of God's mind on the universe. Properly, science is the knowledge of effects, not causes. Real causation in all cases escapes the apprehension of the human mind. If we know not how God inspired the prophet, we are not less ignorant how he made the world, sustains the action of the heart, and guides the planetary bodies. The *how?* is every where hidden in depths into which the human mind cannot descend. Some have, indeed, fancied that they could trace some 'Vestiges of Creation;' but with all their care and investigation, they succeeded in only penetrating a few lines beyond the limits encountered by ordinary minds, leaving still unexplored between them and God all the wide spaces which separate infinitude from finite conceptions. Yet the very persons who are most familiar with physical researches, and ought, therefore, to be most vividly conscious of the adamantine barriers set against their intrusion into the secrets of causation, are, for want of reflection, or from a certain materialisation of mind, or an educational prejudice against evangelical truth, most ready to refuse credence to all spiritual

disclosures, the manner of which they cannot expound, or the end of which they cannot unravel. Not more unwise would be their conduct were they to deny the existence of the rose, because unable to show how the juices of the earth and the suns of heaven operated in forming, unfolding, colouring, and perfuming its fragrant and lovely petals.

The spirit of which Job (iv. 15, seq.) speaks, appears to have been something similar to what is ordinarily called 'an apparition.' Disbelieving in ghosts themselves, some divines (Wellbeloved, Hirzel) have rendered the original by the term *wind*. Doubtless that is often the meaning of the Hebrew word. But the effects described by Job are such as were ordinarily attributed to the supposed appearance of spectral beings. Immediately on that appearance, Job's hair stood erect. Then the hitherto almost bodiless form assumed definite outlines, and became an 'image' which stood before his eyes. A dead calm ensued, which, after a solemn interval, was broken by a voice asking,

'Shall weak man be deemed just by God?'

All this occurred

'Amidst tumultuous thoughts from the visions of the night,
When deep sleep falleth upon men;'

and when

'Fear came upon me and trembling,
And caused all my bones to shake.'

A more true and vivid picture of a troubled mind torturing itself by reference to supernatural images, with fears of its own creation, literature does not present. But authors, both ancient (Virg. *Æneid*, ii. 772. Seneca, *Hero.*) and modern (Shak. *Ham.*, act. i. sc. 1, 4), have written passages in which similar effects have been ascribed to the appearance of ghostly visitants. We subjoin a few lines from Virgil, in Dryden's imperfect version:

'Appears no more Creusa, nor my wife,
But a pale spectre, larger than the life;
Aghast, astonished, and struck dumb with fear,
I stood; like bristles rose my stiffened hair.'

The original term does not, indeed, appear in any other passage of Scripture to bear the exact import of what is now meant by a spectre. Yet does it denote an incorporeal being; 'the Spirit of God' (Gen. i. 2; vi. 3. 1 Samuel xvi. 13, seq. Ps. civ. 30), and the spirit, living principle, or soul of man (Ecc. iii. 21; xii. 7). And although belief in Oriental demonology finds no support in the law, yet there prevailed among the Hebrew people notions common in the East respecting monstrous, and in some sort spiritual, beings which peopled waste places (Is. xiii. 21; xxxiv. 11, seq.), and after the captivity, grew into the more defined shapes of spectres and evil spirits (Tobit viii. 3. Baruch iv. 35). The devils mentioned in Leviticus xvii. 7. 2 Chron. xi. 16, were, according to Baumgarten Crusius (Bibl. Theol. p. 293), *strange*

gods, or the idols of foreigners; but in Isaiah xxxiv. 14, the 'night-monster' (so the margin, instead of 'owls' in the text) and the half-human, half-goat satyr (xiii. 21) are represented as herding together and calling to each other. In the Targums and the Rabbinic this popular superstition is found in fuller and more definite proportions, having been augmented by foreign demonology. In these writings, Jewish hobgoblins are of three kinds—those of night, those of morning, those of mid-day. The last go abroad in the full light of day, when, in Eastern lands, men, overcome with heat, are taking their siesta or noontide nap, and are accounted specially dangerous. Among the night-ghosts is the *lilith*, a beautiful female, which seizes and destroys children. The Jews, in the late periods of their national history, held in great fear such preternatural or superhuman monsters as inhabited wastes (Matthew xii. 43. Luke xi. 14); evil spirits, which, taking possession of human beings, tormented them with various ills, and which in part were accounted the souls of impious men departed this life. Prayer and fasting were the ordinary means employed for their expulsion and banishment. In early periods, idolatrous Israelites aimed to placate these imaginary beings by offerings (Lev. xvii. 7. 2 Chron. xi. 16; comp. Deut. xxxii. 17. Ps. evi. 37). The terms of disapprobation employed in connection with these practices show that the religion of the Bible is hostile to the popular superstitions on which they are founded. Nor because the writer of the drama bearing the name of Job availed himself of the vulgar error in order to impress on his readers' minds important moral truths, does it follow that he himself, any more than Shakspeare in his *Ghost of the King of Denmark*, believed in the reality of such apparitions. Even were we sure that Job thought on the point with ordinary men of his day, his belief does not pledge the Bible to the recognition of spectres, nor demand credence in them from us. If without discrimination we are to believe every thing which was deemed true by Biblical writers, we shall have to hold the value of sacrificial rites with David, to deny the same with Isaiah and Jeremiah, or to contradict Paul when he terms them 'beggarly elements.' The Bible is a record containing divine truth; not a complete and uniform system of propositions, valid alike in all ages, and to be implicitly received by every mind.

SPITTLE (T.), with his, Jesus opened the eyes of the man born blind (John ix. 6). To the spittle of a person who has not in the day taken food (*saliva jejunæ*) a healing efficacy is even now ascribed among the more ignorant. A similar idea, it appears from Maimonides, prevailed among the Jews. Our Lord, when he made an unguent with his spittle (John ix. 6), appears to have not

broken his fast: comp. viii. 2, 59; ix. 1, 6. In the symbolical act, then, which he performed previously to healing the man born blind, he may have had an intentional reference to this notion, and designed to show how he could, with means which failed in the hands of others, succeed in opening the eyes of the blind; a success which would greatly increase his reputation and influence among the people. That the employment of spittle as a remedy was customary among the Jews, appears from the statement of Maimonides, who says that it was forbidden to apply spittle to the eyes of a blind person on the sabbath. Moreover, the performance, of this miracle of healing on the sabbath, had a tendency, and probably the design, to show, that Jesus was 'Lord even of the sabbath.' The Greeks and Romans also ascribed a healing quality to spittle.

SPOIL (L.), property taken in war from an enemy (Gen. xlix. 27). The booty which each one made remained his own. The more precious articles seem to have belonged to the prince (2 Sam. viii. 11, seq.). Men and cattle were, however, divided into two parts, of which the one, after a five-hundredth part had been abstracted for the priests, fell to the soldiers; the other, when one-fiftieth had been taken for the levites, was left to the people (Numb. xxxi. 26, seq.; comp. 1 Sam. xxx. 24). From a devoted town no plunder might be made, but the gold and silver, with vessels of brass and iron, were consecrated to the sanctuary (Josh. vi. 24). Indeed, it was customary to set apart a portion of the best spoil for the temple and the priests (1 Chron. xxvi. 27. Heb. vii. 4). At least in other countries spoils were employed in adorning and even in building temples, in which also captured arms were suspended.

STARS, the (T. G. *sterne*), were made by the Divine hand (Gen. i. 16), employed as a symbol of great numbers (xv. 5; xxii. 17. Deut. i. 10; comp. Psalm cxlvii. 4). They were conceived of as solid bodies, which were fixed on the outspread firmament of heaven as on a tent (Is. xxxiv. 4; xl. 22. Ps. civ. 12), and would in consequence melt and perish in the general conflagration at the day of judgment (2 Pet. iii. 12), or fall down like decayed leaves (Matt. xxiv. 29. Revel. vi. 13). Some have found evidence (Job xxv. 5), that the stars were held to be living beings, or at least tenanted by beings of a high order (Job xxxviii. 7). They are spoken of under the general appellation of 'host of heaven' (Is. xl. 26. Jer. xxxii. 22), an expression which sometimes comprehends the sun and moon (Deut. iv. 19). They are instruments and ministers for the execution of the will of God (Judg. v. 20. 2 Chron. xviii. 18), who is accordingly 'Jehovah of hosts.' The stars were held to be innumerable (Gen. xv. 5; xvi. 6. Nah.

iii. 16), and of an undefined duration, that is in comparison with the seen and felt changes of earth (Ps. lxxii. 5). The Hebrews were not without notions borrowed from Sabaism, and in their degenerate state inclined towards that idolatry (Job xxxi. 26—28). Among idolaters, the stars, or the spirits that dwelt in them, were accounted divinities (2 Kings xxiii. 5. Is. xxiv. 21; xxxiv. 4). In the kingdom of nature, heaven was considered the governing and communicating, earth the passive and recipient power, as in Job xxxviii. 33,

'Knowest thou the ordinances of heaven?
Definest thou its dominion over the earth?'

'The ordinances of heaven' may be the laws by which the motions of the heavenly bodies are regulated (comp. Gen. i. 14). Under these ordinances is the regular recurrence of night and day, month and year, seed-time and harvest (Ps. civ. 19). See *ASTROLOGY, HEAVEN, SUN*.

Star-gazing was practised, with other pretended arts, at Babylon (Isaiah xlvii. 13). Among them was the casting of nativities, or the prediction of the leading events in a person's history from the ascertainment of the relative position of the chief planets at his birth. Among the Hebrews we find a trace of the feeling by which the appearance of a star was connected with the fortunes of men and nations (Numb. xxiv. 17. Matt. ii. 2. Rev. xxii. 16).

STAR IN THE EAST is the term by which the wise men (Magi) describe the celestial phenomenon whence they were induced to pay their visit to the new-born infant Jesus. Impelled by the sight of his star in the east (or 'in its rising'), they came to Jerusalem in the days of Herod the king, who having inquired of them when the star appeared, sent them to Bethlehem. On their departure, the star which they saw in the east went before them (led them on their way), till, going, it came to a stand above the place where was the child. Seeing the star, they rejoiced exceedingly with great joy. They then went into the abode, beheld the child, and made their offerings.

The Hebrews had no definite conception of the division now prevalent which classes the heavenly bodies into fixed stars, planets, and comets. But in Jude 13, we find 'wandering stars,' where the term 'star' is the same as that used in Matthew, namely, *aster*. The 'wandering stars' seem to mean comets. Hence *aster* may denote a moving celestial luminary; it is one luminary (Apoc. i. 16), while *astron* (another word rendered star in the New Testament, Luke xxi. 25) more properly denotes a constellation. From the words '*his star*,' and its declared effect, we learn that we have here to do with the notion then prevalent in the East, that each person had from the time of his birth connected with him a good or evil star. The reference

to this celestial phenomenon would have the greater weight with Herod from the fact, that the star mentioned in Numb. xxiv. 17, was referred to the Messiah. Hence arose the secrecy and solicitude with which Herod questioned the Magi as to the time of the star's appearance. Equally was it in keeping with that cruel despot's character that he sent and slew the infants of Bethlehem. Of such an act, or any other atrocity, was he quite capable. And after he had shed so much and such dear blood in order to make himself secure on his throne, he would naturally be alarmed at the news of the Magi, that the long-promised and eagerly-expected King of the Jews was at length born, whose special function it was to vindicate the national rights, throw off the foreign yoke, and so vanquish those Romans who were Herod's patrons, and with whose lot his own was identified. Whether or not we retain the common translation, 'Star in the East,' the whole narrative points to some Oriental land as that whence the Magi came. But their name carries us to Babylon, which relatively to Palestine may be characterised as the East with more propriety than Arabia, in which some have found the home of these visitors. Most probably, then, these persons, whom fable has made into three kings, were astronomers, tainted, perhaps, with astrology, who, connecting the appearance of an unusual phenomenon in the heavens with that expectation of the advent in Judea of some great personage which prevailed throughout the East, were led to undertake a journey in order to pay to the royal babe their devout homage and make to him suitable presents. With imaginations excited as theirs probably was, slight celestial tokens would appear to marshal their way towards that western soil which was to be favoured as the birth-place of the august infant. Certainly, we need not expect to find scientific accuracy in the account of the celestial phenomena with which these Magi were concerned. Those who, as they walked beneath the starry firmament, have in a musing temper followed the apparent path of moon or star, have sometimes fancied that one or the other guided their eye, if not also their feet, in some direction, or even to some particular locality. In endeavouring to arrive at the true import of the Bible, we must ever bear in mind that in it we have to do with a record no less of popular impressions than everlasting truths. What the star really was, has been much debated. Some hold it to have been a heavenly body created specially to announce, as from the Divine throne, the birth of the Messiah. Others think that an ordinary star was in some way made to serve the same purpose. Others, again, believe that the star seen by the Magi was the planet Jupiter, the royal star, the star of happy omen. With more feasibility the ce-

lestial appearance in question has been referred to a conjunction of the three planets, Jupiter, Saturn, and Mars. In the year of the founding of Rome, 747, six or seven years before the ordinary Christian era, there took place in the constellation Pisces (under whose custody was Palestine) three conjunctions of Jupiter and Saturn, to which, in the spring of 748, Mars was added. At the first, on the 29th May, the planets were in the eastern part of the heavens visible before sunrise, and the two were only one degree distant from the other, so as to appear to the untutored naked eye as one remarkable heavenly body. The second conjunction was on the first of October, and the third on the fifth of December. Now if the Magi set out shortly after the first conjunction, the second and the third would easily be understood as special indicators, and so would confirm them in their undertaking and guide them in their course. On their leaving Jerusalem for Bethlehem, the last conjunction in the ensuing spring took place. There, again, they saw their celestial guide, which, being in the south, led them on their way, though Bethlehem, which had been already indicated by the priests (Matt. ii. 4, 5), lay but a few miles south of the metropolis. The Chinese annals contain evidence of the appearance, four years before the Dionysian or common Christian era, of a new star or celestial phenomenon. These appearances in the heavens may have had to do with the impressions and the journey of the Magi; but the difficulty that remains of bringing the dates of the years in question into accordance, leaves the matter in an unsettled state, which we acknowledge and lament, and which cannot be altered by suppositions made to meet the wants of the case.

Near Bethlehem is still found what is called 'the Fountain of the three Kings,' or the Fountain of the Star (Ber el-Redeehm).

STEPHEN (G. a crown), a Jew, the first of the seven deacons, full of faith and the Holy Spirit, who was stoned to death for his zeal on behalf of the gospel, and so obtained the first crown of Christian martyrdom (Acts vi.—viii.). In the church he was accounted one of the seventy. He soon received the dubious honour of sainthood. What were said to be his bones were gathered together, and a day in commemoration of his virtues was set apart in the Roman Calendar.

STEWARDS is the English rendering of a Greek term, *oikonomos* (comp. E. 'economy'), which primarily signifies the person who is entrusted with the care of a house, that is, a slave who was at the head of the other slaves, and administered the affairs of the family (Luke xii. 42; compare 37, 43, seq.), having control over sons also until they came of age (Gal. iv. 2). Such was Eliezer, who is described as 'the eldest servant (slave) of his (Abraham's) house, that ruled over all that

he had' (Gen. xxiv. 2; comp. 1 Kings iv. 6; xvi. 9; xviii. 3). The name was transferred to those who administered the property of private persons, of a city, or of kings (Luke xvi. 1, 38. Rom. xvi. 23, where 'chamberlain of the city' is equivalent to the modern 'city treasurer'). The term is also applied to the ministers of the Divine word who administer and dispense the Divine blessings entrusted to them for that purpose (1 Cor. iv. 1, 2. Tit. i. 7. 1 Pet. iv. 10).

STOICS (from *stoa*, a 'portico,' or 'colonnade,' the reference being to one in Athens in which Zeno taught), a sect of philosophers, some of whom, together with Epicureans, encountered Paul when teaching in the city of Athens (Acts xvii. 18). This school had for its founder Zeno of Citium, in the isle of Cyprus, who was a contemporary of Epicurus, and lived cir. 340—260 A. C. Stimulated by writings of the first philosophers of the day, brought home by his father, a rich merchant, Zeno repaired to the great metropolis of thought, and consecrated himself to the pursuit of wisdom, in the study and teaching of which he passed a virtuous life. He was held in high esteem by his fellow-citizens, who, after his death, erected to his honour a monument bearing the inscription—'His life resembled his teachings.' The lamentable imperfection of both may be inferred from the fact that, having reached an advanced age, he committed suicide; giving an example which was followed by Cleanthes, his pupil and successor, as well as by several other Stoics.

The doctrines taught by Zeno himself cannot be easily separated from those which emanated from his school. He seems, however, with a pantheistic tendency, to have set himself in opposition to a decided scepticism, and made speculative and practical morals the great object and aim of his philosophical inquiries. Desirous of raising men above the empire of the senses, he enforced the necessity of their overcoming all gross appetites; so that, liberated from the outward, and gaining a control over their passions, they might give the dominion of themselves to reason, and thus be unassailable by the shafts of fortune. Those who succeeded in acquiring this self-government were objects of profound respect, and spoken of in the highest terms, as possessing in themselves all that was necessary to the discharge of duty and the enjoyment of peace. Zeno's ideal man was termed 'the sage,' and of him his philosophy declared, 'The sage alone is free; 'The sage alone is rich; 'The sage is a king.' And yet this rich, free, and powerful sage, with whom virtue consisted in living in accordance with the laws of nature, as seen in the great master himself, could not abstain from the unnatural crime of self-destruction. So insufficient for life and death are the resources of the best earthly

wisdom! Far higher and far more valuable is 'the wisdom which is from above' (James iii. 17).

STOMACHER (G. connected with our word 'stomach'), an article of female dress for the stomach or breast, represents a Hebrew term, occurring only in Is. iv. 41, which may signify a large shawl or cloak. The context has other terms not free from difficulty, which, however, suffice to show that the Hebrew ladies of the time of Isaiah studied the elegancies of attire and personal decoration. Noyes thus renders the whole passage:

Because the daughters of Zion are haughty,
And walk with outstretched necks,
And glance their eyes wantonly,
Mincing their steps as they go,
And tinkling with their foot-clasps;
Therefore will the Lord make their heads bald,
And Jehovah will expose their nakedness.
In that day shall the Lord take from them
The ornaments of the foot-clasps, and the networks, and the crescents;
The ear-rings, and the bracelets, and the mufflers;
The tires, and the ankle-chains, and the belts;
The perfume-boxes, and the amulets;
The finger-rings, and the nose-jewels;
The embroidered robes, and the tunics, and the cloaks, and the purses;
The mirrors, and the fine linen, and the turbans, and the veils;
And instead of perfume there shall be corruption;
Instead of a belt, a rope;
Instead of curled locks, baldness;
Instead of a wide mantle, a narrow sack;
Fire-scars instead of beauty.
Thy men shall fall by the sword,
Yea, thy mighty men in battle;
Her gates shall lament and mourn,
And she, being desolate, shall sit upon the ground.

STONES (G. *stein*) were early used as memorials (Genesis xxviii. 18; xxv. 14), whence some have deduced the worship of stone idols (comp. Josh. xxiv. 26, 27. Judg. ix. 6); as from the name Bethel ('God's house'), given in Gen. xxviii. 22 to the pillar erected by Jacob, has been derived the worship of sacred stones known under the name of Bætyli. Stones, even though shapeless, have received divine honours, as a stone in the temple of Apollo at Delphi; another at Emesa, sacred to the sun; and a third, called the Caaba, at Mecca, said to have been brought by Gabriel from heaven. These and other sacred stones had blood, wine, and especially oil, poured on them, and were made objects of divine worship (comp. Jer. iii. 9).

The reverence for stones evident in the patriarchal history appears to have been extended to every nation of the world. The posterity of Ishmael are declared to have been the first worshippers of stones by the Arabic historians. The tradition is, that when, on account of the increase of their numbers, they were obliged to leave Mecca, each emigrant took with him some stones from the sacred place, which were revered in their new settlements. A white stone is shown in Mecca which is said to be Ishmael's tomb. We read of a black stone that

was venerated in the temple of Mars. The Caaba is a black stone which, 'when it descended from Paradise, was whiter than snow and more brilliant than the sun; at the time of the flood, it was taken up to heaven or elsewhere, where God chose, and restored to Abraham by the angel Gabriel. It is God's right hand on earth.' The idol Hobal, among the Arabs, was the figure of a man cut out of a red stone. A pile of stones constituted Rachel's grave, and we observe the same at Hector's funeral (*Iliad*, 24, 797). Hebrew authorities have maintained that in the original sanctuary was a stone, 'revered by ages,' called 'the stone of foundation.' It has been considered as a part of the rock in Horeb whence the water flowed, which was preserved as an everlasting memorial. Hence have been explained Paul's words, 'the rock that followed them' (1 Cor. x. 4). Another trace of the veneration for stones is found among the Romans. It was common in the early days of the republic, and even towards the close of it, to take a stone in the hand at the time of uttering the oath, and when completed, to throw it away; by which was implied that as that stone so might the oath-taker be thrown off from the favour of the gods and the protection of the city, if he falsified. Aulus Gellius mentions *Jovem Lapidem*, 'Stone-Jupiter,' as a most sacred oath. Michaelis gives it as his opinion that the Urim and Thummim were three very ancient stones used by the Israelites as lots before the time of Moses, one of them marked with an affirmative, a second with a negative, and the third blank or neutral, which Moses commanded to be kept within the breast-plate of the priest, but which had no connection with the twelve precious stones therein set.

Robinson (ii. 221, 251) found near the Dead sea that which Burckhardt calls the 'stink-stone,' and which Hasselquist describes as 'quartz in the form of slate, one of the rarest minerals he met with in his travels.' It is found at the northern extremity of the sea, and is black and shining. It ignites in the fire, and emits a bituminous smell. In one instance it appeared in the form of a casing or crust, enclosing other stones like a sort of conglomerate, looking much as if it had flowed down the path in a liquid state, and then become solid among the stones as it cooled. This stone is used in Jerusalem for the manufacture of rosaries and other little articles.

Precious stones among the Hebrews, as among all Asiatic peoples, were an essential and highly-prized ornament of kings (2 Sam. xii. 30. *Ezekiel* xxviii. 18), of high-priests (*Exod.* xxviii. 17), also of distinguished individuals, especially in rings (*Cant.* v. 14). They were obtained by them mostly from Arabia (1 Kings x. 2. *Ezek.* xxvii. 22) and India by means of the trade conducted by

the Phœnicians on land and sea. Under Solomon, they themselves obtained them from Ophir (1 Kings x. 10, seq.). The cutting, engraving, and setting of them, was accounted an honourable occupation (*Exod.* xxxv. 33). The chief kinds are mentioned in the Bible. See the several articles.

By 'a white stone' in *Rev.* ii. 17, reference is made to the ancient custom of employing white stones and black in elections and judicial determinations. As at present, the white denoted approbation or acquittal; the black, condemnation. In the public games also prizes were awarded by means of white stones, on which were written the victor's names, with a statement of the reward assigned to each, such as a sum of money, or an annual portion of corn from the public granaries. *Comp. Ovid, Metam.* xv. 42.

'A living stone' in 1 Pet. ii. 4, is a stone which yet remains in its natural position in the quarry, and which, therefore, is firm and reliable. Hence *Ovid* speaks (*Metam.* xiv. 713) of a person as 'harder than iron, and a stone which is yet held living by its root.' The metaphor is taken from plants.

STORK is probably the correct rendering of a Hebrew term, *ghasedah* (*Lev.* xi. 19), which, in allusion to the care of the animal for her young, and of the young for the parent bird, signifies 'holy' (*Deut.* xxxiii. 8) or pious, *avis pia*, that is, having strong natural affection. The passages of Scripture correspond with the habits of the bird, which is migratory (*Jer.* viii. 7), is swift of flight (*Zec.* v. 9), and builds on lofty places (*Ps.* civ. 7); though from the last passage especially *Winer* thinks that a heron is meant, since the stork builds rather on houses than cypress-trees. Storks, black and white, are now abundant in Palestine.

STORMS in Palestine are in winter frequent, but rare in summer. Thunder is in close connection with rain. The vernal equinox and the harvest are their peculiar seasons. The vaulted and up-piled clouds which brought these tempests seem to have been conceived by the poets as a lofty sea, or collection of waters, on which *Jehovah* rode in bringing and guiding the storm (*Job* ix. 8; xxxvi. 30. *Ps.* xxix. 3. *Nah.* i. 3; *comp. Habb.* iii. 15). If the clouds were huge and bore downwards, heaven appeared to them to come down to earth (*Ps.* xviii. 10); and those clouds on which God was conceived of as guiding the tempest, were termed his tabernacle (*Job* xxxvi. 29; *comp. Ps.* xviii. 12).

STRAIN, the original, referring to the purifying of silver from dross, or wine from dregs or adventitious substances, indicates the scrupulosity of a mere outward form of religion, which makes much of minute and inconsiderable matters. The passage (*Matthew* xxiii. 24), 'Ye blind guides, who strain at a gnat and swallow a camel,' and which should be rendered 'who strain out

the gnat and swallow the camel,' has reference to the custom of the Jews, who passed their wine through a strainer lest it should contain any unclean insects. To illustrate our Saviour's aphoristic words, we cite this passage of Maimonides: 'He who strains wine or another strong drink, and swallows the flies or worms which it contains, let him be scourged.' The necessity of this caution arises from the heat of a climate which abounds in insects. To strain wine became a proverbial expression for careful attention to minute and inconsiderable matters.

How needful it is for the student of Scripture to make himself familiar with the usages of the inhabitants of Palestine, is illustrated by the following anecdote, for which we are indebted to Lord Francis Egerton's pleasing volume of *Travels in the Holy Land*:—'I have heard of an instance in which a traveller was commenting on the passage of Scripture where the healed paralytic takes up his bed, and explaining that the bed was nothing more than the carpet, or light mattress, still in use in Eastern countries. The explanation was unfortunately addressed to a worthy person whose ideas of a bed were inseparably connected with the four-post appliance, and its appendages, used in England, and who considered that the force of the miracle lay, not in the cure of the invalid, but in the exertion of his recovered strength. The traveller was considered as an infidel, or at least a rationalist, and was answered triumphantly, 'We believe our Bible.'

STRANGERS (F. *étrange*, L. *extraneus*, 'foreign') is a word standing (Exod. xii. 48. Josh. xx. 49) for a Hebrew term, *goor*, which in its root signifies 'to fear' (Deut. xxxii. 27. Job xii. 25) 'thus carrying the mind back to the early period when to 'sojourn' in a foreign land (Gen. xii. 10; xxi. 23) was the same as living in constant fear.

In the Moosaic law, strangers are recommended to compassion and humane treatment (Exod. xxii. 21; xxiii. 9. Deut. x. 18, *seq.*; comp. Jer. vii. 6. Ezek. xxii. 7. Zech. vii. 10. Mal. iii. 5. Joseph. Apion, ii. 28), and are made partakers of certain privileges designed for the poor (Deuter. xiv. 28, *seq.*; xvi. 10, *seq.*; xiv. 26; xxiv. 19. Lev. xix. 10; xxiii. 22; xxv. 6). Far better, therefore, was the fate which they experienced in Palestine to that which they had to undergo in Rome (Adam's 'Roman Antiquities'); and hence we see that there was in the heart of the law of Israel a germ of what was universal, which in time might, as in reality it did, unfold itself into a religion disowning all limits and all outward distinctions. This element found its preparatory conditions in the patriarchal dispensation, as it had its completion in Jesus, the hope of all nations and the Saviour of the world. The promise made to the patriarchs, in terms most em-

phatic and on repeated occasions, connected a blessing on the whole human family with the descendants of the great progenitors of the Hebrew people (Gen. xii. 2, 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14). This promise, or prophecy, has already received wonderful fulfilment, and is, with every extension of Christianity, becoming true in a greater width of application and with more striking and admonitory results. The religion of faithful Abraham is thus seen to be the grain of mustard-seed—the ever-living, prolific, and constantly-expanding germ of the highest and most benign religion. In this single fact—the existence of the promise, accompanied by its gradual accomplishment—is evidence sufficient to prove that the religion of the Bible is not of man, but God. A scheme so grand, an execution so sure, so gradual, so extraordinary, often so unexpected, and sometimes apparently so unprovided for, cannot be referred to accident nor any human foresight and supervision, but must have originated in those celestial councils where designs and accomplishments are simultaneous behests of almighty Power and unlimited Goodness. See FOREIGNERS.

STREETS (T.), which at the present day are in Eastern towns very narrow, appear to have existed in the earliest cities of which we read (Gen. xix. 2. Josh. ii. 19). In some cases they must have been large open places, affording space for considerable assemblages of people (Neh. viii. 1, 3, 16). Streets served as places for communicating instruction, we may presume from their publicity (Job xviii. 17; xxix. 7), which might sometimes encourage and occasion loud tones, if not angry disputes (Isaiah xlii. 2. Matthew xii. 19).

Jewish teachers, however, were accustomed to teach in the streets. Of Rabbi Jochanan Ben Zacchai it is said, that he sat in the shade of the temple and taught the law throughout the day. A comment on this remarks, 'Since the temple was a hundred cubits high, it threw its shade very wide into the street which was before the hill of the temple. The street was capacious, and contained many persons. On that account he taught there, where also he was protected from the sun, for no school could contain the multitude of his hearers.' Whence it may be conjectured that it was only in extraordinary cases that teaching in the public highways was practised.

Among streets, the most interesting to pious readers of the Bible is the *Via Dolorosa*, or 'Street of Sorrow,' still found in Jerusalem, and down which the Saviour was led to Calvary. The following cut is reduced from a view taken by Colonel Everest from a window just above the pillar on which our Lord was scourged. It exhibits the *Via Dolorosa*. The Mount of Olives is

seen in the distance. The picture has another source of interest from presenting the

flat roof and upper chamber so frequent in Palestine.



SUBTIL (L. *subtilis*, 'thin,' 'slender,' and thence 'sharp' and 'acute') is in 2 Samuel xiii. 8, the rendering of a Hebrew word which is generally translated and signifies 'wise' (xiv. 2), also (but in a good sense, equivalent to 'knowing' or 'skilful') 'cunning' (Is. xl. 20).

SUBURBS (L. *sub*, 'under' or near, and *urbs*, 'a city') are the parts lying adjacent to a city (Numb. xxxv. 2. Josh. xiv. 4).

SUBVERT (L. *sub*, 'under,' and *verto*, 'I turn') stands in Lam. iii. 36, for a Hebrew word signifying 'to overthrow' (Job xix. 6; comp. viii. 3).

SUCCOTH-BENOTH (H. *girls' tents*) may be the shameful places in which the maidens of Babylon sacrificed their virginity in honour of Melitta (Venus). Others take it as an appellation for the Pleiades, in the form of 'The Hen and her Chickens,' and so refer it immediately to the worship of the heavenly bodies (2 Kings xvii. 30).

SUN, the, whose ordinary name in Hebrew, from the force of its rays, denotes a body that strikes (comp. F. *coup de soleil*, sun-stroke), and is generally of the feminine gender, was represented as having at one extremity of the earth a tent out of which it came in the morning, into which it returned in the evening (Ps. xix. 5, *seq.*, where the masculine is used as a poetical personifi-

cation), and in which during its non-appearance it remained (Job xxxviii. 19; comp. Habb. iii. 11). At noon the sun, now at its full, was conceived of as standing still (Prov. iv. 18; comp. 2 Sam. iv. 5). Owing to the extraordinary clearness of their atmosphere, the Easterns employed the sun to describe personal beauty (Cant. vi. 10). The sun and moon are mentioned together as the two chief luminaries of heaven (Gen. i. 16).

The intense heat of the sun in the desert is thus described in Eothen (275):

'The heat grew fierce; there was no valley nor hollow, no hill, no mound, no shadow of hill, nor of mound, by which I could mark the way I was making. Hour by hour I advanced, and saw no change. I was still the very centre of a round horizon; hour by hour I advanced, and still there was the same, and the same, and the same—the same circle of flaming sky—the same circle of sand still, glaring with light and fire. Over all the heaven above—over all the earth beneath, there was no visible power that could balk the fierce will of the sun; 'he rejoiced as a strong man to run a race; his going forth was from the end of heaven, and his circuit unto the ends of it; and there was nothing hid from the heat thereof.' From pole to pole, and from the East to the West, he brandished his fiery sceptre as though he

had usurped all heaven and earth. As he bid the soft Persian in ancient times, so now, and fiercely too, he bid me bow down and worship him; so now in his pride he

seemed to command me, and say, 'Thou shalt have none other gods but me.' I was all alone before him. There were these two pitted together, and face to face—the mighty



Sun for one, and for the other—this poor, pale, solitary Self of mine, that I always carry about me.'

The peculiarities of Oriental climes account for the facts, that the sun in the East was from an early period an object of worship, either under or apart from symbols. Of that worship among the Hebrews are traces found in 2 Kings xxiii. 11. Jer. xix. 13. Zeph. i. 5. The passage in Jer. viii. 16 is illustrated from the Zendavesta (iii. 204), where it is stated that the Mehestanes saluted the morning sun with hymns of praise. Something similar was usual among the Essenes (Joseph. Jew. W. ii. 8, 5).

SUPERFLUITY (L. *super*, 'above,' or over, and *fluo*, 'I flow'), 'an overflow,' is in James i. 21, the rendering of a Greek term which in other passages (Rom. v. 17. 2 Cor.

viii. 2) is translated 'abundance.' 'Superfluity' is the more exact rendering. The corresponding verb is used in Luke xxi. 4, where 'superfluity' would be preferable. Comp. 2 Cor. ix. 1.

SUPERScription (L. *super*, 'above' or upon, and *scribo*, 'I write') is the rendering of the Greek *epigraphé*, which means the letters on a coin in Matt. xxiii. 20; and the substance of the charge made against Jesus in Luke xxiii. 38.

Unbelief has sometimes been sorely pushed for arguments against Christianity. This fact is exemplified in the attempt made to bring it into discredit from the diversity found in the words of the inscription placed above the head of Jesus, as reported by the several evangelists. These words we here subjoin:

<i>Matthew.</i>	<i>Mark.</i>
This is Jesus, the King of the Jews.	The King of the Jews.

<i>Luke.</i>
This is the King of the Jews.

<i>John.</i>
Jesus of Nazareth, the King of the Jews.

There is a difference; is there not also a substantial agreement? The actual diversity excludes copying and collusion, while it enhances the credibility of the narrative. The unity in diversity here exhibited is now adduced the rather, because it may serve as a clear instance of the relation which the Gospels generally bear one to another.

SUPERSTITION, (L. *super*, 'above,' 'over,' 'beyond,' and *sto*, 'I stand'), according to Cicero, means the feeling which dictates excessive religious rites, performed in order to procure from the gods that children may survive (live beyond) their parents; or, according to Lactantius, the feeling which worships the surviving memory of parents, which worships dead relatives as living divinities. In another passage (*De Nat. Deor.* ii. 42), Cicero defines superstition, apart from its etymology, as 'any foolish, anile religion in which there is a groundless fear of the gods.' Superstition, then, appears to have these elements, rites and practices, arising

from improper and extravagant desires in connection with unreasonable fear of divine power which has no real existence. This definition shows the propriety of the application of 'superstitious' by Paul to the Athenians (Acts xvii. 22). His words, literally rendered, stand thus: 'Athenians, in every respect as more (than commonly) superstitious do I behold you; for passing through and looking up at the objects of your worship, I found even an altar on which it was written, 'To an unknown god.' Paul had just surveyed the many divinities with whose images, shrines, and rites the public ways of the city were crowded, and could not have had any other feeling than that the Athenians were, through ignorance and undue solicitude, given to the excessive worship as gods of objects which in reality were no gods at all; especially when the evil went so far as to cause an altar to be erected to some unknown divinity, with a view, probably, of leaving no possible source of ill

unconciliated. The entire structure of the passage opposes the idea that Paul meant, as some have said, to conciliate the Athenians by speaking of them as *religious*: 'too religious,' 'somewhat religious' or 'inclined to religion,' in the apostle's sense of the term 'religion,' was surely an impossibility on the part of the really superstitious and idolatrous, though sceptical, Athenian people. This view makes Paul give utterance to a falsehood; for it was not to religion, but to superstition, in the proper sense of the term, that the Athenians were in all respects given. Nor in any other view is there a ground for the logical connection of the second member of the sentence with the first—'Ye are prone to superstition, for I found an altar 'to an unknown God.' This is sense. The worship of what was unknown, or to the worshipper nothing, is the extreme of superstition. Paganism, as involving the idea that the gods were jealous of human happiness, and therefore ever on the point of rendering men's efforts fruitless, was specially fitted to engender superstition by calling into existence 'a groundless fear of the gods.'

In agreement with this view is the proper meaning of the word in the original, *deisidaimonia* (Acts xv. 19), which, from *deido*, 'I fear,' and *daimon*, 'the divinity' considered as dispensing good and ill, means 'the fear or dread of the dispensing power;' that is, undue solicitude about the allotments of the power which has the shaping of men's condition.

Of superstition and credulity let the following be taken as a sample. The writer is Horace Walpole; the letter is from Rê di Cofano in Italy:—'This was the residence of one of the three kings that went to Christ's birth-day; his name was Alabaster, Abasser, or some such thing; the other two were kings, one of the East, the other of Cologne. 'Tis this of Cofano who was represented in an ancient painting found in the Palatine mount. He was crowned by Augustus. We have just been seeing relics in a small hovel of capuchins on the side of the hill, and which were all brought by his Majesty from Jerusalem. Among other things of great sanctity, there is a set of gnashing teeth, the grinders very entire; a bit of the worm that never dies, preserved in spirits; a crow of St. Peter's cock, very useful against Easter; the crisping and curling, frizzling and frowning of Mary Magdalen, which she cut off on growing devout. The good man that showed us all these commodities was got into such a train of calling them the blessed this and the blessed that, that at last he showed us a bit of the blessed fig-tree that Christ cursed' (The Letters of Sir H. Walpole, i. 49).

SUPPER, THE LORD'S (G. *kuriakon deipnon* (comp. 1 Corin. x. 21), the name

given by Paul (xi. 20) to the rite which, immediately after having eaten of the Passover with his twelve apostles, the Lord Jesus instituted (Matt. xxvi. 26—29. Mark xiv. 22—25. Luke xxii. 19, 20; comp. John xiii. 2) as a commemoration of himself (Luke xix. 1 Cor. xi. 24, 26), and therefore as a perpetual observance, which accordingly we find practised in the church at Corinth. The scriptural narratives are explicit and simple. A few general remarks, however, may be useful.

The only name expressly authorised by Scripture is 'the Lord's Supper,' or, 'the Lord's Table,' that is, meat. But in the church the Lord's Supper has been called—I. The *Eucharist*, or the thanksgiving (Matt. xxvi. 26). II. The *Blessing* (1 Cor. xi. 27). III. The *Oblation*, in reference to the wine and bread. IV. The *Assembly*, because it involved a meeting expressly for the purpose. V. A *Liturgy* or *Service*, it being something done according to a certain form. VI. The *Communion*, because all partook, or because the service consisted in a participation of the symbols (1 Corin. x. 6). VII. A *Sacrifice* (comp. Heb. xiii. 15, 16). VIII. A *Mystery*, in allusion to heathen practices, because catechumens were not admitted, and at a later day, on account of the doctrine of Transubstantiation. IX. *Love-feast*; though, if the Lord's Supper led to the love-feasts, it was at first probably distinct from them (Jude 12). The love-feasts were so called because they were feasts at which the guests, from brotherly love, sent portions to the poor. X. *Mass*, because at the close of the ordinary service, and immediately before the Lord's Supper, the words were used—*Itē, missa est ecclesia*; 'Go, the church is dismissed'—a form for breaking up the assembly. XI. *Sacramentum Altaris*, sacrament of the altar, because the service in corrupt times was regarded as a kind of solemn engagement, pledge, or oath, which was entered into on the altar of the church. The connection of the Lord's Supper with the Passover is made obvious by express words (Luke xxii. 1, 7, 11, 14). It was during the eating of this Jewish meal (Matt. xxvi. 26) that the Lord's Supper was appointed. Luke intimates the connection by making our Lord begin the ceremony, that is the Passover, by taking the cup and giving it to his companions (17). This also explains why he took the cup twice; once in the Paschal supper, which always began with a cup of wine drunk by all the guests; and a second time, as a part of the new rite which he was founding to succeed the Passover. This reference to the old covenant, and this substitution of a new and permanent rite, appear from the words, 'blood of the new covenant shed for the remission of sins,' 'shed for many' (Matthew xxvi. 28. Mark xiv. 24; comp. Exod. xxiv 8. Lev. vii. 1—18).

As to the question, Who may take the Lord's Supper? — the Scriptures answer, Every professed Christian, as in the church at Corinth, has the right, and is under the obligation, to share in this commemorative service. Those who are not Christians are by the very nature of the ordinance excluded therefrom (1 Cor. x. 17. Hebrews xiii. 10). Every communicant, however, is required to have previously formed to himself a just idea of the spiritual nature and purposes of the observance; failing to do which the church of Corinth fell into disorder, and many of its members brought on themselves condemnation. The apostle Paul does not exclude, but strives to instruct those who in that community had misconceived and abused the Lord's Supper. The error of the Corinthians consisted in their converting that religious rite into an ordinary meal. The particular reference may be to those Grecian feasts, or collations, at which each one brought what he could or what he pleased, and every one ate what he brought. In illustration, we cite the words of Athenæus: 'The ancients were acquainted with what we now call basket-suppers' (at present picnics); 'that is, when a person, after having provided his own supper, puts it into a basket and repairs to another house to eat it.' To this we add a passage from Xenophon, which exhibits one abuse reprehended by Paul: 'When, of those who met to sup, some of the company had brought a very little, others a great deal of provisions, Socrates bad the servant either to put the little in common, or to distribute to each a part of it; upon which those who had brought a plentiful repast with them were both ashamed not to partake of what was served up in common, and not also to produce their own. They therefore put down their provisions in common; and when they had enjoyed no more than those who had brought but little, they desisted from expending much in buying victuals' (Mem. iii. 14).

The objects employed by Jesus were bread and wine. These were before him as a part of the Passover meal. The bread was unleavened. The wine was probably 'the good wine' (John ii. 10) for which the neighbourhood was celebrated. Bread and wine were most suitable elements, because they are specially strengthening and invigorating, and as such, well betoken the spiritual nutriment which Jesus had to impart. As thus sanctioned by the Saviour, bread and wine seem the proper objects to be employed. When, in the year 1564, wine in Sweden was very scarce, a question arose whether beer, milk, or some other fluid, might not be used instead of wine. A controversy ensued, anticipating the question now raised by teetotalism; and so again proving that there is nothing new under the sun (*Henke Kircheng.* iii. 365). Not lightly will the

Christian depart from usages which can be clearly traced back to Christ. Of equal consequence with the substances employed are the breaking of the bread and the pouring forth of the wine, which are the prominent features in this symbolism, the object of which is to 'show forth the Lord's death' (1 Corinth. xi. 24, 26. Acts ii. 42). But if Christian antiquity disallows substitution, it also forbids diminution of the symbols; and consequently the refusal of the cup to the laity on the part of the Catholic Church is contrary to Scripture. It may be added, that the gross abuses which have arisen in connection with the simple rite of commemoration instituted by Jesus, show how desirable it is that in all important particulars (and those are important which affect the symbolical means and spiritual intent of the Lord's Supper) there should be maintained a close adherence to the observances sanctioned by the great Head of the Church himself.

Among these abuses are the transubstantiation of the Catholic and the consubstantiation of the Lutheran Church. By the former, the symbolical bread and wine are in the consecration, that is at the prayer uttered by the priest, converted into the real body and blood of Christ. By the second is asserted the real, or the virtual, presence of Christ in the bread and wine. The simple truth is, that the word 'is' has often, as here, the signification of represents or symbolises (Exodus xii. 11. Matthew vii. 12; xiii. 19).

Nothing is laid down as to the times for its celebration. Originally, the Lord's Supper appears to have been partaken every day (Acts iii. 42, 46), which seems to be opposed to the opinion that Jesus intended an annual celebration in imitation of the Passover. The daily observance was interrupted by the persecutions which the church had to endure. When its officers had power to make ordinances, they caused the observance to take place first every Sunday; then three times a year, at the high festivals, Easter, Whitsuntide, Christmas; and finally once a year, that is at Easter.

SUPPLICATIONS (*L. sub, and plico*, properly, folding of hands, as in prayer or entreaty) is in Acts i. 14 the translation of a word, *deësis*, which properly signifies 'asking' from a sense of need, and is often rendered 'prayer' (Luke i. 13; ii. 37).

The word *iketeria*, rendered 'supplications' in Heb. v. 7, properly denotes olive branches bound round with wool, which were carried in their hands by persons who sued to conquerors for peace. Accordingly, the term signifies 'entreaties for peace.'

SUSANNA, one of the affectionate women that attended on the Lord Jesus, ministering to his wants and comforts (Luke viii. 3; comp. 1 Cor. ix. 5).

SWALLOW (H.) is in Psalm lxxxiv. 3.

Prov. xxvi. 2, the probably correct rendering of a Hebrew word which seems to signify 'free' (comp. 'liberty' in Leviticus xxv. 10. Ezek. xlvi. 17). The term rendered in Ps. lxxxiv. 3, also signifies bird in general (Gen. vii. 14. Lev. xiv. 4; comp. marg.).

In Psalm lxxxiv. 3, the swallow and the sparrow are represented as finding in the temple a safe place for their nest, in conformity with an ancient practice, found among other nations besides the Arabians, by which birds that built their nests on sacred places were themselves accounted sacred. See CHANE.

SWEAR (Ger. *schwören*) holds in English the place of a Hebrew term, *shevav*, denoting the number seven, being derived from that sacred word in consequence of its sanctity; traces of the connection may be found in the seven lambs slain of old to ratify an oath (Gen. xxi. 28, seq.), and the seven stones which, according to Herodotus (Thalia, 8), were employed in confirmation of a fact among the Arabians. Hence appears the religious character of an oath; which properly is an averment accompanied by an immediate reference to God as a witness of its truth and avenger of falsehood and faithlessness (Gen. xiv. 22; xxi. 23, 24. Josh. ii. 12). In this wide sense, an oath and a solemn promise differ only in time; the former declaring that a thing is or has been, the latter that it shall take place. The point of view from which these things proceed is evidently that low religious condition which, supposing God to be only partial in his providential operations, makes him intervene on special occasions, as when directly invoked, or when there is an extraordinary breach of his laws. Those who, believing the words of Jesus, 'My Father worketh hitherto, and I work' (John v. 17), hold that the Divine agency and supervision are ceaseless, and in consequence consider themselves under the most solemn possible obligation always to speak the truth, perform promises, and do what is right, and placing both virtue and retribution rather in the motive, the general state of 'the hidden man of the heart' (1 Pet. iii. 4), than in an outward conformity to law and in external penalties, have risen above 'the beggarly elements' (Galat. iv. 9) of oath-taking, and strive to conduct society in general forward to that pitch of excellence in which, every man's word being his bond, swearing shall cease, because unnecessary. In earlier periods of culture, however, oaths had their good in calling special attention to the word said or the deed done, and in laying on the mind an additional, and to it very impressive, reason for being faithful to what was declared or undertaken.

In accordance with that general system found in all religions, by which what is customary, right, or pleasing among men is ascribed to God, the Creator is exhibited as

confirming his word and promises by oaths (Gen. xxii. 16; xxi. 3. Jer. xi. 5); so that, thus speaking 'after the manner of men' (Rom. vi. 19), and therefore in a way most intelligible and impressive to them, he might accomplish his gracious purposes for their enlightenment and salvation.

The Israelites swore by God (Lev. xix. 12. Deut. vi. 13), by heaven, the earth, Jerusalem, by their head, by the temple and the altar; which forms are frequently found in the rabbinical writings (Matthew v. 34—36; xxiii. 16—22), also by the life of kings (1 Sam. i. 26; xvii. 55). As swearing involved a recognition of the divinity of the being to whom appeal was made, the Israelites were forbidden to swear by any save Jehovah (Deut. vi. 13; x. 20. Is. xix. 18), and swearing by others was accounted an act of idolatry (Joshua xxiii. 7. Jerem. v. 7; xii. 16. Amos viii. 14). False swearing was rigidly prohibited (Levit. xix. 12). False swearing and other abuses of oaths (Matt. xxiii. 16), as well as the narrowness of the principle on which they rest, led our Lord to abolish swearing altogether, in terms which, notwithstanding the ingenuity employed to explain them away, and the non-compliance of professedly Christian governments, are too clear and emphatic to admit of being misunderstood. This is one of those points in Christian morality, observance to which can ensue only from the wider prevalence of the spirit of Jesus (Matt. v. 34, seq. James v. 12).

Among the Hebrews, oaths were used in private (Gen. xxiv. 37. Matt. xiv. 7) and in public life (Judg. xxi. 5. 1 Kings xviii. 10), in judicial cases (Exodus xxii. 11), as confirmatory of what was said (Matt. xxvi. 74) or what was promised (1 Sam. xix. 6). The form of oath ran thus—'Jehovah, do so (as had been originally done with the slaughtered victim), and more also if,' &c. (Ruth i. 17. 2 Sam. iii. 9); or, 'as Jehovah liveth' (Ruth iii. 13). From Josephus (Life, 53) it appears that forms 'most tremendous' were, in special circumstances, employed in his day. The ceremonial observed in the most ancient times is imperfectly known. In the days of the patriarchs the hand was put under the thigh, with a tacit reference, probably, to the Oriental desire of having a numerous progeny (Gen. xxiv. 2; xlvii. 29); commonly, the hand was raised as an invocation towards heaven (xiv. 22, 23. Deut. xxxii. 40. Ex. vi. 8, marg. Ezek. xx. 5). In judicial oaths, the judge adjured the party swearing, who on his side answered, 'Amen,' 'thou sayest' (1 Kings xxii. 16. Matt. xxvi. 63, 64; comp. Numb. v. 19, 22).

The word Amen (H. *firm*, 'certain') is itself a species of solemn averment, or the utterance of an earnest wish, tending to sanction and ratify what is felt, said, or done. Hence its meaning is—'it is so,'

'certainly,' 'so be it,' or, 'may it happen.' A similar use of the word is found in Macbeth (ii. 2):

One cried 'God bless us,' and 'Amen' the other;
Listening their fear, I could not say 'Amen,'
When they did say, 'God bless us.'

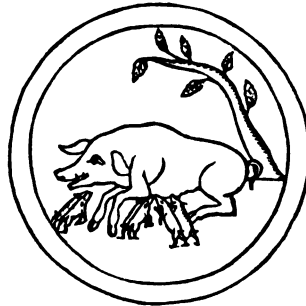
Thus the word came to be used as a general term of confirmation in expressions of pious acquiescence or pious wishes, as in the Psalms—xli. 13; lxxii. 19; lxxxix. 52; and 1 Cor. xiv. 16. From the last passage it appears that a response of 'Amen' was customary in the meetings of the early church. Sometimes the word was used at the commencement, as well as at the close, of a prayer of thanksgiving; as in Rev. vii. 12, 'All the angels worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever; Amen.'

Connected with this confirmatory signification is its adverbial use, so common with our Lord—'Verily, verily'; 'Amen, Amen'—employed in order to rouse the attention of his auditors, and make them feel the importance of what he was about to say. This was an established usage among the Jews, and only employed more frequently by Christ in consequence of the importance of the message he had to announce (1 Kings i. 36. Jer. xxviii. 6).

The word is also an epithet signifying faithful, since that which is firm may be trusted. In Rev. iii. 14, the Saviour is thus characterised: 'These things saith the Amen, the faithful and true witness.' It is the word rendered truth in Is. lxxv. 16, 'the God of truth.' Similar is the meaning in 2 Cor. i.

20—'all the promises of God in him (Jesus Christ) are yea, and in him Amen'; that is, certain, trustworthy, sure of accomplishment.

SWINE (T.), the, 'though he divide the hoof and be cloven-footed, yet he cheweth not the cud; he is unclean to you: 'of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you'



(Lev. xi. 8; comp. Deut. xiv. 8). The reason of this prohibition may be found not only in the filthy habits and appearance of the animal, but also in the tendency of its flesh to engender diseases, particularly those affecting the cuticle, as the leprosy. Swine have very widely been objects of aversion and avoidance. The Egyptians, Indians, Phœnicians, Arabians, and others, shrunk from them in dislike.

Wilkinson (Plates, p. 87) gives a view of 'a soul condemned to return to earth under the form of a pig; having been weighed in



the scales before Osiris, and found wanting. Being placed in a boat and accompanied by two monkeys, it is then dismissed from the precincts of Amenti (the unseen world), all communication with which is figuratively cut off by a man who hews away the ground with an axe after its passage.' Thus did the Egyptians teach morals by a kind of picture religion.

Swine, as prolific animals, were at Argos offered in sacrifice to Aphrodite or Venus. Among other pagan nations, for instance the Cretans, swine were sacred, and were eaten

in idolatrous worship. Hence is explained Is. lxxv. 4. The tyrannical and cruel Antiochus IV. endeavoured to compel the Jews to eat swine's flesh, rather than do which many surrendered their lives.

In the words, 'a jewel of gold in a swine's snout' (Prov. xi. 22), there is an allusion to the custom on the part of females of wearing nose-rings. The meaning is, that beauty and imprudence are as ill matched as a swine and a nose-ring. Comp. Gen. xxiv. 47.

In Ps. lxxviii. 30, where 'company of spearmen' is in the margin better rendered 'beasts

of the reeds,' the wild boar is probably meant, which was very destructive to the Israelites (Pa. lxxx. 13). These animals lurked in marshes covered with reeds, as appears from Le Brun's Travels.

SWORD (T.), the, is in Scripture emblematic of war, punishment, oppression, and pain (Exod. xviii. 4. Lev. xxvi. 2. Ezek. v. 17. Luke ii. 35). With that simplicity of thought which pervades the view taken of Divine Providence in the Bible, and which knew nothing of the futile distinction which divines have invented between what God causes and what God permits, Jesus Christ expressly declares that he came to send, not peace, but a sword (Matthew x. 34); that is, making the change required by the peculiarity of the Hebrew idiom, 'to cause conflict rather than tranquillity'—which is, and so long as sin and disorder prevail ever must be, the immediate and inevitable consequence of the operation of the gospel in human hearts and in social life.

The words 'it is enough' (Luke xxii. 38), were probably pronounced by our Lord in a tone expressive of disapprobation, disappointment, and grief, at the indocility of his disciples, who had not comprehended his pacific intentions. In Egypt at the present day, when a person asks his friend, 'How is your health?' the latter replies, 'Praise be to God!' and it is only by the tone of the voice in which the answer is made, that the inquirer can infer whether he is well or ill (see Lane's 'Modern Egyptians,' ii. 10). In English, if a person when asked to take refreshment or more food answers, 'I thank you,' it is understood that he accepts the offer. The corresponding words in French, 'Je vous remercie,' are taken to indicate a polite refusal. See MALORUS.

SYCAMORES (*Ficus Ægyptiacus*, F. *sycamorus*) were very common in Palestine, but little valued, and therefore put in opposition to cedars (Is. ix. 10. 1 Kings x. 27). They are thought to have come originally from Egypt (Ps. lxxviii. 47). Externally, the sycamore is like the mulberry-tree. It produces, in seven crops a year, a kind of fig (see FIG) which are neither very digestible nor wholesome, but cheap, and therefore in use among the poor (Amos vii. 14). Its wood, almost incorruptible, was in the East used for edifices and coffins. The stem is very knotty and of considerable height, and throws out many wide-spreading branches.

The sycamore is in the Greek text declared to be the tree up which Zaccheus climbed in order to see the Saviour when at Jericho. Ruins of what is said to have been the residence of this 'chief of the tax-gatherers' are still shown on the plain of Jericho, but the sycamore is no longer found there, though it grows in the uplands of Judah. An oil is prepared, as is supposed, from the species of tree which Zaccheus as-

cended. This so-called Zaccheus-oil is a corrupt term for Zaccum-oil, that is, oil got from a tree called in Arabic Zaccum, which is covered with thorns, and produces a fruit of the almond kind, or like nuts. The oil is used for medicinal purposes. This tree is the *Elaeagnus Angustifolius* of Linnæus, or the *Myrobalanus* of the ancients, and grows abundantly in the vicinity of Jericho.

In Luke xvii. 6, the more exact Hebrew form of the word, namely *sycamine*, is found; but some MSS. read 'sycamore.'

SYNAGOGUE, from two Greek words signifying 'a place of meeting' (in the Hebrew, 'house of assembly'), is the name of the edifice in which the Jews met for religious exercises. Synagogues were built in imitation of the temple at Jerusalem; that is, each was a quadrangle, having in the middle a small chapel on four pillars, standing on an elevated platform, on which lay the book of the law. In consequence of the needful washings, synagogues were often built near running water. Synagogues came into existence as a consequence of the expansion of Judaism, and spread wherever it gained a foot-hold. Their origin cannot be satisfactorily referred to an earlier period than the exile, when the Israelites, sundered from their temple and scattered abroad in strange lands, would naturally meet together for worship, and so grow habituated to particular localities and provide suitable structures. The practice once introduced, was perpetuated when they returned to their mother country. In the time of our Lord, every considerable town in Palestine had its synagogue (Luke iv. 16. Mark i. 21. Luke vii. 1. John vi. 59), large cities had several (Acts ix. 2, 20), and in the capital were above four hundred (comp. Acts vi. 9). Synagogues were also found in the cities of Syria, Asia Minor, and Europe, which had a Jewish population (Acts ix. 2; xiii. 6, 14, 42; xiv. 1; xvii. 1, 10; xviii. 4; xix. 8. Joseph. Antiq. xix. 6, 8. Jew. W. vii. 3, 8). The Talmudists, indeed, assert that wherever were ten free adult Israelites, there ought a synagogue to be erected. The duty and cost of building synagogues lay with private individuals, and were sometimes voluntarily undertaken by heathens (Luke vii. 6). In them the congregation assembled—the women in a separate place—on the sabbaths and sacred days, for common prayer and hearing the Scriptures (Acts xiii. 16; xv. 21), that is, portions of the Thora, the Pentateuch or Law (called Parashioth) of the Prophets (Haphtaroth), and other books (Megilloth), which were read by one of the congregation (Luke iv. 16); according to Philo, one of the priests or elders. The passages were also practically expounded. The reader and the expositor seem to have been different persons. When the prayer, reading, and exposition had been finished, a benediction was pro-

nounced, usually by one of the priests, to which the congregation replied, 'Amen' (comp. 1 Cor. xiv. 16). The assembly then broke up. **ANATHEMA.**

In this account the reader will find a correspondence with the customary form of service observed in the Christian church. Undoubtedly, its usages are to a great extent derived from the worship in the temple and the synagogue.

The ordinary officers of the latter were—I. the president, *rosh hakeneseth*, 'the ruler (head) of the synagogue' (Luke viii. 49), who had the general control and oversight (xiii. 14. Acts xviii. 8); II. 'the elders' (Luke vii. 3), called also 'the rulers of the synagogue' (Mark v. 22), who seem to have formed a sort of chapter, or ecclesiastical council, under the president; III. the 'messenger of the church,' *sheliach cibbur* (comp. Apoc. ii. 1), whose duty it was to recite the prayers in a loud voice, and who is said to have also been the secretary and representative of the synagogue; IV. the ordinary servant or 'minister' (Luke iv. 20), called in Hebrew *hassan* or *chasan*, who had the care of the sacred books and furnished them to the reader. He may also have taught the young to read. In later times, the name was given to the officiating minister; in this sense it is now employed by the Jews. More adequate preparation was made for instruction than in 'the days of old.' The synagogues served as a kind of public school. There was special provision made for the instruction of the young (Joseph. Antiq. xv. 10, 5). The scribes held superior schools, open to every one (Jew. War, i. 38, 2. Life, 2. Acts xxii. 3). Instruction seems to have in general been given gratuitously. Learned men accounted it an honour and a duty to communicate what they knew; and each teacher, if he was without property, was master of some trade by which he gained his bread. Besides instruction, the synagogues were means for collecting and distributing alms, for which purposes there was a special officer, V. who may be termed *the almoner* (comp. Matt. vi. 2). In the later Jewish writings, many things are found respecting the furniture and ornament of the synagogue which cannot with certainty be referred to the days of the apostles. But there then appear seats, it may be rows of benches, for the congregation to sit on; and 'the chief seats,' of which the Pharisees were fond, probably were those of the first row (Matt. xxiii. 6. James ii. 3). Lamps seem to have been used for giving light. There was a reading-deak, and a case or cupboard for keeping the sacred books.

In the synagogues certain punishments were inflicted; for instance, scourging (Matt. x. 17; xxiii. 34. Acts xxii. 19. 2 Cor. xi. 24). **LIBERTINES, TEMPLE, BOOKS.**

With some aid from later times, we may now furnish an exposition of one or two pas-

sages of Scripture. Jesus in the synagogue at Nazareth stood up to read (Luke iv. 16). The custom of reading the Scriptures publicly was, according to the Jews, grounded on an ordinance of Moses. Standing (as being that of respect) was the position in which the law and the prophets were commonly read. Some parts of the Scripture could be read either sitting or standing; for instance, the Book of Esther. Common Israelites, as well as priests and levites, might read aloud from the Scriptures. On every sabbath seven persons read—a priest, a levite, and five Israelites. Before reading a portion, the Jews were wont to offer a prayer, in which they thanked God that he had chosen them for his people and given them his law. The book was handed to the reader by the *chasan* or 'minister' (servant) of the synagogue, who received the book and restored it to its place when the reading was over (17). The third part of the synagogue service consisted in the explaining of the Scriptures. This exposition, however, took place sitting. After, therefore, Jesus had in the synagogue of Nazareth, of which, as one brought up in that place, he was a member, read the *Haphtaré* (the portion of the Prophets), he did not retire to his place, but took his seat at the desk; by which all saw that he meant to deliver an address, and so fixed their eyes on him (20). When Paul and Barnabas came into the synagogue of Antioch, and, by seating themselves, gave it to be understood that they wished to address the people, 'the rulers,' or presidents, 'of the synagogue' sent to them (as strangers) permission to speak, of which Paul, standing up, availed himself (Acts xiii. 14, seq.).

SYENE, the southernmost city of Egypt towards Ethiopia, on the eastern bank of the Nile (Ezekiel xxix. 10; xxx. 6). The modern Assuan, an inconsiderable place, lying somewhat north of the ancient Syene, was built out of its ruins.

SYRIA is the important portion of Asia which is bounded on the east by the Euphrates, on the north by Mount Taurus, on the west by the Mediterranean, and on the south by Arabia. Viewed in its separate portions, it comprises Palestine and Phœnicia; some say Mesopotamia also and Babylonia; and the Greeks and Romans confound it with Assyria. By the Israelites it was termed *Aram* (*Aramæa*), as being peopled by the descendants of *Aram*, a son of *Shem* (Gen. x. 22, 23). Syria in primeval times comprised several small states:—I. *Aram-Damascus*, north-east of Palestine, a powerful kingdom (2 Sam. viii. 5, 6). II. *Zobah*, a kingdom stretching north-east of Damascus, beyond the Euphrates, and at a later time, at least in part, named *Nisibis* (1 Sam. xiv. 47. 2 Sam. viii. 3). III. *Maacha*, on the south-west of Damascus, bordering on *Bashan* (Joshua xiii. 11. 2 Sam. x. 6). IV.

Geshuri, lay in the vicinity of the preceding (Deut. iii. 14. 1 Sam. xxvii. 8). V. *Aram-Naharim* (Syria of the rivers), is generally found between the Tigris and the Euphrates, including Mesopotamia (see the article), and bordered on the north by the southern part of Taurus (Genesis xxiv. 10); its inner plains are said to be the scriptural, VI. *Padan-Aram* (Gen. xxviii. 2, 5—7). VII. *Beth-rehob*, on the south-east of the Tigris (2 Sam. x. 6, 8). VIII. *Hamath*, a considerable kingdom bounded by the Orontes, extending to the sea, and comprehending a part of Lebanon (2 Sam. viii. 9). IX. *Arpad*, a small land lying, probably, near Hamath (2 Kings xviii. 34). X. *Tob, Ish-tob*, bordering on Arabia and Gilead (Judg. xi. 6. 2 Sam. x. 6, 8). XI. *Cale Syria*, the country between Lebanon and Anti-Lebanon, watered by the Orontes. Most of those petty states were made tributary by David (1 Chron. xviii. 3—8). The later conflicts of the Israelites with the Syrians relate to the strong rival power, Damascus.

The most considerable cities of Syria are Antioch, the birth-place of Gentile Christianity, Baal-gad, Heliopolis, Hamath, Damascus, Palmyra (Tadmor). The Syrians successively came under the power of the Assyrians, the Babylonians, Persians, and Macedonians. After Alexander's death, a new Syrian kingdom was founded by the Seleucidæ (312—84 A. C.). Tigranes, king

of Armenia, ruled Syria for a time (84—64 A. C.). Pompey subdued Syria for the Romans. At the time of Christ it was governed by a proconsul resident at Antioch. See ANTIOCHUS, DAMASCUS, LANGUAGE.

The Syrian rivers owe their celebrity, like those of Greece, far more to the events which are associated with them than to the volume of their waters. Their course is too short to allow of their becoming large. What they want, however, in size, they make up in the rapidity of their current, which, since the waters come immediately from a precipitous mountain region, is often, particularly after a fall of rain, heady, impetuous, and brawling. Hence the force and beauty of many scriptural figures (Ps. xliii. 7. Is. xxxv. 1, 6, 7). The channels of the Orontes and the Jordan, the two most important, are scarcely sixty paces wide at their mouths, though the latter has considerable depth. Subterranean rivulets are common throughout Syria.

SYRACUSE, the most distinguished city of Sicily, on the eastern extremity of the island, where Paul, on his way to Rome, remained three days (Acts xxviii. 12).

SYROPHENICIA was the narrow strip of country running along the Mediterranean from Tyre to the river Eleutherus (near Aradus), in contradistinction to Lybophenicia, which stretched to the territory of Carthage. At the time of Christ, Syrophenicia formed a part of Syria (Mark vii. 26).

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TAANACH (H.), a considerable place, having affiliated towns (Josh. xvii. 11), originally a city of the Canaanites, then allotted to Manasseh, and assigned to the levites (xxi. 25), out of which the Israelites could not drive the aboriginal inhabitants (Judg. i. 29). It is mentioned as a royal Canaanitish residence in the triumphal song of Deborah and Barak (v. 19). It is further mentioned only once more in Scripture (1 Kings iv. 12), and here, as in other places, in connection with Megiddo (Legio, Lejun), from which it is described by Eusebius and Jerome as three or four Roman miles distant. This accords with the present site. The modern name is Taanuk. Schubert appears to have been the first modern to mention the place. It was also seen by Robinson. It is said to have ruins which give the idea that the place was once a large city, though now it contains but a few families. Taanach lay to the south-east of Megiddo, in Issachar, as you enter the plain of Eadraelon from the south-east.

TABER, from the Hebrew *toph*, 'to strike,' hence 'tabret' (Genesis xxxi. 27, comp. 'tambour,' 'tambourine'), is the rendering (Nah

ii. 7) of a word which would more appropriately be represented by 'smite.' See MUSIC.

TABERNACLE (L. *taberna*, 'a shop'; comp. E. 'tavern') is the term by which the wandering temple, 'the tabernacle of the congregation' (Exod. xxix. 4, seq.), is spoken of, in which dwelt the Divine presence during the sojourn of the Israelites in the desert. That this temple was a tent, as the original is often rendered (Genesis iv. 20; xviii. 1) shows that in the Hebrews we have to do with a race of shepherds, or at least a people whose original is to be found on the uplands of plains and pasture grounds, dwelling over the face of the earth apart from cities. Their house of God was their own house; that is, a tent, and the consecration of a tent for the dwelling-place of God in the midst of them, shows that, if their conceptions of God were restricted, their reverence was deep and operative as towards a God near at hand and not afar off (comp. Jer. xxiii. 23). Thus viewed, 'the tabernacle of the congregation' carries us beyond the sojourn of the Israelites in Egypt, and gives us an assurance that they had an existence

as a people in some open country and in a nomad condition, such as we find spoken of in the book of Genesis (comp. CAMP).

The details given in the book of Exodus regarding the magnificence of the Tabernacle, have been made use of for throwing doubts on the reality of the alleged facts; and modern critics, such as Vater, Bohlen, Gramberg, and De Wette, have not hesitated to describe the whole as a product of the imagination, called into existence on the part of some one who had seen the glory of Solomon's temple. Theories of this nature are of all things the easiest to propound, but, though their novelty and boldness procure them credence, the most difficult to prove. It has, however, in support of the supposition, been maintained that such a horde as were the Hebrews could not have possessed the artistic skill necessary for the execution of the requisite work. These pages show by many proofs the high degree of excellence which the fine as well as the practical arts had reached in Egypt before the Israelites settled in the land; and no one who knows with what fine powers that nation is naturally endued, can deny that they were capable of successfully imitating the productions which for generations they had before their eyes, and with the processes of which they could hardly fail to be familiar; so that it is by no means unlikely that when they left Egypt they were better workmen and artists than could be found in Israel in the days of Solomon. The large quantity of gold and silver implied to have been in the hands of the Hebrews at the time of the construction and furnishing of the tabernacle, has also been considered to exceed the bounds of probability, and so to make against the reality of the narrated events. In the earlier periods of history the precious metals appear to have been more abundant than now, if we consider the relative numbers of the population. Silver, and probably gold, was among the treasures of the patriarchs (Gen. xxiii. 9, 16; ii. 11). Egypt, as the great Western centre of civilisation, could not fail to abound in the precious metals, supplies of which would naturally come into the hands of the Israelites in payment for their labour, their flocks, or the produce of those flocks; and those supplies would be the more carefully hoarded, the more intense was the longing of the people for deliverance. The perfumes and other things needed for the tabernacle could easily be supplied to Moses and his nation by the travelling merchants, who from the earliest antiquity traded between Arabia and Egypt (Gen. xxxvii. 25).

The Feast of Tabernacles, called in Josephus and John's Gospel (vii. 2) 'the tent-festival,' which was one of the three great festivals at which every Israelite was required to be present in Jerusalem (Deut. xvi. 16, seq.; comp. Zech. xiv. 16. Joseph. Jew.

War, ii. 19, 1), took place after the ingathering of the fruits of the earth in autumn, and lasted from the fifteenth to the twenty-second day of the seventh month or Tisri, when (October) the cold in Palestine is not such as to make it unpleasant or dangerous to dwell for days together under the imperfect shelter provided for by the law (Joseph. Antiq. iii. 10, 4. 1 Kings viii. 2. Ezek. xlv. 25). The first and the last days were sabbaths. The eighth day, or the twenty-second, it was customary to celebrate as a concluding festival; this eighth day, called *Acereth* (Deut. xvi. 8, 'a solemn assembly,' comp. Lev. xxiii. 36. Numb. xxix. 35. Nehem. viii. 18. 2 Chron. vii. 9), was, though the terminating holiday, yet distinct from the feast of Tabernacles strictly so called. The object of this religious festival was to commemorate the dwelling of the Israelites in tents (*Sucooth*) during their sojourn in the wilderness of Sinai (Lev. xxiii. 42). It was also a general thank-offering for the bounteous supplies made by Divine Providence in the gift of the harvest, inclusive of corn, wine, oil, and fruit (Lev. xxiii. 39. Deut. xvi. 16; comp. Exod. xxiii. 16). During the festival, the Hebrews dwelt in booths made of 'boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook' (Levit. xxiii. 40), words the exact import of which may be learnt from Nehem. viii. 15, 'Go forth unto the mount and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees.' The booths or tents were erected in the streets, open places, and suburbs, also on the flat roofs of houses. Those who took part in the ceremonies, bore in their hands (16) branches of palm, citron, and other trees. On the occasion 'there was very great gladness.' In fact, it was a season of universal rejoicing and hilarity—the Hebrew harvest-home—and as it comprised the vintage, may easily have been mistaken by Plutarch (Sympos. iv. 5) for the Jewish Bacchanalia: and the joy was the greater and more free because the festival took place five days after the sad solemnities of the great day of Atonement. The offerings and observances required on the occasion may be found in Numb. xxix. 13—34. Deut. xvi. 13, seq. The festival was held in the highest honour; Josephus terms it 'the exceedingly holy and greatest festival' (Antiq. xv. 8, 8), and Philo, 'the greatest of the feasts.' In the sabbatical year, the law was required to be publicly read on this solemn and joyous occasion, exhibiting a mingling of religion and hilarity which was by no means peculiar to the feast of Tabernacles, and which is a favourable characteristic, not to say distinction, of the Mosaic polity. Becoming was the junction in one grand national ceremony of the commemoration of the tent-life of the wilderness, when Israel

subsisted mainly on the immediate gifts of the Divine hand, and the acknowledgment of God's goodness in the renewed annual supply of abundance brought of God out of that land, the quiet possession of which was thus betokened, and so the faithfulness of God in the fulfilment of his promises both evidenced and adored. The traditionary spirit introduced in late periods many minute regulations, on which, however, there is not an entire agreement among rabbinical authorities themselves. Of these the most important are (1), that the worshippers were to bear in the left hand a branch of citron, and in the right a palm branch entwined with twigs of willow and myrtle. This took place in the temple all the seven days, but on one only in and out of the city; (2) on each of the seven days a water-libation took place (comp. 1 Sam. vii. 6). The custom was for a priest to take water from the pool of Siloam, which, together with wine, he, amid music and song, poured into two pipes on the west side of the altar. Our Lord, who saw this observance with his own eyes, has after his manner finely turned it to the great purposes of his mission, when on the last, that is the seventh (Kuinöel and Meier say the eighth), day he, as the record is, 'stood and cried, saying, If any man thirst, let him come unto me and drink' (John vii. 37). The Jewish rite has been thought to have reference to the miraculous supply of water in the desert, or to have been designed to procure from God copious rains for the seed of the coming harvest. It has been suggested that the ceremony was derived from the words found in Is. xii. 3, which words, however, it seems to us more likely were taken from the observance. (3). In the court of the women on the evening of the first feast-day began, on golden candelabra, an illumination which shed its splendour over all Jerusalem. Around the candelabra a torch-dance was performed by men, with the accompaniments of music and song. To this illumination our Lord has by some been thought to make reference in John viii. 12, where he says, 'I am the light of the world.'

TABOR (*H. choice*), a hill on the borders of Zebulun and Naphtali, east of Nazareth, on the northern side of the plain Esdraelon, down into which it sinks, is celebrated as probably being the spot on which the transfiguration of our Lord took place. Mount Tabor, with the exception of some low swells joining it to the mountains towards Nazareth, is, with its broad bottom, completely insulated. At its eastern base it appears to be about 800 feet high; from the sea-level it has a height of 1700 feet, being 200 feet higher than any neighbouring hill. On the south, it has the plain of Jezreel; on the east, the hills along the Jordan and the lake of Galilee; on the west, Carmel and the Mediterranean; and on the north, Anti-Lebanon.

It is round and very regular, resembling a hemisphere a little flattened. Its sides, quite to the summit, are thinly sprinkled with oaks resembling apple-trees, which they exceed much more in the ample diameter of their thick-spreading tops than they do in height. The ruins of the ancient fortress and town on the summit of the mountain are conspicuous to the traveller at the base. On the south-east is a mill, on a stream of clear water. Here Olin saw a number of cows, a herd of camels, and some flocks of goats, grazing on luxuriant pasturage. The northern side of Mount Tabor has a gentle slope, which may be mounted without much difficulty on horseback, and with perfect ease by pedestrians. Luxuriant grass clothes the mountain from its base quite to the summit. The graceful oaks are rather more thick, and of somewhat larger growth, than upon the opposite side. Their dense spreading foliage gives to the mountain side the aspect of a forest. The view calls to mind the extensive wooded lawns seen about noble country-seats in many parts of England. The lower hills and mountains north-west and west of Tabor are also thinly covered with trees similar in appearance, which impart to this district peculiar interest and beauty.

Tischendorf (ii. 205), passing to Tabor from Nazareth, says, 'At the end of two hours we stood at the foot of the hill; the small village Daburieh lay below at our right. The way up Tabor is steep and wearying, though in many places made less difficult by art. In an hour we had reached the top, whose flat surface looks as if it had formerly been prepared for receiving some large building. And in truth, in several parts you meet with traces of former edifices.' A walled fortification seems to have encircled the summit. The ruins belong to buildings of probably different ages. The Christian repute of the Mount is well known. It has been held that Tabor is the 'high mountain' of the Evangelists, and the 'holy mount' of the Second Epistle of Peter. As 'the Mount of Transfiguration' it first appears in apocryphal gospels. In the sixth century three churches were erected on it, as imitative memorials of the three tabernacles which Peter wished to make (Luke ix. 28, seq.). It cannot, however, be considered certain that Tabor is the Mount where our Lord received the heavenly testimony, though the passage in Peter seems to intimate that some one mountain was in the apostolic days recognised as the scene of that mysterious event (2 Pet. i. 18). 'I placed myself alone among the ruins overgrown with ivy; terebinths and oaks threw their shadows around me; the plain of Esdraelon lay at my feet; the Kishon, the river of ancient days, glimmered along it like a faint streak of silver. I saw Endor, and remembered its witch; I saw Nain, where the Saviour consoled the widow and revived her

son. The nine hundred iron chariots of Sisera remained not in my thoughts. I sat among the disciples whose eyes were heavy with sleep. The past and the present appeared before me as a dark puzzle. Where is there a hill in the world where peace and joy have been so clearly announced? And yet since the announcement every stone, every tree of the Mount, tells of trouble and war. The hill stands there like a misunderstood prophet, like a sojourner in a strange land.'

TACHES (comp. 'tack'), hooks, loops, or buttons, employed for coupling the curtains in the tabernacle (Exod. xxxvi. 18).

TADMOR (H. a *palm*), called also *Thamar* or *Tamar* (Ezek. xlvii. 19; xlviii. 28), and *Palmyra*, the city of palms, built or rebuilt by Solomon (1 Kings ix. 18) as an advanced post against the Syrians, lay in a fruitful spot, surrounded by sundry wastes, between Damascus and the Euphrates, distant from the latter one day's journey, from the former six, and from Babylon the same, on a commercial road running from the east to Damascus. Enriched by commerce, *Palmyra* (the more common name) became distinguished also for external culture. After the fall of the kingdom of Israel, *Palmyra*, with its territory, *Palmyrene*, formed an independent state, whose princes greatly adorned the metropolis; till at length the emperor Aurelian, after a sanguinary conflict, vanquished (cir. 260 A.D.) its queen, *Zenobia*. There yet remain splendid ruins, mostly of marble.

TAHAPANES, the city *Daphne*, a strong place sixteen Roman miles from *Pelusium* (Jer. ii. 16; xliii. 7—9; xlv. 1).

TAHPENES, a queen of Egypt, whose sister became the wife of *Hadad*, a prince of Edom. Their son *Genubath* was brought up in Pharaoh's court (1 Kings xi. 19, 20).

TAMMUZ, the Syriac name ('my lord,' or 'the body-less') of the Phœnician idol, *Adonis*. Under this name was the sun worshipped. Fable represents *Adonis*, with whom *Venus* was enamoured, as having been killed and restored to life. *Byblus* was the centre of the worship of *Tammuz*. It was also practised by idolatrous Israelite women. A whole week was set apart to bewail his death, during which females gave themselves up to the most frantic grief, in which they tore their hair, and beat as well as prostituted their bodies. The season of lamentation was concluded by a ceremonial which placed the divinity, whose eyes ran tears, on his pedestal. Then followed days of joy and luxury in celebration of the restoration of *Tammuz* to life (Ezek. viii. 14. Ps. cvi. 28). This festival, which resembled the unchaate rites offered to *Baal-peor*, was designed to celebrate the disappearance of the sun in winter, and his resumption of his glory in summer. The *Nahr-İbrahim*, the ancient river *Adonis*, has

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its waters still tinged with red (the blood of the slain favourite of *Venus*) in the spring, the time when those adulterous rites were observed. See *CHAMBERS OF IMAGERY*.

'*Thammus* came next behind,
Whose annual wound in Lebanon altered
The Syrian damsels to lament his fate
In amorous ditties, all a summer's day;
While smooth *Adonis* from his native rock
Ran purple to the sea, supposed with blood
Of *Thammus* yearly wounded: the love-tale
Infected *Slon's* daughters with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye survey'd the dark idolatries
Of alienated *Judah*.'

TARES represents a Hebrew word in Greek letters, namely, *sisanion*, which some render *lolium*, 'darnel,' or 'tares,' others more correctly hold, in agreement with rabbinical authority, to be a plant so called, common in Palestine, whose seed is like grains of wheat, which it resembles also in stem and form. But the similarity is merely in appearance; the fruit is without value. Hence the name *sisanion*, 'adulterate,' *tritium adulterinum*.

TARSHISH, a district among 'the isles of the Gentiles,' that is, in or near the Mediterranean sea (Gen. x. 4, 5; comp. Ps. lxxii. 10), somewhere in the north-west, at the extremity of the isles or the Mediterranean, that is the south of Spain (Is. lxvi. 19), having sea-ports (hence 'ships of *Tarshish*,' 2 Chron. ix. 21), celebrated for their navy and their commerce (1 Kings x. 22. Ps. xlviii. 7. Is. ii. 16; xxxiii. 1, seq. Ezek. xxvii. 25; xxxviii. 18. Jonah i. 1—3; iv. 2), and under regal government (Ps. lxxii. 10). In 2 Chron. xx. 36, ships are said to be made in *Ezion-gaber* to go to *Tarshish*. This voyage would require the circumnavigation of Africa, which had probably already been accomplished; but in the parallel passage in 1 Kings xxii. 49, we find ships of *Tarshish* that sailed to *Ophir*. The trade was, therefore, with the East; so also in x. 22.

The place indicated by the language of Scripture is *Tartessus* (*Tartessus*), a Phœnician colony in Spain, extending its power, probably, over all the western parts of the Mediterranean, on its northern as well as southern shores. In the south of Spain were mines of gold and silver, whose products were great attractions to Oriental merchants of old. According to Heeren, 'Spain was once the richest land in the world for silver; gold was found there in great abundance, also the baser metals. The silver mines were in those parts which the Phœnicians comprised under the general name of *Tartessus* or *Tarshish*. The immeasurable affluence of precious metals which on their first arrival they found here, so astounded them, and the sight thereof so wrought on the imagination of the people, that fact called fable to its aid, and the story gained currency that the earliest Phœnician colonists not only

filled their ships with gold, but made of the same metal their various implements, anchors not excepted.'

TARSUS, the ancient capital of Cilicia, in Asia Minor, lying in a fruitful plain on the river Cydnus, was, both in the time of the Greeks and Romans, a distinguished city, chiefly eminent for its learned institutions, which flourished greatly under the Roman emperors, and are reported to have been comparable with those of Athens. Hence the inhabitants, said to have derived their origin from a Grecian colony, obtained the repute of being the most learned in Asia. The city carried on a flourishing trade and acquired opulence. While, however, Tarsus by its culture gained the renown of having produced many men of learning, it became also notorious for its luxury and pretension. Its chief distinction is owing to its having been the birth-place of the apostle Paul (Acts xxii. 3). In virtue of being there born, Paul, some have supposed, held and claimed the rights of a Roman citizen (xvi. 37; xxii. 25). Others have denied that Tarsus possessed the privileges of Roman citizenship. That it had high prerogatives, there can be no question; and it may be doubted whether we know enough of the relations that subsisted between the provinces and the capital to declare that what privileges Tarsus did possess fell short of citizenship. The honour could be acquired by a whole city or a state, and hence be inherited by birth on the part of its members; and Paul was, it is distinctly stated, born a Roman citizen (xxii. 28). But he was born in Tarsus. Hence it may be inferred that the city had the prerogative, though it is possible that Paul may have derived his rights from an ancestor who had earned or purchased the citizenship. From Pliny (v. 22) we learn that Tarsus was called *libera civitas*, 'a free city,' which is said to mean nothing more than a city belonging to the Roman empire, but governed by its own laws, without implying either *municipium* or *civitas*, and so not involving the privileges of Roman citizenship; though coins and other evidence make it certain that in later times Tarsus possessed the full privileges of Roman citizenship.

TARTAK, an idol of the Avites which is said to have borne the shape, or at least the head, of an ass; a symbol which suggests that we have here Typhon or Priapus (2 Kings xvii. 31).

TAXES, the most ancient, was the payment of a half-shekel required from every Israelite of twenty years old and upwards, as a ransom for his life (Exodus xxx. 12). The impost was proclaimed on the first day of the month Adar. On the fifteenth, the money-changers set up their tables in order to supply Hebrew coin, in which only the tax was received, in exchange for foreign money, which was much current in Judea in the days

of the New Testament, and which Jews living in foreign lands were likely to possess exclusively. For the exchange thus made a fixed rate or commission was charged. This transaction took some time, and therefore till the twenty-fifth of Adar was given for the payment. If not made then, distraint ensued. The shekel was deposited in two treasuries which stood in the court of the women. These treasuries are said to have been emptied three times a-year. In the time of Jesus this source of income to the temple must have been considerable. Michaelis reckoned that it amounted to half-a-million of dollars. Indeed, the temple exchequer was rich, containing large sums of money (Joseph. Antiq. xiv. 4, 4. Tacit. Hist. v. 8). See MONEY, WEIGHTS, AND MEASURES. Besides this national and long-established burden, Herod the Great exacted a great income from the people, and the Romans, directly or indirectly, stripped them of their substance. See CURRENCY, PUBLICANS. In the period of their original kingly government, the nation had much to endure from extravagant imposts (1 Kings xii. 4, seq.; see KINGS), and the liabilities under which they lay to the priesthood were very great. See TITHES.

TEACHER (L. *docere* ? 'I teach,' comp. G. *didasko*), a name given to Jesus Christ (John iii. 2), to whom it is applicable in a far higher sense than that in which it was used by Nicodemus, who had no adequate conception of the spirituality of the Messiah's kingdom. Viewed in its wider applications, the whole system of the gospel is a course of teaching or spiritual discipline in which, after the Oriental manner, Jesus teaches by every act he performed, and pre-eminently and most impressively by his bitter sufferings, his heroic death, his triumphant ascension, and his constant presence in the church. In a special manner, however, are we here directed to the instructions that fell from his lips during his public ministry.

The discourses of Jesus—which were spoken, now in the synagogue (Matt. xiii. 54. Luke iv. 44), now in places of public concourse, in the open plain, on the hill-side, in the outer court of the temple—were not formal and expressly premeditated, but called forth and delivered on the occasion (John iv. 32, seq.; vii. 37, seq.) by a fact, a natural phenomenon, a statement (Luke xiii. 1), some question, request, or remark made by others (Matt. viii. 10). As modes of conveying his instructions, our Lord was fond of comparisons and parables (xiii. 11, seq.; 34, seq.), which are eminently distinguished for simplicity, conciseness, natural beauty, intelligibility, elevation, and impressiveness. He employed also allegories (John vi. 32, seq.; x. 15), proverbial forms (Matthew v.), and words which arrest and fix attention even by

their paradox (John ii. 19; vi. 53; viii. 58), having special regard in the clothing of his thoughts to the power of comprehension possessed by his hearers (Mark iv. 33. Luke xiii. 15, *seq.*), even so far as to throw what was peculiar and new in his teachings into a Jewish mould; but with that absence of a repulsive exterior, and that freshness of feeling, which mark an original mind and a great thinker. While he adapted himself to the people, he knew how to turn their learning and logical skill against the self-sufficient doctors of the law (Matt. xii. 24, *seq.*). When they captiously endeavoured to entangle him in his talk, they were silenced either by a question similar to what they had put, which often assumed the form of a dilemma (xxi. 24; xxii. 20. Luke x. 29, *seq.*), or by an appeal to the written law or the national history (Matthew ix. 13; xii. 8, *seq.*; xix. 4, *seq.*), or analogies drawn from common life (xii. 10, *seq.*). Sometimes he carried the defeat so far as to involve his assailants in embarrassment (xxii. 42, *seq.* John viii. 8, *seq.*). At other times, he disarmed them by an act, such as the exertion of his miraculous power (Luke v. 24). Long discourses from his lips are found in John, though Matthew (v.—vii.) gives an instance. Nor is there any thing surprising in the fact, that while he for the most part spoke to the people in short and pithy sentences, or concise and striking parables, he should dilate more consecutively and at length before the learned of the land or his own immediate followers; though we have no reason to think that John gives the very words that his Master uttered. To account for some things ascribed to him in the Gospels that are thought not to be accordant with now prevalent views, it has been supposed that he accommodated himself to the ignorance of his auditors. If by accommodation is meant, that while he thought with the wise he spoke with the vulgar, or that he thought one thing and said another, the theory is an imputation no less groundless than it is offensive. Such an accommodation, however, as led him to speak, both in manner and matter, according as his hearers could hear and receive truth, he did practise (John xvi. 12, *seq.*); so manifesting himself to be a prudent and considerate, as other qualities show him to have been a wise teacher. Like the old prophets, he on occasions joined to his instructions symbolical acts (John xiii. 1, *seq.*; xx. 22. Luke ix. 47). A dignified exterior, a penetrating but amiable look, a gesticulation which expressed the inspiration within, may have greatly aided his elocution, and gained for him, in opposition to the Scribes and Pharisees, the approval and admiration of the people (John vii. 46; xviii. 6. Matt. vii. 28). While he taught openly and freely all who came to him, he naturally gave special attention to his apostles, on whose under-

standing and reception of his doctrines depended the successful promulgation of the gospel and the establishment of his church, and who, in consequence, had superior opportunities for knowing the truth, and appear to have made greater progress towards its attainment (xiii. 11, *seq.*); but he who came to pity, enlighten, and save all, was most remote from any approach to that system of esoteric (inner or hidden) doctrine confined to the favoured few, and exoteric (outer) doctrine, such as might be safely indulged to the many, which characterised most of the heathen philosophers.

The statement that our Lord 'taught with authority, and not as the Scribes' (Matt. vii. 29), seems to have reference to the spontaneousness, independence, and consequent force, with which he spoke, as one who knew what he said, and drew his light from divinely-filled urns deeply placed in his soul,—in opposition to the reliance on human evidence by which the Jewish teachers were distinguished, who constantly appealed to the words of some great rabbi in proof of what they said. Thus those who belonged to the school of Hillel spoke in his name, and those who belonged to the rival school of Shammai made their appeal to him. On their own authority they ventured to advance nothing. Jesus, who received not the testimony of men, spoke as one who had the Spirit of God without measure.

TEARS (T.) are tokens of grief and contrition (2 Kings xx. 5. Ps. vi. 6). In lvi. 8, 'put my tears in a bottle,' the words seem to show that there prevailed among the Hebrews the custom of preserving the tears of friends in small flasks or vials called by the Romans, among whom the custom was common, *urnæ lachrymales*. These urns were sometimes of glass, sometimes of clay. They were placed in tombs as memorials of grief and love for the departed. The meaning of the passage in the Psalms seems to be, 'let my sufferings be precious in thy sight.'

TEIL-TREE, the rendering, in Is. vi. 18, of the word *elah*, which is generally translated 'oak' (Gen. xxxv. 4; compare *elah* in 1 Sam. xvii. 2), and may signify a terebinth tree. The terebinth, *pistacia terebinthus*, or turpentine tree, is an evergreen of moderate size, common in Palestine.

TEKOA, a town in Judah, from nine to twelve Roman miles south-east of Jerusalem, six south from Bethlehem, on an elevation in the hill country of Judah (2 Sam. xiv. 2. Jer. vi. 11). Here the prophet Amos was born. Here also began the desert of Tekoa (2 Chron. xx. 20), fitted for pasturage, and affording plenteous food for bees, whose honey made the town celebrated.

The modern *Thekua* lies on a hill whose top is covered with ruins, and affords a wide prospect. In the vicinity of Tekoa and Beth-

lehem there lay on a hill, Beth-haccerem, a signal-station or natural watch-tower (Jer. vi. 1), which is probably represented by the modern village *Betacherna*, between Thekua and Jerusalem. Thereon stood the castle *Herodium*, built by Herod the Great, which corresponds with the Frank mountain *Bethulia*, or *el-Fureidis* (the Little Paradise), which the Christians are said to have held for forty years after the destruction of Jerusalem. North-east of the Frank mountain is a great natural cavern, the Labyrinth *el-Maama*, forty feet square, and from five to eight feet high. Some hold it for the cave of Adullam (1 Sam. xxii. 1). See Vol. i. 310.

Schubert (iii. 22), in proceeding to visit Tekoa, went through Wady Chretoun (or Khureitun; see Vol. i. 310). He found (in spring) the vale rich in grass. 'For more than two hours we went through this quiet, lovely place, in which we saw no one save some shepherds who fed their flocks in the neighbouring gorges. The voice of these shepherds was, however, silent. We heard from them neither song nor flute—none of those lovely notes of praise which once filled this valley, when David here sang his song of the good shepherd (Ps. xxiii.). From Wady Chretoun we entered the bed of a winter stream which ends at the declivity of a hill termed *Dschebel Chalil*, or *Hebron*—a name common to the district. At every step we met, in ruins, with proofs of the former importance of the town so denominated. Here, where we now stand, was Tekoa; there, on that peculiarly formed hill, stood Beth-haccerem. The land on many sides is still beautiful and rich; and here, near us, are 'the shepherds with their flocks,' who on the mounds and walls of the ruined town have pitched their black hut-like tents, and made that a pasture which was of old arable land. Comp. Jer. vi. 1—3. The country has been bountifully endowed by nature. On the west, the eye looks over green and fruitful hills; on the south rises a more lofty eminence, whose sides are covered with underwood, and on whose summit are trees, which are scattered remains of the wood that formerly environed Hebron. This remarkable hill is on the south-east separated from lower, but not less fruitful elevations, by a deep vale full of attractions for the lovers of botany. On the south-east and east the high ridge sinks gradually down to a level which for a considerable space remains verdant, till it ends in the desolate hills which extend to the Dead sea.'

Hence Schubert proceeded to the caves *el-Maama*, called also *Odolla* (Adullam, 1 Sam. xxii. 1), and the Labyrinth. The way, in a north-easterly direction, is a rocky desert 'of such lofty beauty as I have rarely seen. The bed of a winter stream runs through the deep narrow vale, with its precipitous walls, giving the idea that the mountain has been

rent asunder. Bushes and herbs of various kinds, many of them yet in bloom, clothed the declivity and covered the clefts. As we descended into the valley, we came to a remarkable tower on the left. We, however, turned to the right, towards the grottoes. The quiet of the vale had for me something sacred. It is no longer the haunt of men, but of doves and small birds, which build their nests in the clefts of the rock, while a multitude of birds of prey sweep along in the air.' The caverns are large, numerous, and spread over a great extent of ground. During a famine in 1188 A. D., they afforded a refuge to crowds of human beings, with flocks and herds.

TEMHARSA and TEL-MELAH, cities in Chaldea, from which many Jews proceeded with Zerubbabel into Palestine. They were unable to prove their Hebrew origin—a fact which shows that in captivity many Hebrews did not preserve either the purity of their blood or their genealogical registers (Ezra ii. 59. Neh. vii. 61).

TEMAN, eldest son of Eliphaz and grandson of Esau, one of the progenitors of the Edomites (Gen. xxxvi. 11, 15); also a city and district in the east of Idumæa, whose name and origin were derived from Teman, son of Eliphaz (Jer. xlix. 7, 20. Ezek. xxv. 13. Amos i. 12. Hab. iii. 3. Obad. 9). In the time of Eusebius and Jerome there was a city Teman, distant from Petra fifteen miles, where the Romans had a military station. The Temanites (Gen. xxxvi. 34) shared with the other Idumæans the repute of wisdom, to which they gave utterance chiefly in proverbs (Jer. xlix. 7. Obad. 8). Hence the foremost speaker in Job is Eliphaz the Temanite (ii. 11; iv. 1). Teman has been identified with the modern *Maan*, lying south of Wady Mousa, where are several fountains and a superfluity of means of subsistence.

TEMPLE (G. *temno*, 'I cut; *templum* is the portion of the heavens cut off by the augur's wand), the, of Solomon, David desired to build, instead of the tabernacle hitherto the residence of God; and for this purpose, purchased as the site the threshing-floor of Ornan, where the destroying angel had appeared in the pestilence inflicted as a punishment for David's ambition in numbering the people, and where that king built an altar and offered sacrifices (1 Chron. xxi. 14, seq.). With a view to the contemplated erection, David procured workmen and materials (xxii.); but the execution of his design was forbidden, in consequence of the wars in which he had been engaged, and the honour was reserved for his son Solomon (2 Samuel vii.). Yet, before the end of his days, David held an assembly of the chief men of Israel, at which he put the preparations he had made into the hands of Solomon, whom he solemnly charged to

'build an house for the sanctuary' (1 Chron. xxviii.). In pursuance of these things, the young monarch, aided by Hiram, king of Tyre, erected on Mount Moriah a splendid building, which he began in the fourth year of his reign and completed in the eleventh (1 Kings vi. 2 Chron. iii.). The temple, which was constructed on the plan of the tabernacle (see CAMP), consisted of two parts: I. the Temple, properly so called, was a quadrangular stone building, running east and west, sixty cubits long, twenty broad, and thirty high. Before the temple was a porch; on the two sides and the back of the temple were chambers communicating therewith. When finished, it was covered with a vaulted roof, and entered by folding doors. The roof and all the interior were covered with beams of cedar. A partition of cedar separated the temple into two parts. In the outer or eastern room, which was decorated with carved figures of cherubim, flowers, and fruit, and overlaid with gold (1 Kings vi.), were an altar, a table of gold, ten golden candlesticks, and utensils for the divine service (vii. 2 Chron. iv.). The inner room, 'the oracle,' or the holy of holies, entered also by folding doors, before which hung a curtain or veil of four colours, richly wrought with figures of cherubim (iii. 14), formed an apartment, overlaid with gold, twenty cubits long, twenty high, and twenty broad (1 Kings vi. 19, 20), which contained two cherubim overshadowing the ark of the covenant (23—28). This most sacred place was entered only by the high-priest once a-year, that is, on the day of atonement (Heb. ix. 25). On both sides of the porch of the temple, at the entrance, stood elegant pillars, eighteen cubits high; that on the right hand, called Jachiu; that on the left, Boaz (1 Kings vii. 15—22.). II. The temple was enclosed by a double court (2 Kings xxi. 5). The inner, the court of the priests, was formed by a stone wall on three sides, with a curved enclosure of cedar wood towards the east. In this court were the brazen sea, the altar of burnt-offering, and ten brazen lavers, five on each side, with wheels so that they could be moved, intended for washing the victims, &c. (vii. 29—39. 2 Chron. iv. 8, 14). Beyond the court of the priests was the great court, or that of the people, enclosed by piazzas. Solomon's temple, after having stood 420 years, was destroyed by Nebuchadnezzar.

In its place was built the *Second Temple*, or that of Zerubbabel, who undertook the work, which, for fifteen years delayed by the Samaritans, was completed in the sixth year of Darius Hystaspes (515 A. C.). In magnitude and beauty it was inferior to its predecessor (Ezra i.—v.). In this temple there was no ark of the covenant, no Urim and Thummim, no holy fire, and the cloud, the glory of Jehovah, did not fill the house.

This second temple was rebuilt by Herod the Great, who began the work in the eighteenth year of his reign (cir. 20 A. C.). Intending to erect the edifice on a much larger scale, he surrounded Mount Moriah with four walls, directed each to a quarter of the world. Of these walls each was a stadium in length. The entire enclosure, therefore, was about half a Roman mile in circuit. In a year and a half he had completed the temple, but the erection of the adjoining buildings occupied him eight years. The exterior buildings were, with interruptions, carried on by subsequent princes; and it was only a short time before the outbreak of the Jewish war that, according to Josephus (Antiq. xx. 9, 7), the last hand was put to this assemblage of edifices, which were worthy the splendour-loving taste of Herod. A description of this temple may be found in Josephus (Jew. W. v. 5. Antiq. xv. 11, 3; comp. the Talmud, tract Middoth). The ground on which the temple-buildings stood rose in terraces, so that one court lay above another, and the sanctuary, or temple in the narrower sense, was highest of all, from which circumstance it could be seen in all parts of the city. 'Its front,' says Josephus, 'was covered all over with plates of gold of great weight, which, under the rays of the sun, reflected back a glowing splendour dazzling to the eyes. To persons at a distance the temple appeared like a mountain covered with snow, for the parts which were not gilded were exceeding white from the marble of which they were made.'

Next to the outmost wall, having several gates, the chief, that on the east side (the same as in Acts iii. 2, 10, is called '*beautiful*,' also Shushan, from its presenting a view of the city Susa) was a double row of marble porticos, with columns each five-and-twenty cubits high, supporting a great number of chambers with roofs of cedar. On the south side was a splendid threefold hall, called by Josephus '*the royal cloister*,' or portico. The eastern piazza of this palace may have been '*Solomon's porch*' (John x. 23. Acts iii. 11; comp. Joseph. Antiq. xx. 9, 7). Here also may have been '*the pinnacle of the temple*' (Matt. iv. 5). Some prefer the roof of the temple itself, which was surrounded with a narrow margin or foot-path. Immediately within the outer wall was the *Court of the Gentiles*. In the vicinity the rabbins place a synagogue (comp. Luke ii. 46); chambers for the levites to eat and sleep in; offices or rooms for things needed in the sacrifices, near which were on sale oxen, sheep, and doves, also meal and salt; and the tables of the money-changers (Matt. xxi. 12. John ii. 14, *seq.*). At the time of the Passover the business transacted here was considerable, and the noise and confusion by no means small. Hence may easily have arisen disturbance to the

worshippers in the court above. The surface of this court was laid with tessellated pavement.

Fourteen steps led from the court of the Gentiles up to a space ten cubits broad which surrounded the temple, and was separated from that court by stone trellis work three cubits high. In this barrier were at intervals pillars bearing inscriptions, written in Greek and Latin, forbidding, on pain of death (Jew. W. vii. 2, 4), those who were not Jews from proceeding any further in the sacred enclosure (comp. Acts xxi. 28). From this barrier arose the proper temple wall through nine doors, in which there was access into the interior. Within, on the east, was the *Court of the Women*, or the outer court, containing 135 square cubits. Fifteen steps led through a splendid gate (that of Nicanor) into an inner court surrounding the temple or sanctuary. This court was 187 cubits long and 135 broad, enclosed by colonnades and various apartments, the eastern part of which was divided into the *Court of the Priests* and the *Court of the Israelites*. In the court of the Priests was the altar of burnt-offerings; also chambers, one of which was for a physician who attended on the priests. Ascending twelve more steps, you came to the house of God, divided into two parts—the holy of holies, and the building within which it stood. The whole edifice was 100 cubits high and 100 long. This length seems to have comprised a portico of 100 cubits broad, and 15 or 20 from east to west. The height was 100 cubits. The Talmudists say there were chambers above the sanctuary and the holy of holies. The roof appears to have been flat and golden, with a parapet three cubits high, and with points or spikes a cubit high, to prevent its being soiled by birds.

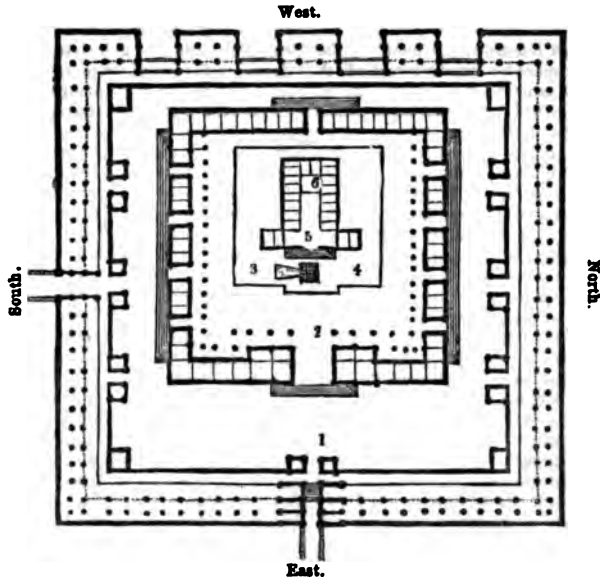
The temple was twenty cubits broad. On each side it had a wing, twenty cubits broad also. The wings were of three stories, and 60 cubits high, leaving the temple 40 cubits higher than themselves. An entrance with two gold-covered folding doors, 55 cubits high and 15 broad, led into the sanctuary, where were the candlestick with seven branches, the shewbread, and the altar of incense. Another door-way, with folding doors overlaid with gold, commonly left open, led into the most sacred place, which was kept secluded by a variegated Babylonian curtain or veil (Matt. xxvii. 51). The holy of holies, according to the express testimony of Jose-

phus (Jew. War, v. 5, 5), was empty. The portico of the temple had also a gate 70 cubits high and 25 broad. Over it was a colossal vine in gold, from which hung down bunches of grapes as large as the human figure. On the north side of the court of the Priests there were in the pavement six rows of rings, at which to fasten the victims while slaughtered; also eight low pillars, on which they were flayed; and between these tables of marble, on which the flesh and intestines were laid. Westward from the altar stood two more tables, on which were placed the choice pieces of the sacrificed animals, as well as the utensils required in the service.

This temple, in whose outer court Jesus, during his presence in Jerusalem, was daily found, and where, as he was here sure of an audience, he delivered some of his loftiest discourses, stood in immediate connection with the lower city, and, by means of a bridge, with the upper city on Mount Zion. It was also kept under military subjection by Fort Antonia at its north-west end, from a tower of which could be seen all that went on in the outer court. Hence there was kept in that castle a Roman garrison, in order to be ready for putting down any attempt the Jews assembling within the sacred precincts might conspire to make. In the final struggle with the Romans, the temple was the scene of desecration and conflict. Armed hordes encamped in its courts, and hung their arms on the walls of the sanctuary. The temple was the last place of refuge of the besieged Hebrews. But it perished under Titus (A.D. 70). A Roman soldier in an assault hurled a brand on the outbuildings on the north side. The flames spread. Titus tried to extinguish them. In vain: the hour was come.

The foundations could not be destroyed, and the spot became an object of reverence. In order to conceal it from the eyes of the insurrectionary Jews, Hadrian (136 A. D.), when he settled a colony in Jerusalem, called by him *Ælia Capitolina*, erected on the site a temple dedicated to Jupiter Capitolinus, interdicting the Jews to enter the city. See *CHESAM, JERUSALEM, LAVER*. Different plans of both the temple of Solomon and that of Herod have been put forth without leading to any agreement on the part of critics. The following may serve to afford a general idea of the latter sufficiently accurate for practical purposes.

THE HERODIAN TEMPLE.



1. Court of the Gentiles.
2. Court of the Women.
3. Court of the Priests.

4. Court of the Israelites.
5. The Sanctuary.
6. The Holy of Holies.

According to Luke xxi. 5, the Herodian temple was greatly 'adorned with goodly stones and gifts' (votive offerings). A great part of the riches of the ancient temple consisted of presents made, in fulfilment of vows, by persons who had been rescued from danger or misfortune (1 Samuel vi. 4). The boundless wealth of the latter temple is mentioned by Tacitus. Among other treasures, Pompey found in it 2000 talents of gold. Josephus states that over the golden gate were golden clusters of grapes of huge size. In this splendid ornament some have found a reference to the figure which describes Israel as a vine (Ps. lxxx. 8, *seq.*). But this kind of decoration was not limited to the Jews. Over the golden bed of the Persian kings was a golden vine, whose grapes consisted of precious stones. Josephus mentions also the marble with which the temple was covered; and when Herod the Great had enlarged and embellished the temple, he appropriated to it the booty obtained in earlier periods, and also that which he himself had taken from the Arabians.

In John viii. 20, we find in the temple a treasury, in which Jesus taught. In the court of the women stood several, the Jews say thirteen, chests or boxes, in which were placed free-will offerings towards the support of divine worship, such as wood for the altar, salt, &c. The part where these were bore the name of treasury (Mark xii.

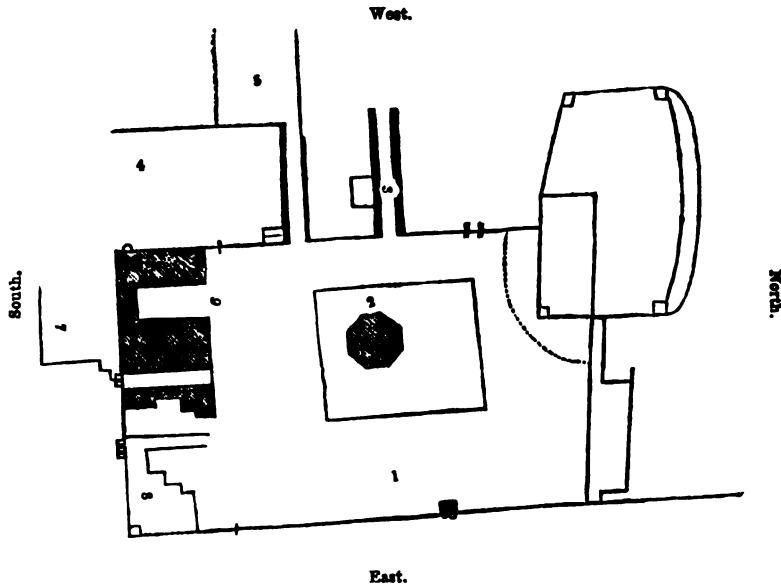
41), opposite to which our Lord seems to have customarily taken his seat in order to instruct the people.

In Matt. xxvii. 51, we read that 'the veil of the temple was rent in twain.' At the entrance of the sanctuary, as well as before the holy of holies, was a curtain. Which of these two curtains he meant, the writer does not say; Jerome, and other ancient interpreters, understand the outer one, since the rending of it was more open to people's eyes, and must have wrought greater terror; while that of the interior would have been known to none but the priests. Some have asserted that the word here employed, *katapetasma*, properly denotes the inner curtain, while the outer one was termed *kalumma*. Theophylact says, the rending of the curtain signified the removal of the letter of the law.

The temple was held in the greatest veneration by the Jews, who were much embittered against Jesus, by misconceiving his remarks touching the holy place (Matt. xxvi. 61; comp. Acts vi. 13; xxi. 28). In consequence, and as an expression of this veneration, the Israelites offered their prayers with their faces turned towards the temple (1 Kings viii. 38, 44, 48. Ps. v. 7); and those who dwelt out of the capital, put themselves in the direction of the horizon where Jerusalem stood (Daniel vi. 10). In the same way, the Moslems direct their prayers towards Mecca.

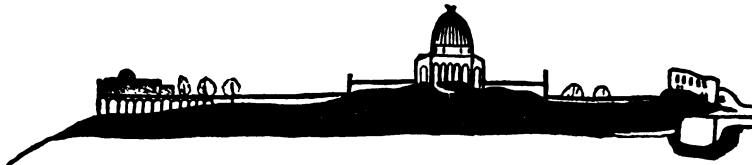
The identification of the localities, as they now present themselves, with those of the temple of old, is a task which, though diligently prosecuted, has not yet been satisfactorily accomplished. By the aid of the article JERUSALEM, the plans of the city, and these remarks, a sufficiently accurate general

conception may be formed by the reader. The subjoined views are taken from Kraft (Die Topographie Jerusalem's, Bonn, 1846), a recent, careful, and competent investigator, who, at the peril of his life, ventured into the mosque which now occupies the spot where stood the temple of Jehovah.



On the east of this plan lie the Kidron and Olivet; on the west, the Tyropœum and the city. The building on the north-west is the tower of Antonia, which stood on a natural elevation considerably above the court of the Gentiles, with which it had a direct communication. The dotted line marks a valley which was filled up so as to unite the platform of the tower of Antonia with that of the temple. 1, now bearing the general name of

el-Haram es-Sherif, and of, 2, Moriah. Of the other parts, 3 denotes covered bazaars running through the city; 4, steep declivity of Zion; 5, the Xystus and palace of the Hasmoneans; 6, the mosque el-Aksa; 7, present wall of the city; 8, subterranean vaults. These vaults, together with the peculiar formation of the ground on which stands the tower of Antonia, are better seen in this sectional view.



It is impossible to contemplate these localities without unusual emotion, consecrated, as for thousands of years they have been, to the solemn worship of Almighty God.

'Not that the power of God is here
More manifest or more to fear;
Not that the glory of his face
Is circumscribed by any space;
But that as men are wont to meet
In court or chamber, mart or street,
For purposes of gain or pleasure,
For friendliness or social leisure,

So for the greatest of all ends
To which intelligence extends,
The worship of the Lord, whose will
Created and sustains us still,
And honour of the Prophet's name,
By whom the saving message came,
Believers meet together here,
And hold these precincts very dear.'
MILNAR'S Palm Leaves.

Anterior to the temple, there were several places where adoration was offered to the God of heaven and earth by his faithful servants

and uncorrupted worshippers. The worship of the patriarchs, so far as regards locality, was free, and dictated by occasion or impulse. It remained uncontaminated by the worship offered on high places to Baal. The vicinity of the very ancient city of *Hebron* was distinguished by an altar erected there by Abraham in honour of Jehovah, which served to give a permanent influence to the spot (Gen. xiii. 18; xxxv. 27. 2 Sam. ii. 1; v. 6). On Mount *Moriah*, the same patriarch prepared to offer in sacrifice his son Isaac (Gen. xxii. 2; comp. 2 Sam. xxiv. 18, *seq.* 2 Chron. iii. 1). *Bethel* ('God's house') is another place consecrated to worship by the patriarch, who there built an altar (Gen. xii. 8; xiii. 3, 4), which remained sacred under the Judges and Samuel. *Shechem*, too, was distinguished by an altar, in commemoration of an appearance made there by Jehovah to Abraham (xii. 6, 7). There, also, Jacob bought a piece of land, and erected an altar bearing the inscription, 'to God, the God of Israel' (xxxiii. 20), and under a terebinth growing near the same spot, he buried the strange gods which were in the hands of his household (xxxv. 4). *Beersheba*, already memorable in patriarchal history (xxi. 22, *seq.*; xxvi. 26, *seq.*), was made a place of sacrifice by Jacob when on his way down into Egypt (xli. 1); and, at a later period, was contaminated by the idolatry of high places (2 Kings xxiii. 8; comp. Amos v. 5; viii. 14). In the wilderness, Israel made his offerings on an altar of earth, having been promised the Divine blessing 'in all places where I record my name' (Exod. xx. 24, *seq.*). The materials of which this altar was made and prohibition of steps (26), indicate by their simplicity a very early age. While considerable freedom was thus allowed, 'the tabernacle of the congregation' became the special house of worship (xxxiii. 7, *seq.*); 'there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims' (xxv. 22; comp. xxv. *seq.*).

TEMPT (*L. tento*, 'I try'), to make trial of (Judg. vi. 39), in order to ascertain something, as when the Queen of Sheba proved Solomon with hard questions (1 Kings x. 1), or in order to mislead and ensnare, as when the Pharisees tempted our Lord (Matt. xvi. 1). After a similar manner, 'to tempt God' signifies to put his providence to a trial, which is blameworthy and impious as proceeding from distrust or rashness (Deut. vi. 16. Exod. xvii. 2; comp. 1 Cor. x. 9).

The temptation of Christ, the account of which (Matt. iv. 1, *seq.* Luke iv. 1, *seq.*) the writers clearly intended to be an historical narrative, that is, the representation of an actual occurrence, as much as any other portion of their Gospels, has, under the influence of false theories of interpretation, derived from rationalistic principles and tendencies, been made the subject of various

artificial explanations, which, imported into the New Testament from an outer world of modern thought and 'science falsely so called,' have been each only a little less improbable than another, and all are so uncongenial with the tone of the Gospels in general, and the narratives which record the event in particular, that they soon disappear from the mind, and have no foundation save in the ever-shifting forms of the opinions of the times. In truth, the temptation of Jesus is only one part of a systematic view pervading the New Testament, by which 'the devil and his angels' are exhibited as withstanding the Saviour and his coadjutors (Matt. xiii. 28, 39. Luke viii. 12. John ix. 44. See *DIVIL*.) Naturally is the great adversary of the gospel set forth as at the first seeking to turn Jesus aside from his intended course, and as naturally are temptations presented at the beginning of that course, for its progress is marked by triumphs and its end is the defeat of the evil one. The devil is, in the same manner, exhibited as seeking to seduce Peter, as having overcome Judas (John xiii. 2, 27), as appearing again to Jesus near his death (John xiv. 30), and as having put his crime into the heart of Ananias (Acts v. 3; comp. 2 Cor. ii. 9—11. 1 Thess. iii. 5. Ephes. vi. 10—19. 1 Pet. v. 8, 9).

Unless our Lord is supposed to have from the first been entirely free from the notions of his age, ideas similar in substance to those presented to him in the desert, must have passed through his mind ere he could have attained to a clear conception of his spiritual mission, and the entire devotedness to God which its fulfilment required. The first temptation lay in the suggestion that Christ should employ his miraculous powers for the supply of his own wants; the second, that, departing from the line of ordinary providence, he should cast himself from an elevation, and, appearing safe in the midst of the Jews, seem literally to come in the clouds of heaven and be under the special protection of the Almighty; the third bade him worship and serve the principle of evil, and so, falling in with the common sympathies and desires of his countrymen, put himself at their head, and achieve the conquest of the world. These states of mind were momentarily Christ's. The form in which they took an outward shape and an historical character, may be ascribed to the plastic convictions respecting diabolical agency prevalent in his day. The form vanishes, the truth remains. The temptation opened the cause of Jesus, the transfiguration glorified, and the ascension made it permanently triumphant. So our life begins amidst the temptations of childhood, rises in maturity to the power and dignity of the man, and has its consummation in the glory of the immortal saint.

The mount on which tradition has fixed

one scene in the temptation of our Lord, is supposed to be that which has for ages borne the name of *Quarantania* (*F. quarante*, 'forty'), from the forty days spent in the desert, and which lies in the wild, rocky wilderness between Jerusalem and Jericho, on the eastern declivity of the hills of Judah (Matt. iv. 2, 8). The hill, according to Hasselquist, is very high and pointed, and the ascent to its top exceedingly dangerous. On its highest point are the remains of an ancient Greek monastery, the erection of which some have ascribed to the empress Helena. In its sides are many caves and caverns, in which dwelt human beings; at its foot flows a spring, said to be the waters which Elisha sweetened (2 Kings ii. 18—22). Maundrell found in its hollows Arabs, who demanded a large sum for permission to make the ascent. Vitriacus, in A.D. 1075, represented the caverns as occupied by hermits, who, drawn thither by the example of Christ, lived there a life of self-mortification, the exercises of which they seem to have made compatible with warlike, perhaps predatory, engagements. 'The desolate region which I have described,' says Olin (ii. 199), 'and which stretches still farther to the north, overlooking the vale of the Jordan, is believed, and I presume with good reason, to be the wilderness where, after his baptism in that river, 'Jesus was led up of the spirit to be tempted of the devil,' and where he 'fasted forty days and forty nights.' The particular summit which the prevailing tradition teaches us to regard as the scene of the temptation, is about three miles north of the point where we reached the lower ground. It became a very conspicuous object as we advanced across the plain towards Jericho, being, as I conjectured, nearly two thousand feet in perpendicular height, certainly one of the highest, and I think the highest, summit of the whole immense pile, and distinguished for its sere and desolate aspect, even in this gloomy region of savage and dreary sights.' The country to which Olin refers, is the lower part of the very peculiar district lying between Jerusalem and Jericho, which, in a distance of about seventeen miles, sinks to the extraordinary extent of 3160 Parisian feet, that is (since a Parisian foot equals in English one foot, nine lines, or is one-sixteenth longer than our foot) 3295 feet of our measure. This descent is as irregular as the road is wild and dangerous. 'The Jericho road from Jerusalem follows for a while the course of the Cedron, which, however, is many yards below on the right; till it begins to diverge beyond the tomb of Absalom, and ascends the Mount of Olives diagonally in a direction a little east of south. The mountain is here considerably depressed, affording a tolerably easy, though steep, passage. After descending from the main ridge, another lower one is encountered, still a part of Oli-

vet, on the south-east declivity of which, in a deep narrow valley, is Bethany. We were about an hour in reaching this stage of our journey, though our observation of the distance accords well with the statement of the Evangelist, which makes it fifteen furlongs, about two miles from Jerusalem. The road beyond Bethany continues to descend, though a number of ridges extend across it from the north, terminating at a valley on our right, into which our road pretty soon declined. We followed this valley for three hours or more, in a direction nearly south-east. The whole region is formed of limestone rock, commonly broken and precipitous, and shooting out spurs into and athwart the straightened way, so as to make our progress slow and laborious. We were perpetually clambering over rocks, and going down broken, precipitous declivities, which, though really productive of no other evil than delay and fatigue, often threatened more serious dangers. A little grass and a few stunted trees appeared in the valleys and on the hill-sides upon the first part of the route, just enough to relieve this dreary region of the aspect of absolute sterility, which characterises the deserts of Arabia. There is a fountain and a khan (inn) about half-way between Jerusalem and Jericho. The valley beyond the fountain is sparingly supplied with verdure. A species of grass, resembling stunted barley, abounds, and here and there is a small thorn tree. At the end of perhaps an hour and a half, we left the valley to the right, and entered upon a region far more rugged and mountainous.—From the higher parts of the mountain we had a commanding view of the Dead Sea, of the extensive plain of Jericho, of the valley of the Jordan, with the verdant strip of wood or copse that borders the stream and conforms to all its sinuosities, and of the vast field of mountains beyond the river and the sea, the land of Ammon and Moab. Soon after, we commenced descending rapidly towards the plain, which cannot be less than 1500 or 2000 feet below the summit of the mountain' (Olin, ii. 195, seq. See ii. 78).

TENTMAKERS were Paul and Aquila (Acts xviii. 3). With the Jews it was customary for every one, teachers and scholars not excepted, to learn some handicraft or trade, which they might carry on either alone or conjointly with other pursuits, or on which they might fall back in case of need. It was accordingly a current proverb—'He who does not give his son a trade, teaches him to steal.' Among the trades was that of tentmaking—a considerable and gainful occupation, since in the hot countries of the East not only soldiers but travellers were, in the scarcity of inns, compelled to carry with them these means of shelter. Tents were commonly made of hides or leather. It greatly raises our idea of the apostle Paul to find that, with

a view to gain the means of subsistence, he laboured at his trade even during his missionary tours (xviii. 8).

TERAPHIM, from a root whose consonants are the same as the radical consonants in the Greek *traphein*, 'to nourish,' and which has a similar import, seems to denote some species of idol or image conceived of as representing the conservative and supporting power of the world. In Judg. xvii. 5; xviii. 14, 17, 18; and Hosea iii. 4, our translators have preserved the original term; but they have also rendered that term into English by 'images' (Gen. xxxi. 19, 84, 85. 1 Sam. xix. 13, 16. 2 Kings xxiii. 24. Ezek. xxi. 21), by 'idolatry' (1 Samuel xv. 23), and 'idols' (Zech. x. 2).

Teraphim are first mentioned in Genesis xxxi. 19, where we find that Rachel, having left her Mesopotamian home, had 'stolen the images that were her father's;' which images or teraphim Laban, her father, afterwards designates 'my gods.' These gods Rachel had 'put in the camel's furniture, and sat upon them' (34; comp. 1 Sam. xix. 13); and when Laban sought, he could not find them. Hence it is probable they were small and much-valued images, like the Roman household gods, worshipped in connection with the idolatry of Mesopotamia (comp. Ezek. xxi. 21), out of the errors and evils of which Abraham had been called of God, but which are thus found as a source of corruption in contact with the progenitors of Israel. That the 'abomination' remained may be learnt from the fact that in Judg. xvii. 5, Micah is found in possession of teraphim along with 'a house of gods.' The mention of an 'ephod' as a part of his idolatrous establishment, and especially his consecration of a levite to be his priest, seems to show that he held his idolatry in union with Mosaic observances. Yet the emphatic record made of the fact evinces its singularity, and serves to prove that the bulk of the people were not liable to similar imputations. The account makes it clear that the teraphim were different from the ordinary 'graven images' (17, 18). But if reverence for teraphim lingered in Israel, it was also condemned. Nay, the abomination gave rise to a kind of proverb, expressive of what was most impious (1 Samuel xv. 23). Yet are they found, perhaps without his knowledge, in David's house; for his wife Michal dresses one of them up in order to make her husband's pursuers believe him to be lying sick on the divan—an evidence that the teraphim bore some resemblance to the human form, and need not have been small in size (xix. 13, 16). The worship of them must, however, have continued prevalent in the nation, for it is expressly recorded that the religious king Josiah, among his reforms, put away the teraphim and other abominations (2 Kings xxiii. 24); and in Hosea iii. 4 it is

declared that, with a view to prepare the minds of the Israelites for the pure worship of the Creator, they, under his providence, should be deprived of this false support, with others of a similar kind (5; comp. Zech. x. 2).

On the whole, we seem warranted in concluding that this idolatry, furtively introduced among the Hebrews, was to a late period secretly preserved in the recesses of private life; being a corrupt relic of the idolatrous contaminations out of which Israel had sprung, and a known violation of the law of the land (see ii. 48).

TESTAMENT, from the Vulgate rendering of the Greek *diatheke*, which is also, and more correctly, translated 'covenant' (Rom. x. 27. Gal. iv. 24. Heb. viii. 6). The somewhat difficult passage in ix. 16, 17, has been thus given in English: 'Where a covenant is, there must also of necessity be the death of the mediating sacrifice. For a covenant is of force over dead sacrifices; whereas it is of no force at all while the mediating sacrifice liveth.' In the previous verse we read of 'the first covenant' and 'the new covenant.' Comp. xii. 24; xiii. 20.

TESTIMONY (L. *testis*, 'a witness') stands for the Hebrew *gadah*, rendered in Gen. xxi. 30, 'witness,' and Deut. vi. 17, 'testimony,' also of the Greek *marturia* (see MARTYR; also Mark xiv. 55, 'witness') and *marturion*, 'testimony' in Matt. viii. 4; comp. 1 Tim. ii. 6. With that regard to evidence which both bespeaks and becomes an historical religion, both Judaism (Genesis xxxi. 52. Deut. iv. 45. Josh. xxiv. 27. Exod. xxv. 16; xxx. 26) and Christianity (Luke xxiv. 48. John v. 39; xv. 26. Acts i. 8, 21, seq.; ii. 82; iii. 15) took good care to furnish solid evidence of their respective claims (see MESSIAH, MIRACLES). In the Mosaic polity due regard was paid to testimony, and proper means were taken to make it trustworthy. In the early periods to which it refers, legal evidence consisted of verbal testimony, or the testimony of facts in many cases where documentary evidence is now customary. In accusations of murder, conviction ensued only on the evidence of two (Numb. xxxv. 80; comp. Matt. xviii. 16. Mark vi. 7) or three (Deut. xvi. 6) witnesses; one was not sufficient (Numbers xxxv. 30. Heb. x. 28). In criminal cases generally two witnesses were indispensable (Deuter. xix. 15. John viii. 17. 1 Tim. v. 19. Joseph. Life, § 49). The witnesses were to be, not women or slaves, but free male Israelites (Antiq. iv. 8, 15). The witness was solemnly adjured truly to report what he knew (Levit. v. 1); and thereupon he gravely gave his evidence, raising his hand in sign of asseveration, or to invoke the Divine observation (Gen. xiv. 22. Exod. xxiii. 1). The witnesses by whose testimony a criminal was condemned to death, were to take the lead in executing the sen-

tence (Deut. xvii. 7; comp. Acts vii. 56, *seq.*). He who gave false witness was to undergo the punishment which would have been inflicted on the accused (Deut. xix. 16, *seq.*). Notwithstanding the pains taken to prevent false testimony (Exodus xxiii. 1), in bad times it seems to have prevailed (Prov. vi. 19; xii. 17; xiv. 8, *seq.*; xix. 5; xxiv. 28. Ps. xxvii. 12). Evidence in regard to commercial transactions was, at least in later periods, given by documents, which were signed and sealed in the presence of witnesses (Jerem. xxxii. 10, *seq.*; 25). An important passage on the subject is found in Ruth iv. 7—10, where a transaction is carried to completion in public, the bystanders being witnesses, and giving a shoe to a neighbour as a token. In the Chaldaic explanation for shoe we find right-hand glove. In more modern times, a handkerchief or piece of linen was the token in use among the Jews. Giving a glove was a mode of investiture in the middle ages when land or honourable office was assigned to a person. Castell states that the king of Abyssinia was accustomed to throw his shoe on anything as a token of his dominion. Comp. Ps. lx. 8.

TETRARCH, a Greek word in English letters, signifying, properly, 'a governor of a fourth part,' which, dropping the exact etymological import, signified a governor or prince of a territory or province (Matt. xiv. 1. Luke iii. 1, 19; ix. 7. Acts xiii. 1).

THANK-OFFERINGS (Amos v. 22), according to the usual forms of the original, 'offerings of peace,' or 'peace gifts' (Levit. vii. 14; ix. 22), which are often mentioned together with burnt-offerings (Exod. xx. 24; xxiv. 5. Lev. iii. 5. Josh. viii. 31. 1 Kings iii. 15), consisted of spotless cattle of both sexes (Lev. iii. 1; ix. 4, 18; xxii. 21; xxiii. 19. Joseph. Antiq. iii. 9, 2; comp. Exodus xxiv. 5. 1 Kings viii. 63), and were, with meat and drink-offerings, presented in the name of either individuals or the commonwealth. The latter mostly took place on occasions of great solemnity (Exodus xxiv. 5. 2 Sam. vi. 17, *seq.* 1 Kings viii. 63. Ezek. xliii. 27), on the choice of a king (1 Sam. xi. 15), at the prosperous termination of an important enterprise (Deut. xxvii. 7. Josh. viii. 31), or in order to procure success (1 Samuel xiii. 9), sometimes after a public calamity (Judges xx. 26; xxi. 41. 2 Sam. xxiv. 25), being expressly appointed at Pentecost (Leviticus xxix. 13). Private thank-offerings ensued from free inclination, from a sense of obligation contracted by vows (vii. 16; xxii. 21. Numb. xv. 8), as a part of the Nazarite's duty (vi. 14), or as an expression of gratitude for benefits received (Lev. vii. 12; xxii. 29). The festivals were made more joyous (1 Sam. xi. 16) and impressive by thank-offerings (Numbers x. 10. 2 Chron. xxx. 22). Solomon instituted thank

as well as burnt-offerings three times a year (1 Kings ix. 25). The offerer having laid his hand on the victim, slew it, when the priests took of the blood and sprinkled it around the altar; after which the latter burnt the fat parts on the altar (Lev. iii. 3, *seq.*; iv. 9, *seq.*; vi. 12. Amos v. 22. 2 Kings xvi. 13). The flesh that remained belonged to the priests in the case of that offered at Pentecost and all other public thank-offerings (Lev. xxiii. 20). In those of a private nature the priests retained to themselves the breast and the shoulder, which had been subject to the operation of heaving and waving (vii. 30, 31; xxiv. 9, 21. Numbers vi. 20). The remainder was applied by the offerer to the preparation of a banquet (Lev. xix. 6, *seq.*; xxii. 30. Deut. xii. 17, *seq.*; xxvii. 7; comp. Jerem. xxiii. 11), but all was required to be eaten within two days (Lev. vii. 16; xix. 6). What was left unconsumed was to be burnt; the object of the legislator apparently being, to encourage liberality to the less wealthy and the necessitous.

The thank-offering seems to have been distinguished from the peace-offering in that the former comprised, with leavened bread, unleavened cakes (Lev. vii. 12; comp. Amos iv. 5). By the rabbins the thank-offering at Pentecost was placed among the holiest oblations; the rest were accounted of less consequence. The flesh, boiled or roasted, was, they held, to be eaten in the holy city; and in the enjoyment of those portions that were set apart for the priests, the wives, children, and slaves of the priests had a share.

THEATRE, a Greek word in English letters, denoting a place for seeing or beholding (*theomai*, 'I behold') performances—that is, something done and said for amusement and instruction—is the place into which, after the manner of Greeks and other nations who were accustomed to employ their theatres for holding public assemblies on affairs of general concernment, the Ephesians crowded when moved by Paul's attack on their favourite idolatry (Acts xix. 29, 31). The striking passage in 1 Cor. vii. 31 becomes more striking when, under the guidance of Grotius, we view the imagery as taken from the theatre, where the scenery (*schema*, rendered 'fashion') is constantly and of a sudden changed, exhibiting in succession the most varied appearances, totally destitute of reality. And as the performers do not act their own proper concerns, but personate and represent characters and conditions, so, with great force, does Paul exhort those who have wives to be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not enjoying it. Among

the Romans the theatres, and especially the amphitheatres, were employed for public spectacles (*specto*, 'I behold'), in which human beings were matched in deadly conflict with wild animals that were brought together for this purpose from various parts of the empire. Persons destined to capital and ignominious punishments were compelled thus to be subjected to the gaze of a brutal multitude, and, under their shouts and yells, to lose their lives. Josephus (*Jew. W.* vi. 9, 2) narrates that Titus sent many of the prisoners taken on the capture of Jerusalem into different provinces, to serve for food to raging beasts and the depraved appetites of the masters of the world. In allusion to this barbarous custom Paul refers when (1 Cor. iv. 9) he says, 'I think that God hath brought forth us, the apostles, on the stage last, as devoted to death; for we are made a spectacle unto the world, both to angels and to men.' We subjoin Whitby's remarks: 'Here the apostle seems to allude to the Roman spectacles—that of the *Bestiarii* and the *Gladiators*; where in the morning men were brought upon the theatre to fight with wild beasts, and to them was allowed armour to defend themselves and smite the beasts that did assail them; but in the meridian spectacle were brought forth *gladiators*, naked and without any thing to defend them from the sword of the assailants; and he that then escaped was only reserved for slaughter to another day, so that these men might well be called *men appointed for death*; and this being the *last* appearance on the theatre for that day, they are said here to be set forth *the last*.'

The wretched sufferer, made a *gazingstock* to assembled thousands, had very little chance of escape, for the beasts were incited to fall on the victims by shouts and light darts. These disgraceful scenes were in the mind of the writer to the Hebrews (x. 32, 33) when he said, 'Ye endured a great fight of afflictions, being exposed, as in an amphitheatre, to insults and tortures.'

Paul figuratively speaks of having fought with beasts at Ephesus (1 Cor. xv. 32), alluding here also to the horrid games of the amphitheatre. These sanguinary and brutal amusements were nowhere celebrated in greater pomp than at Rome, in the Coliseum (of which there remains a splendid ruin) built by Vespasian and Titus, who employed on its construction 30,000 Jewish captives, and which was capable of holding 300,000 persons.

THEBEZ, a town in Ephraim, thirteen Roman miles from Sichem, probably the modern village Tubas, five hours and a half north-east of Sichem (*Judg.* ix. 50. 2 Sam. xi. 21).

THEOPHILUS (*G. God-loving*), the name of a person whom Luke addresses in the beginning of his Gospel and in its continua-

tion, the book of Acts. In the former case the writer prefixes an epithet, *kratiste*, which may refer to character ('most excellent') or to position ('most noble'; comp. Acts xxiii. 26; xxiv. 3; xxvi. 25). A desire to know more than Providence has told, has led to a variety of combinations and conjectures on the point which it is useless to detail. It seems, however, probable that Theophilus was a real person, and not a general character under which Christian believers or pious men were addressed.

THESSALONICA (G.), a chief city of the Roman province of Macedonia, the abode of a Roman president, distinguished, above other towns of the same country, for its large population, opulence, and prosperity, which it owed, in a great degree, to its fortunate position on the Thermaic Gulf, and to the extensive commerce which, in consequence, its inhabitants carried on. It is spoken of by ancient writers as a free and metropolitan city. It now bears the name of Saloniki, has a population of 70,000 souls, and is still a great commercial mart.

The ancient city, if it enjoyed the advantages of a large commercial sea-port, suffered also the ordinary evils of such places, in the corruption of its morals and the prevalence of luxurious modes of life. As in most other eminent places, so here, numbers of the Jewish nation had fixed their places of abode, attracted the more by the smiling prospect of gain which the active trade of the place presented. Here, also, as was usual with them, they had erected a synagogue (*Acts* xvii. 1).

Places such as Thessalonica offered peculiar facilities for planting the gospel; for in them prejudice was less strong, thought was more free, inquiry more active, the commerce of human beings less restricted. Accordingly, Thessalonica was the first European town in which Paul proclaimed the gospel, having come thither in company with Silas and Timothy, during his second missionary tour (*Acts* xvii. 4; comp. xvi. 3, and xvii. 14). The wounds which he had received at Philippi, during shameful ill-treatment, which caused him to flee to Thessalonica, were not healed, and the remembrance of his sufferings was still fresh in his mind when he opened his ministry to the Thessalonians, in which, whatever his difficulties, the apostle was supported and encouraged by the consciousness of the goodness of his cause, persevering in the advocacy of which, he, in the short space of three weeks, gathered around him a numerous body of believers, of whom some were Jews, some were women of station, the greater part—'a great multitude'—were Greeks already converted to Judaism (*Acts* xvii. 1—5. 1 *Thess.* ii. 2).

Among his countrymen Paul found his bitterest opponents. Those of them who refused the message which he brought resorted

to violence, thus giving reason to think that they felt themselves worsted in argument. Accordingly, being 'moved with envy,' they allied with themselves 'certain lewd fellows of the baser sort, and gathering a company, set all the city in an uproar, and assailed the house of Jason,' where the apostle abode, intending to bring him out and hand him over to the fury of the mob. Failing, however, to find Paul, they drew Jason himself and several disciples before the rulers of the city, crying, 'These that have turned the world upside down are come hither also,'—and thus afford an incidental and unintended proof of the great attention which the gospel had now excited, not more than some twenty years after the death of its Founder, in this city, which lay so distant from the place where its first proclamation was made. There doubtless was exaggeration in the clamour of these Thessalonian bigots; still, after all proper deductions, much is implied in their words which illustrates the rapid progress of the new religion, in seizing on the minds and changing at once the profession and the hearts of men. Descending, however, from clamorous imputations to a definite charge, these enemies of the cross endeavoured to play the part which their brethren had played too successfully in procuring the condemnation of Jesus himself; they accused Paul and his converts of high treason,—'these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.' Here, too, these insensate men supply us with another undesigned confirmation of our Christian belief, namely, that the capital doctrine taught and enforced in the first preaching of the gospel, was that Jesus was the Christ, the divinely-appointed King of the Jews. These riotous proceedings and grave imputations caused trouble in the minds, not less of the rulers of the city, than of the people. There was, however, no definite charge preferred, no tangible evidence adduced. Paul himself had not been found and was not present. The only course, therefore, was for the authorities to take security of his host, who hereupon was allowed to depart.

But the danger, which had been great, was not yet come to an end. The Christians of Thessalonica, in consequence, prevailed on Paul to quit the place without delay, and to avail himself of the cover of night in order to elude his provoked enemies. The strength of their animosity may be inferred from the fact, that when Paul, having escaped from their hands, proceeded to Berea, where he found a willing audience, and preached the gospel with success, the Jews of Thessalonica came to Berea and stirred up the people, so that it was judged prudent that Paul should leave the place, whence he repaired to Athens.

Solicitous about the new community at

Thessalonica, whom he had been desirous of visiting again without delay (1 Thess. ii. 18), Paul, while in Athens, directed Timothy to travel to the former place, in order to instruct the church, and give it support under the persecutions to which it was subject at the hands of unbelievers (iii. 1—5). Timothy, having fulfilled his commission, returned, and found Paul at Corinth (Acts xviii. 5), to whom he communicated information touching the condition of the church at Thessalonica, which gratified and cheered the apostle (1 Thess. iii. 7, 8). Yet there were circumstances of which he heard from Timothy of a less pleasing description, to apply a remedy to which, as well as to confirm what was good, Paul was led to write his *First Letter to the Thessalonians*, which is probably the earliest complete composition, if not of Christian literature, yet that has been preserved for the edification of the church universal.

That this Epistle was written by Paul cannot be doubted. He is generally admitted to have been its author. Christian antiquity bears unanimous testimony to the fact. To pass over possible allusions to the Epistle in earlier writers, we find Irenæus (120 to 140 A.D.), the scholar of Polycarp, who was a disciple of the apostle John, expressly quoting from it, in these words, 'Wherefore the apostle, explaining himself, set forth the perfect spiritual man in the First Epistle to the Thessalonians, saying thus, The God of peace sanctify you wholly, and your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ' (1 Thess. v. 23. Irenæus adv. Hæres. v. 6, 1; see also v. 30, 2, where is a quotation from 1 Thess. v. 8). Clemens Alexandrinus (A.D. 189) also quotes from the Letter, with the mention of the name of Paul as the author: 'But this the blessed Paul most clearly signified when he said, When we might have been burdensome as apostles of Christ, we were gentle among you, as a nurse cherisheth her children' (Pædag. i. 68. 1 Thess. ii. 7). Besides, the Epistle is essentially Pauline in doctrine, in spirit, and style, while its contents entirely correspond with the position in which he himself stood, and which he had relatively to the newly-formed church at Thessalonica. We would specially point to the affectionate solicitude he felt for his recent converts, a care so like all we know of Paul, that this one trait would satisfy us of his being the author of the Epistle (ii. 17—20; iii. 5, seq.).

Paul wrote this Epistle while at Corinth, as appears from Acts xviii. 5, compared with 1 Thess. iii., in consequence of news brought to him at that city by Timothy, whom he had sent to Thessalonica in order to strengthen the church which had been recently formed there. A note, indeed, at the end of the Epistle states that the letter was written from

Athens. But this is of no critical value, merely indicating the opinion of him who appended it. Theodoret also states that the letter was sent from Athens, from whose statement the postscript found in our present Greek copies may have originated. But when it was written, Timothy was with Paul (1 Thess. i. 1), and had communicated to the apostle the result of his visit to Thessalonica (iii. 6). These two facts point out Corinth as the place where the letter was composed.

They also aid us in determining the time. At Corinth, Paul found a certain Jew, named Aquila, and his wife Priscilla, who had lately come from Italy because the emperor Claudius had commanded all Jews to depart from Rome. Now, if we can fix the date when this order was issued by Claudius, we ascertain the time when Paul came to Corinth, and approximate to that when the Epistle was written. Claudius died of poison A. D. 54, having reigned above thirteen years. Three years before his death it was, or A. D. 51, that he had expelled the Christians (or Jews) from Rome. As, then, Aquila and Priscilla had come to Corinth only a short time before Paul arrived there, the apostle's visit to that city may be placed in the latter end of the year 51, or more probably in the year 52. His stay in Corinth lasted for a period of eighteen months (Acts xviii. 11). He must, therefore, have left that place before the end of the year 54. Between his arrival and departure the Epistle was composed; that is, between the years 52 and 54.

The letter could not have been written long after the apostolic council held at Jerusalem, which the ordinary chronology fixes A. D. 52, for it contains a very pointed allusion to the great question therein debated, and the efforts made by the Judaizers against Paul and his more liberal views, which suffices to show that the events were quite fresh in the writer's mind (1 Thess. ii. 14-16).

The letter itself contains abundant evidence that it was written shortly after the conversion of the Thessalonian disciples, for it aims repeatedly to give strength and permanency to a new and weak relation, and afford special aid and support under recent or actual persecutions (i. 4, 6, 9; ii. 1, 2, 5, 7, 8, 13, 14; iii. 3, 4).

The occasion of the letter was generally the information received by Paul at Corinth regarding the condition of the Thessalonian church. In a special manner, however, was the apostle led to write it from hearing of the trouble of mind experienced by some of its members regarding the near approach of the coming of Christ. They accounted it so near that they were in solicitude about friends who had died before it came to pass (1 Thess. iv. 13, seq.; v. 1, seq.). This idea seems to have produced no small excitement, turning men

away from their ordinary business (iv. 11, 12). Certainly there was a degree of moral laxity, a remnant, we may presume, of pagan influences, which was most unbecoming in professed followers of Jesus, and which required the healing hand of the apostle (ii. 3; iv. 8, seq.). Indeed, the evil was such that Paul was exceedingly desirous of visiting his new converts. This, however, being impossible, he had no resource but to send them this letter (ii. 18; iii. 10).

A brief introduction presents, besides the name of the writer and his associates (Paul, Silvanus, and Timotheus), the readers for whom the Epistle was intended ('the church of Thessalonians in God Father and Lord Jesus Christ'), and ends with a Christian blessing and salutation. Then the writer makes mention of the joy which he felt in remembering his and their joint working in behalf of the gospel. How much he bore them in his heart appears from the fact that he put up no prayer in which he did not include the Thessalonian Christians, whose work of faith prospered so remarkably, who were unwearied in love, unwavering in hope, who presented a shining example to the communities in Macedonia and Achaia (Greece), and who in the midst of difficulty and persecution had received, and continued to hold fast, faith in Jesus Christ (i.). The Thessalonians themselves knew under what relations he at first had come into connection with them. From Philippi, where he had been 'shamefully entreated,' had he come to their city, nor had he allowed himself to be deterred by the evil he had suffered from proclaiming to them the word of truth. The ground of this joyous confidence and constancy lay in the consciousness which he had that his doctrine rested not on deceit, uncleanness, nor guile, but on a divine commission entrusted of God to the writer. Hence he could appeal to them that he had used no flattery, displayed no selfishness, sought no worldly honour. As an apostle, he had rights to which effect might have been given in requirements probably burdensome to others; but he had stood on the suggestions of love, not on the claims of self, foregoing rights in order to perform duties, and so was gentle among them even as a nurse cherishes her children. In truth, this was the only proper course, for it was they, not theirs, that he wished to gain; for which purpose, thinking far more of giving than receiving, and finding them inclined to his hand, he was ready to impart to them, not the gospel only, but his own soul. Hence labours by day and night, in preaching the gospel and gaining the means of subsistence, lest he should be chargeable to any of them. With confidence, therefore, could he call on them to bear witness to his holy, just, and self-denying demeanour in the midst of them; as well as to the paternal earnestness with

which he charged and entreated them to walk worthy of God, who had called them into his glorious kingdom. These things had so wrought with the Thessalonians, that they received Paul's teachings as not of men, but God, thus becoming followers of the Christian churches in Judea. The mention of this part of the earth reminded him that here was the centre of the great influence by which he was opposed, and from which he had recently endured much, even in the spot where Jesus died for the world; whence he is rapidly brought back in thought to the persecutions by which he had been prematurely driven from Thessalonica. His absence, however, was in body, not spirit, which yet had the effect of making him more desirous of paying them a visit. The fulfilment of his wish had hitherto been hindered, but he rejoined in the thought of that spiritual communion by which they were ever united, and which would find its perfect consummation at the coming of the Lord, when they, his 'glory and joy,' would stand with him in the presence of Jesus (ii.). Finding, however, that he could not visit the Thessalonians, and yet being deeply concerned for their welfare, and having waited till his solicitude had become too intense to be endured, he at last sent Timothy to comfort and establish them in the faith during their afflictions—afflictions which, however grievous, had not come upon them unawares, for they had been foretold by Paul himself. Now, however, Timothy had returned, a messenger of good news. The church was walking in faith and charity. Equally they desired with eagerness to see the apostle. This gave Paul comfort. It was even life to him. What gratitude to God had it excited in his bosom! The very joy he felt made his desire to visit them more intense. Might God grant him that favour! Might he also perfect the beloved flock in holiness and love, that they might be unblameable 'at the coming of our Lord Jesus Christ with all his saints'! (iii.). For the furtherance of this important result, Paul proceeds to give a variety of moral and spiritual admonitions, which, as being suitable to the actual condition of members of the church, disclose to us many features that are of an unchristian and reprehensible nature. Even fornication, which heathenism had made habitual, was not wholly laid aside, nor was overreaching and fraud unknown. Hence the necessity of their being reminded that theirs was a call to holiness. In brotherly love they were not lacking,—nay, they had given tokens of it beyond their own limits, even to all the brethren in Macedonia,—yet Paul judged it well to charge them to increase more and more. The new ideas which they had received, especially their notion of the speedy advent of Christ, had produced a degree of agitation of mind, leading some

to neglect their ordinary avocations, on whom he urges the necessity of a quiet and steady pursuit of their business, in order that they might supply their own wants and act honestly towards those who were not of their fold. The church had lost members by death since the visit of the apostle, for whom their relatives bitterly grieved, under the idea that these friends, having departed this life before the coming of the Lord, would thereby suffer a loss, even if it were not their share, in the expected kingdom of glory. This error Paul corrects—the dead would be raised. Even in point of time those who were alive would have no advantage over the deceased, for the latter would be raised first of all; when 'we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord' (iv.). As to the exact time when this great event would take place, the Thessalonians were already instructed that nothing more was known than that the day of the Lord, coming as a thief in the night, would take men unawares and, alas! unprepared. Let, then, the Thessalonians make a good use of their knowledge, so as to be ever ready. For the furtherance of their spiritual edification it was needful that they should hold in respect those who were over them in the Lord. Indeed, they must exert a mutual supervision; warning the unruly, comforting the feeble-minded, supporting the weak, being patient towards all. Especially were they to eschew the law of the world in rendering evil for evil, and to follow incessantly that which was good. Their spirit, as followers of Christ, required them not only to pray without ceasing, but to rejoice evermore in every thing, giving thanks to God. Nor were they to despise or repress any word of admonition which a brother might have to give, taking care, while they proved all things, to hold fast that which was good. In the perilous and suspected position in which they stood, they are entreated to avoid even the appearance of evil.

Then follows an earnest prayer that they might be preserved blameless unto the coming of Jesus, a request that they would pray for Paul and his associates, and an injunction that they should all greet each other with a holy kiss, in token of their common remembrance of and interest in their kind-hearted teacher. And finally comes a wish on their behalf for grace from the Lord Jesus Christ, after the writer has given a charge that his letter should be read to all the holy brethren (iv. 18—v.).

Such is the first letter of the apostle Paul, the earliest Christian composition extant. Before this, ancient literature has nothing of the kind to offer to our notice; after this, we meet with many similar pieces. We have here, therefore, evidence of the introduction into the world, during the first century, of a

new moral power. This introduction is marked by peculiar effects; is attended by its own evidences; is to be recognised by tokens that cannot be mistaken and that could not have been fabricated.

And observe the general spirit of this new moral power, as indicated in the letter of which we have given an analysis. Looking, as all the composition does, to Jesus Christ as the author and giver of this new life, it exhibits the essentials of his system in moral perfection—in the love of God and the love and service of man—carried to their most disinterested, loftiest, and most sanctifying pitch. And yet, while the most elevated spiritual excellence is required, all wears a sober practical air. The apostle descends to the virtues which stand lowest in the moral scale, if also he ascends to those which are near heaven itself. He enters into the ordinary concerns of life; he makes religion a work-mate with the handicraftsman—a companion and a monitor on the marts of commerce. And yet this quiet tone, this tone as of every-day life, which breathes through a large portion of the letter, is put forth by one who had only a few years before received into his bosom facts and ideas of the most rousing and exciting nature; and is addressed to persons who were agitated by a conviction that the end of the world was at hand, and who needed, under the injustice and persecution they were suffering, every sustaining aid which Christianity could afford.

The tranquil and sober tone of the letter shows on the part of Paul a true and earnest mind. We are content to put the question of his sincerity on the verdict which twelve intelligent men may give after the careful perusal of this one composition. And then mark how, while the writer is gentle as a nurse, he is also faithful and admonitory as a judge. There is much in this letter that must have given pain and might have occasioned offence. Yet this reproof is written, this reproof is endured. More still, the Thessalonians perpetuate the memory of their own misdeeds by carefully preserving the letter in which they are spoken of and blamed. Are not all these signs of reality? Do they not prove that the Thessalonians had undergone a great moral change, and were undergoing a greater still? Do they not show us the apostle's consciousness—as spotless and full of a divine peace? The study of the Scriptures themselves is the best preventive or the most effectual cure of unbelief.

It is worthy of notice that this letter emanated from Paul, Silvanus, and Timothy. This is expressly set forth (i. 1), and was, therefore, not an accidental circumstance. We see in this fact a proof that the First Epistle to the Thessalonians was an early composition of the apostle's, who as yet

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hardly felt the firmness of his own position, and was anxious to recommend what he had to say with all the force he could employ. We see also in this a very natural solicitude, and a proof, that the apostle was a faithful and honest witness for Jesus, who sought to aid his own influence, not by high and exclusive pretensions, but by such means as lay before him; and who therefore associated with himself two persons well known to the Christian community in Thessalonica.

The possession of the power of working miracles did not supersede, with the apostles, the employment of ordinary prudence. An additional illustration of this fact is seen in that our Lord himself sent forth his messengers 'by two and two' (Mark vi. 7). So Barnabas and Paul, then Barnabas and John Mark, and Paul and Silas, went out, each pair together, to the work of the ministry. The reason of this is found not merely in the Jewish law which required the testimony of two men (John viii. 17), but generally in the confirmation that a second witness gives to the statements of a first. It was historical facts that Paul had first to publish, as the groundwork of all his teachings; and historical facts greatly increased in credibility when attested by two competent witnesses.

This letter did not accomplish all that was required and that the apostle wished. News came to him which revived and in some way augmented his solicitude. In faith and love, indeed, the disciples had continued to grow; but their misconceptions regarding the appearance of the Lord Jesus had become greater and more operative on their lives. Hence Paul was led to write the *Second Epistle to the Thessalonians*.

The evidence of this letter's having proceeded from Paul is involved in the recognition as his of the First Epistle to the same church (ii. 15). It refers to the same subjects as the First, and treats of them generally in a similar manner. There is, indeed, a difference, but this difference favours the hypothesis that both proceeded from Paul. The difference to which we allude is in the tone taken in the Second letter—the tone of a now confirmed and rightful authority, which would seem to justify the ancients in regarding this as the Second letter, written posterior to that which is denominated the First. Accordingly, his apostolic authority is now so established that he no longer, as in the First letter, admonishes in a subdued manner, but speaks in a firm and decided tone, almost blaming his pupils for their indocility (ii. 1, *seq.*). In the same way he now, as a master, bids them to observe his teachings (ii. 15), and to conduct themselves after the manner that he prescribes (iii. 6, 12); nay, disregard to his authority was to be expressly marked

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(iii. 14). He no longer speaks of the introduction of Christianity into Thessalonica, but of its growth and diffusion (iii. 1).

The time when the letter was written was when Silvanus and Timothy were still with Paul. It must, as we have just seen, have been posterior to the First letter. Silvanus and Timothy seem to be among the brethren of whom Paul took leave on quitting Corinth (xviii. 18). Timothy appears again in connection with Paul only some time after, and Silas never (xix. 22). Therefore we seem justified in fixing the era of its composition towards the termination of the period during which the apostle remained at Corinth.

The immediate cause of these false views in the minds of the Thessalonians which induced Paul to pen the letter, appears to have lain in new persecutions which had broken out against them, and which they were led to consider as the token of the immediate appearance of Christ (i. 4—7; ii. 2). The way in which the apostle sought to correct these false notions will appear in the summary we are about to give of the contents of the Epistle.

After greeting his readers, the apostle expresses his gratitude to God for the increase of their faith and their mutual love; in consequence of which they were regarded by him as his glory, knowing, as he did, how firm and patient they were under the persecutions which they were then enduring. These sufferings were to be regarded as a token of God's being well pleased with them, since what they endured prepared them for what they would shortly enjoy in the kingdom of God; and so would they be recompensed for their tribulation, while wrath awaited their persecutors, who would receive terrible punishment at the manifestation of the Lord.

This retributory recompence is the general idea of the letter. Its application in particular cases follows (i.).

Having established this retribution as a fact, the writer begs his pupils, by their belief in that appearance of Christ which would occasion it, not to be troubled in their minds as if the event were near. Some persons had been endeavouring to make a wrong use of the fact. They had misinterpreted the apostle's words. They had even brought forward a letter as if from Paul. Thus had they tried to deceive the church. But an event which had not taken place must first happen, of which the apostle, when with the Thessalonians, had given them information; namely, an evil power, the mystery of iniquity, which claimed divine honours, but which was now restrained, would, ere the coming of the Lord, rise into influence and seduce even believers: when this wicked one should have been revealed, Jesus would come and consume him with the spirit of his mouth. Then would

vengeance fall on their persecutors and on all who did not receive the truth; while faithful Christians would be rewarded abundantly and for ever. Hence the apostle requests the prayers of his readers to aid him in his work. He expresses his confidence that they will be obedient to his instructions and wait patiently for Christ. Disorders, too, required a remedy. In the false notion that the world was near its end, some had discontinued to work, and sought their support in the resources of others, meanwhile wasting their time in going about in a disorderly way, augmenting men's fears and alarms. If needful, these persons were to be avoided by the church, yet not as enemies, but as brothers to be admonished. Let all bear in mind Paul's own example, who ate no man's bread for nought, but wrought with labour and travail night and day in order not to be chargeable to any one. So let these mistaken persons work with quietness and eat their own bread, and if any one obeyed not Paul's word as communicated by this Epistle, note that man and have no company with him, that he may be ashamed. Finally, he prayed that the church at large might not be weary in well-doing, but have peace always of the Lord. And in order that no forged letter might be imposed on the church, he wrote the salutation with his own hand, and intimated that this was to be accounted the token of his authorship in every succeeding Epistle.

This conclusion would seem to imply that the apostle contemplated the possibility of his sending other letters to Thessalonica. Whether he did so or not we are not informed. If he sent other letters, they have perished.

Various are the opinions as to what the 'man of sin' (ii. 3—12) was of which the apostle speaks. Some have asserted Pagan, some Christian Rome. To us it appears more likely that Paul referred here to his great enemy, the persecuting hierarchy of the Jews, with whose conduct and fate the particulars mentioned are in accordance.

THEUDAS is by Gamaliel (Acts v. 34, *seq.*) described as one who, boasting himself to be somebody, rose up before the census by Cyrenius (*cir.* A.D. 7), and, gathering around him a band of four hundred men, was slain, and his associates put to flight. Josephus (*Antiq.* xx. 5, 1) mentions an insurgent by the name of Theudas, who was put down under Fadus, procurator of Judea (*cir.* 44 A.D.). But this cannot be the person of whom Gamaliel spoke in probably A.D. 33. Another person it was to whom Gamaliel referred, and who, under the name of Matthew (the Hebrew form of *Theodotes*, which in Aramaic is Theudas, each signifying 'given of God'), raised, in the latter days of Herod the Great, a band of his scholars, in

order to effect a social reform, by destroying the heathen works which the king had erected contrary to the law. Matthias, Matthew, or Theudas, was punished with death (Antiq. xvii. 6, 2, 4).

If by 'the taxing,' *apographe*, Gamaliel meant, as he may have done, the enrolling under Herod rather than the actual census made after his death (see CYRÆNIUS), then must the insurrection of Theudas have taken place just before the decree issued by Augustus (Luke ii. 1). The insurrection and the enrolment were very near each other, and we see in this a reason why the two facts stand together in Gamaliel's mind. See TIME.

THOMAS, in the Syriac 'a twin,' whence the Greek name of the same import, *Didymus* (John xi. 16; xx. 24), was an apostle of Jesus Christ (Matt. x. 3), probably a native of Galilee (John xxi. 2). Thomas was one



THOMAS.

of those rash and hasty characters that, carried away on the currents of strong emotions, are extreme, changeful, and sudden in every thing; eager in friendship, self-willed in disbelief, headlong in conviction, and beyond bounds in profession. Their characteristics are ardour, force of will, rashness, and extremes (John xi. 16; xiv. 5; xx. 24, *seq.*). Nothing certain is known of Thomas after his appearance in Acts i. 13; though tradition makes him to have preached the gospel, besides other places, in the East Indies, and to have there founded the church called by his name. The Acts and the Gospel which bear his name are spurious.

THORNS AND THISTLES must have been abundant in the lands of the Bible, for in the Hebrew we find them denominated by some sixteen words, the exact import of which can be ascertained, if ever, only after a much more minute acquaintance with the vegetable kingdom in Western Asia and neighbouring countries, than is at present possessed.

Thorns and thistles in the fields were naturally hateful to the Israelites as an agricultural nation (Job xxxi. 40. Micah vii. 4), and hence became an image of a hostile people (Is. x. 17), and a bramble was the emblem of one who could do only harm (Judg. ix. 15). In Palestine, which was poor in wood, thorns served as fuel (Ps. lvi. 9. Eccles. vii. 6), and, together with stubble, were converted into ashes for manure (Isaiah xlvii. 14. Matt. iii. 12). The fire is rapid in its progress. It burnt till the material was consumed, when of a sudden it went out (Ps. cxviii. 12). The stubble in the East was (and is) much longer than with us. Hence the conflagration and the consequent noise were considerable (Joel ii. 5; comp. Exod. xv. 7. Is. v. 24).

Thorns were employed for hedges. In Prov. xv. 19, we read, 'The way of the slothful is as an hedge of thorns.' Doubdan, in his Travels, relates that a few miles south of Bethlehem, he met with an orchard of olives, figs, and vines, surrounded with a hedge, the way to which was covered with thorns mixed with pomegranates. The cactus, *ficus Indica*, or prickly pear, reaches in Palestine a great height, and puts forth fine gold-coloured flowers, but only mocks those who look to it for human food.

What was the plant of which the crown of thorns, put on the Saviour's head, was made, has been much debated. The more common opinion makes it the *paliurus aculeatus*, or 'Christ's thorn,' a shrub that abounds in Judea, and has pliable branches armed with sharp pines. Bishop Pearce and others have preferred the *acanthus*, or 'brank-ursine.' Yates is in favour of the *spartium villosum*, or still more probably it might be the *rharnus*, which grew in and near Jerusalem. It 'puts out early in the spring into long thin and pliable twigs, with a great many long and strong prickles.'

The thorns with which the mocking crown of the Saviour was made, may, in Hasselquist's opinion, have been of the thorny plant which the Arabs call *nabel-A*. This was very suitable for their purpose, since it has many small pointed thorns which could cause painful wounds, and its round and flexible twigs could easily be bent into a chaplet. What confirmed him in his opinion was, that the leaves of this plant are very like those of ivy in form and colour. He thought it probable that the soldiers chose a plant which resembled that with which their empe-

ror and generals were crowned, in order to make their mockery and insult more ignominious.

Olin describes thorn-trees which he found in the plain of Jericho. Of one kind which is very abundant he says, it 'grows to the height of a large apple-tree, though much more slender, and it has a broad, spreading top, sometimes resting upon a single stem, but more commonly formed by a cluster of smaller shoots springing from one root. The trunk and limbs are rather flat than round, being, I should conjecture, about twice as wide as they are thick. I never saw a tree so abundantly and powerfully armed with thorns. After several unsuccessful attempts to cut a walking-stick, I was compelled to abandon the design, with both hands pierced and bleeding, though they were protected by thick gloves. I was equally unsuccessful in my endeavours to pass through the thicket to the village, which was only a few rods from us, but which I was unable to reach. Wherever the trees do not stand thick enough to form a line of defence, a few branches are thrown down the gap, and they form together a formidable barrier to the approach of man and beast, as effectual as a wall of adamant. This tree, which is called the *doum* or *dorn*, bears a small sour fruit, resembling the plum or apple of the wild thorn. It is not unpleasant to the taste, and was eaten freely by the common people. Another thorny tree, called the *tockum*, less abundant than the *dorn*, though still quite common, bears a larger fruit or nut, of a green colour and thick skin, from which the natives extract an oil, reputed to possess valuable medicinal properties. It is applied to wounds, as well as taken for internal maladies. The pilgrims seek for it with great avidity, attaching to it a fictitious value from its accidental relation to places and traditions by them deemed sacred. This thorn is believed to be identical with the trees 'that bear *myrobalanum*,' mentioned by Josephus as among the valuable products of this fruitful plain. He distinguishes the *myrobalanum* from the *balsam*, which he denominates 'the most precious of all the fruits of the place' (ii. 211, 212).

THRESHING of corn was in ancient times, and in the East still is effected, partly by animals, partly by rude instruments. Oxen or horses were driven on the corn, who trod out the ears with their hoofs. What was called a *tribula* (hence 'tribulation'), a heavy structure of wood, like a square table, the under side of which was either cut into notches, so that it resembled a file, or was furnished with sharp flint or iron, was dragged over the corn by oxen, and made more effectual by bearing a great weight, and having the driver seated on it. Of another kind were several cylinders or rollers of wood, in which were sharp pieces of flint or iron. These cylinders, by turning round, beat out the corn.

Threshing floors were placed on high spots, so that the chaff might, by aid of the wind, be the more readily separated from the corn. From this usage arose phrases and images of great force (Is. xxix. 5. Ps. i. 4; xxxv. 5. Job xxi. 18. Is. xli. 15); since even a breeze on the hills of Canaan would bear away bodies so small and light (Isaiah xvii. 13. Hos. xiii. 3). Threshing floors were open level spots, kept clean with care, and made hard and solid by treading and beating. Whence the description of Babylon in a passage (Jer. li. 38) not well rendered in the Common Version:

'The daughter of Babylon is a threshing floor
When it is trodden.'

In order to be threshed, the sheaves were collected on the floor (Job v. 26; xxxix. 12; comp. Amos ii. 13). The threshing instrument had teeth (Is. xli. 15) and wheels, being a kind of cart drawn by oxen, whose treading aided the separation of the corn (Is. xxviii. 27, 28. Deut. xxv. 4). The process being efficacious, was used as an image of divine punishment (Micah iv. 13. Hab. iii. 12). At proper intervals the cattle were unhoked, that they might eat (Deut. xxv. 4. Hos. xi. 4). The corn, when beaten out, was thrown into heaps, near which persons lay with a view to its security (Jer. l. 26. Ruth iii. 6, 7). These heaps being large, occasioned pleasing emotions; comp. Cant. vii. 2. The corn was then sifted in a sieve, in order to separate the grains from their hulls (Isaiah



xxx. 28. Amos ix. 9), and 'winnowed with the shovel and with the fan' (Is. xxx. 24); whence religious teachers borrowed striking metaphors (Jer. xv. 7. Matt. iii. 12). At last, the pure grain was brought into the barn or storehouse (2 Sam. ix. 10. Is. xxxii. 10. Job xxxix. 12. Hagg. ii. 19).

Threshing-floors, from their being open and important spots, gave names to places (2 Sam. vi. 6. 1 Chron. xiii. 9).

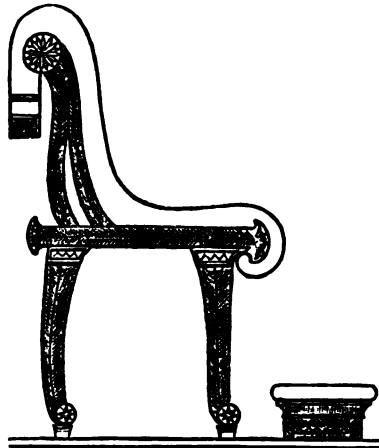
Speaking of Sebestieh, the ancient Samaria, Robinson (iii. 141) says, 'We ascended the hill, and came soon to the threshing-floors of the village. They were still in full operation, although the harvest seemed to be chiefly gathered in. Here we first fell in with the sledge, as used for threshing. It consists chiefly of two planks fastened together side by side, and bent upwards in front, precisely like the common stone-sledge of New England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by the oxen as they are driven round upon the grain; sometimes a man or boy sits upon it, but we did not see it otherwise loaded. The effect of it is to cut up the straw quite fine. We afterwards saw this instrument frequently in the north of Palestine.'

Robinson (ii. 276) saw on the plain of Jericho 'a truly scriptural scene, where the reaping and the threshing go hand in hand (Ruth ii. 3). The people we found were our old acquaintances, the inhabitants of Taiyibeh, who had come down to the Ghor in a body, with their wives and children, and their priest, to gather in the wheat-harvest. They had this year sown all the wheat raised in the plain of Jericho, and were now gathering it in shares; one-half being retained for themselves, one quarter going to the people of the village, and the remaining quarter to the soldiers of the garrison, on behalf of the government. The people of Jericho, it seems, are too indolent, or, as it was said, too weak, to till their own lands.

'The wheat was beautiful; it is cultivated solely by irrigation, without which nothing grows in the plain. Most of the fields were already (May 19th) reaped. The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors on the backs of asses, or sometimes of camels. A level spot is selected for the threshing-floors, which are then constructed near each other, of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick, and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions, over the floor. By this

process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs, and when sufficiently trodden, is thrown up with the same fork against the wind in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful. Among the Mohammedans, I do not remember to have seen an animal muzzled (Deut. xxv. 4). The precept in Deuteronomy serves to show that of old, as well as at the present day, only neat cattle were usually employed to tread out the grain' (comp. Hos. x. 11).

THRONE, from the Greek *thronos*, seems, from the import of the Hebrew root, to have originally signified 'a covered seat.' The divan or cushioned elevation at the end or sides of a room may have been the primitive throne, as in the East it is still the seat where ordinarily sits the administrator of justice. From this custom we may derive the idea of covering involved in the word. In Judg. iii. 20, the term is rendered 'seat,' and appears to signify merely the *divan*. It was, however, used of a raised seat, for on such must Eli have sat when, falling backward, 'he brake his neck and died' (1 Sam. iv. 18, 18). This seat seems from the facts to have been a kind of stool (2 Kings iv. 10). In time, however, it came to be applied to the more or less decorated seat of a military commander (Jer. i. 15), of the high-priest (1 Sam. i. 9; comp. Zech. vi. 13), of a judge (Ps. cxxii. 5), considered, however, as the peculiar seat of a king engaged in administering justice (Prov. xvi. 12; xx. 8, 28), the characteristic function of an Oriental monarch (Dan. vii. 9). Hence a throne was used as



a symbol of monarchy (Gen. xli. 40) or regal power (1 Kings i. 47). Great splendour was occasionally bestowed on thrones, especially

in Egypt (compare 2 Chron. ix. 17, 18; xviii. 18. Esther iii. 1. Jer. xvii. 12. Joseph. J. W. ii. 1, 1).

Thrones were sometimes, as seen in the preceding Egyptian view, a chair, often with arms, having a stool on which rested the monarch's foot, whence are illustrated Isaiah's words,

'The heaven my throne,
The earth my footstool,'

denoting the universality of the Divine power and rule. Near the throne were placed seats or inferior thrones for members of the royal family (1 Kings ii. 19. Ps. cxxii. 5) or distinguished servants (Esther iii.). The right hand was the place of pre-eminence (1 Kings ii. 19. Ps. xvi. 8, 11; xlv. 9; cx. 1). Hence the man at a king's right hand was his chief minister (Ps. lxxx. 17. Luke xx. 42. Zech. iii. 1. Mark xiv. 62; xvi. 19. Acts ii. 33; v. 31); so that Jesus is at God's right hand (Rom. viii. 34. Eph. i. 20. Col. iii. 1). The left hand of a king was also a place of dignity; and an Eastern monarch, when he sat on 'the throne of his glory' (Ps. xlvii. 8. Jer. xiv. 31. Matt. xxv. 31), had the chief officers of his household ranged in order on his right hand and on his left (2 Sam. xvi. 6. 1 Kings xxii. 19. Matt. xx. 21, 23; xxv. 33), forming a grand court for the administration of justice and the general government of the kingdom. This custom the Jews transferred in thought to the victorious times of the Messiah, who having subdued the world, would govern it, with the representatives of the twelve tribes as his assessors. It is in allusion to this idea that our Lord promised his disciples that they (twelve in number) should sit on thrones, judging (governing as his ministers) the twelve tribes of Israel; in other words, should, conjointly with him, exert a spiritual dominion over the Hebrew nation (Matt. xix. 28. Luke xxii. 30).

THUNDER struck the attention and excited the imagination of the Biblical writers in an extraordinary manner, confirming their conception of the immediate presence and instant operation of God in what, in bad philosophy and worse religion, is in modern days termed 'the works of Nature.' Hence, with as much poetry as truth, they called 'thunder the voice of God' (Ps. xviii. 13), who, when it thundered, 'uttered his voice' (xvi. 6; lxviii. 33). A fine description of a thunder-storm is found in xxix. 3, seq; comp. Hab. iii.

Lightning was graphically spoken of as 'the breaker-through.' It is also termed the thunder's light or rays (Job xxviii. 28), beams proceeding from God's hands (Hab. iii. 4), God's arrows (9, 11), burning coals (Ps. xi. 6; xviii. 8; cxi. 10). Some have thought that 'brimstone and fire' is a poetic phrase for thunder and lightning (Genesis xix. 24; comp. Ps. xi. 6. Ezek. xxxviii. 22; compare

2 Kings i. 12, 14. Is. lxvi. 16). A sulphury smell was ascribed to lightning by the classics (Plin. H. N. xxxv. 15). Remarkable natural phenomena were conceived to be the natural instruments and ministers of Jehovah (Ps. civ. 4):

'Who maketh winds thy messengers,
Flaming fire thy servant'—

a passage which in later times was accounted to refer to the spiritual beings termed angels (Heb. i. 7). A similar passage is found in Xenophon's *Memorabilia* (iv. 3, 14).

Speaking of the valley in which was the camp of Israel when the law was given, Miss Martineau ('Eastern Life,' ii. 252) observes, 'Still and sweet as was the scene, the air being hazy with moonlight in this rocky basin, there was something oppressive in the nearness of the precipices, and I could not but wonder what state of nerve one would be in during summer and in seasons of storm. The lightning must fill this space like a flood, and the thunder must die hard among the echoes of these steep barriers.' Burckhardt was informed that a thundering noise, like repeated charges of heavy artillery, is heard at times in these mountains. 'What,' adds Miss Martineau, 'must the reverberating thunder have been among those precipices to the Hebrews, who had scarcely ever (in Egypt) seen a cloud in the sky!'

THYATIRA, now Aksari, a city in Asia Minor, between Sardis and Pergamos, on the river Lyons, the residence of Lydia (Acts xvi. 14). In this place a Christian church was early founded (Apoc. i. 11), unto the representative of which John wrote (ii. 18, seq.).

TIBERIAS, a celebrated city of Lower Galilee, in Zebulon, lying on the western shore of the lake of Galilee (hence called 'the sea of Tiberias,' John vi. 1, 23), in a small fruitful plain, four hours and a half from Nazareth and 120 stadia north of Scythopolis. It was built by the tetrarch Herod Antipas, and made the capital of Galilee, receiving its name in honour of the emperor Tiberias. Its, for the most part foreign, population were put into possession of many privileges. The fishing trade conducted on the lake was a source of considerable income to the town (xxi. 1, 6). After the destruction of Jerusalem, Tiberias became the chief seat of Jewish learning. Hither went the Sanhedrim from Sephoris, and thence proceeded the Mishnah.

The town of Tiberias now offers a ruined appearance, it having been overwhelmed in 1837, when nearly one-third of its 3000 inhabitants perished. In the place is what is called a college for imparting instruction in the higher branches of Hebrew literature. The Christians show the alleged house of Peter, now a church built close to the water at the north-east extremity of the inhabited portion of the city. The ancient Tiberias

was situated immediately south of the present city. From the extent and character of the ruins it may be inferred that, though small, it was well built, and contained several large and costly structures. South of the ruins, and distant from them probably a quarter of a mile, are some mineral springs. Four sources spring up near each other and run off towards the sea in as many streams, which send up clouds of steam that indicate the high temperature of the water, and convert the atmosphere into a tolerable vapour-bath. Buckingham found the temperature of the water 130 deg. Its taste is disgustingly bitter and salt, and it emits a strong smell of sulphur. There are two bathing-houses a little north of the fountains.

Of a view seen near Tiberias, Olin thus speaks: 'We were upon the brow of what must appear to a spectator at its base a lofty mountain, which bounds the deep basin of the sea of Galilee, and forms the last step in the descent from the very elevated plain over which we had journeyed during the long day. The sun had just set behind us in a blaze of red light, which filled the western sky for many degrees above the horizon, and was slightly reflected from the smooth, glassy surface of the beautiful lake, whose opposite shore was visible for many miles on the right and left, rising abruptly out of the water into an immense and continuous bulwark, several hundred feet in height, grand and massive, but softened by graceful undulations, and covered with a carpet of luxuriant vegetation from the summit quite down to the water's edge. Beyond the lake stretched out a vast, and to our eyes a boundless region, filled up with a countless number of beautiful, rounded hills, all clad in verdure, which at this moment was invested with a peculiar richness of colouring. In the remote distance, though full in our view, the snowy top of Mount Hermon was still glittering and basking in the beams of the sun, while a chaste, cool drapery of white, fleecy clouds hung around its base. The green, graceful form of Mount Tabor rose behind us, while over the broad and well-cultivated plain, the numerous fields of wheat, now of a dark luxuriant green, contrasted very strongly and strangely with intervening tracts of red, freshly-ploughed ground. Independent of sacred associations, this was altogether a scene of rare and unique beauty—nay, of splendid magnificence.'

TIGLATH-PILESER. See ASSYRIA.

TILING, from the French *tuile*, and that from the Latin *tegula* (*tego*, *tectum*), denoting properly a covering, whatever the kind, stands in Luke v. 19, for the Greek *keramos*, which strictly signifies a cover made of clay, but derivatively had the general meaning of a covering. That in the passage just referred to the general acceptance was intended, appears from the parallel passage in Mark

(ii. 4), where a word is used, rendered 'uncovered the roof,' but which would be more correctly given as 'drew back the covering.' Jesus was teaching in 'the midst,' that is in the large inner court (see HOUSE), surrounded by so great a crowd, that those who bore the palsied man could not get access to him. They, therefore, from without or from the next house, ascended to the top of one of the wings of the edifice, and withdrawing the awning which extended to the opposite side of the quadrangle, and so formed a covering over the open space in 'the midst,' let down the sick man while lying in his couch, and in this manner drew towards him the benevolent eye of the Great Physician (comp. 2 Kings i. 2). The word rendered 'through,' *dia*, may mean 'by the side of,' as in Acts ix. 25, 'by the wall'; and in Cor. xi. 33, 'by the wall.' The awning which we have mentioned is common in Palestine. Speaking of Hebron, Olin says, 'The bazaars are to a considerable extent either covered by some kind of awning, or arches springing from the top of the houses and spanning the street. They are thus secured from the effects of summer heats, and to some extent against rains.'

One word used in Mark creates a difficulty—*exorizantes*; in the common version, 'when they had broken it up'; rendered by 'the Layman,' 'and having opened it'; by Wakefield, 'by forcing open the door' (that is, to get to the roof). Campbell evades the difficulty, thus rendering, 'uncovered the place where Jesus was, and through the opening let down the couch.' The term, which literally signifies 'having dug out,' may mean 'having cleared away' (impediments), that is the awning and terrace wall—has occasioned much trouble, scarcely seems necessary to the sense, and 'is omitted in the Cambridge Manuscript, and not regarded in the Syriac and some other versions' (Shaw's 'Travels,' 212; see also Griesbach in loc.).

TIME (*L. tempus*)—from the Hebrew *zaman*, 'to number' (the noun is rendered, now 'time' (Ezra v. 3), now 'seasons' (Dan. ii. 21)—was regarded by the Hebrews as the succession of events, which they measured and defined by the recurrence of the seasons and the apparent changes of the more remarkable heavenly bodies (see MONTH, SABBATH). In the early ages of the world, simple computations and short periods, connected with some event or some celestial change, would be all that was needful in the actual business of life; so that Chronology, considered as a systematic account of the successive ages of the world, in which events are exhibited in their connection one with another and with some fixed point, could not have arisen among the primitive Hebrews, and is clearly a late conception of the human mind. Accordingly, in the book of Genesis we find nothing more than such

data as may ensue from the duration of the lives of the patriarchs with which we are supplied. And, indeed, throughout the Biblical writings we find numbers and dates, scattered, or during a period put together, but no chronology, nor has success rewarded any attempt yet made to construct a satisfactory chronology from the data found in the Bible. A primary difficulty is to gain a fixed point. The creation of the world has been taken. What is meant? Geology points to untold ages which elapsed before man was placed on the earth. Was the creation of man simultaneous with the appearance of our earth in its present form? At what point of time occurred the events narrated in the first chapter of the book of Genesis? This point has been most variously indicated even by Christian scholars. Petavius assumed that 3983 years passed between the creation and the birth of Christ. Scaliger made the same interval 3949 years. With the Greek Christians it is 5508. The ordinary Christian era begins with the first of January in the year 4714 of the Julian period—a cycle of 7980 years, invented in 1582 by Scaliger, and named Julian in honour of Julius Cæsar. Desvignoles collected above 200 calculations, of which the longest makes the distance between the creation and the Christian era to have been 6984 years, and the shortest 3483. Nor have recent attempts to fix that point by the aid of astronomy satisfied any but visionary minds ('The True Age of the World,' by Professor Wallace, 1844; *Chronologia Sacra*, von G. Seyffarth; Leipzig, 1846). The epoch of the deluge, in the present state of our knowledge, is also attended with uncertainty, especially since Bunsen has given reasons for placing reliance on the Egyptian chronology, which carries back the flood many centuries. Nor did the Hebrews, at least in the early part of their history, possess any recognised era or settled point to and from which they might reckon. In Ezek. i. 1, there is only a reference, probably, to the era of Nabonassar. In the books of the Maccabees, the era of the Seleucidæ (which began with A. C. 311) is employed.

The lives of distinguished individuals are the earliest means employed in the Bible as epochs from which to reckon time. Thus in Gen vii. 11, the deluge began 'in the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month' (comp. viii. 13). The duration of events is also marked (Gen. xlviii. 17. Exod. xii. 40, 41). Moses chiefly measured time by generations (Gen. xlviii. 23. Exod. i. 6).

At a later period, the Hebrews reckoned by the years of their ruler's power or life. Instances are numerous in the books of Kings and Chronicles (2 Kings xxv. 8). They also in one period dated from the Exodus (Exod. xix. 1. Numb. xxxiii. 38);

the custom lasted till the reign of Solomon (1 Kings vi. 1); also from the building of the first temple (1 Kings ix. 10). Time was also reckoned from one festival to another.

The chronological data given in the margin of the common English Bibles has no other authority than that of its author, Archbishop Usher, who placed the creation 4004 years before the birth of Christ, and from this assumption calculated and fixed the date of events that followed.

According to Bunsen (*Ägypten's Stelle in der Weltgeschichte*; Hamburg, 1845), the time of man's residence on the earth must be carried back far beyond the ordinary six thousand years. That learned, ingenious, and accomplished antiquarian, who is not animated by hostile feelings against received ideas, divides the history of Egypt into three portions: I. the ancient kingdom of Menes; II. the middle kingdom, during which the country was tributary to the Hyksos reigning at Memphis; III. the new kingdom, of the eighteenth century, which expelled the Hyksos. Thus two entire kingdoms had passed away when the Hebrew records first bring Egypt on the stage. If, indeed, entering into particulars, we attempt to employ Bunsen's materials for determining the exact age of the world, we encounter great, if not insuperable difficulties. Manetho, however, makes the interval between Menes, the first monarch of the first kingdom, and Alexander the Great, to have been 3555 years, while the ordinary chronology allows only 2000 years between the deluge and the birth of Christ. But society must have existed long before Menes, since the Egyptians are known to have possessed writing and books under their earliest kings, for pens and ink appear on the monuments of the fourth dynasty belonging to the first kingdom. The existence of a settled government, and the consequent prevalence of law, in the days of Menes, as well as acts ascribed to him, indicate a long anterior period of gradual civilisation.

Of the antediluvian age we have no monuments which may assist as in computing its duration. Here our sole resource is found in the Bible.

But did the Bible intend to supply a system of chronology? We are always on the verge of error when we attempt to make the Bible speak in the language of more recent days and strange modes of thought. Its conceptions, and those of modern science and philosophy, are diverse in kind and cannot be brought into strict accordance. Whatever the Bible gives in the way of science, history, and chronology, is a mere accident, forming an unessential part of narratives whose aim is the instruction of man in religion. This is its idea. But what idea have speculatists formed of the Bible? With them, it has been a cyclopædia of infallible information on all possible subjects

Proceeding, however, on the assumption that the scriptures of the Old Testament presented a general history of the world from the earliest age, the Jews set the example of constructing therefrom a complete system of chronology. Aided, as they believed, by credible tradition, Ezra and later authorities in Palestine, and the Hellenistic Jews of Alexandria, applied themselves to the task. Working in two distant and unfriendly bodies, these learned men, who employed in their occupation all the skill of their day, produced results of a dissimilar kind, and so gave a proof that the materials which lay before them were not without difficulties. Hence, however, arose the marked difference, in regard to the antediluvian age, between the Palestinian or Hebrew, and the Alexandrine or Greek chronology. The former is found in the Bible and the Samaritan Pentateuch; the latter in the Septuagint. We here subjoin the numbers, taken from Bunsen :

HEBREW.				SAMARITAN.			SEVENTY.		
	Before the birth eldest	After of the son.	Total	Before the birth eldest	After of the son.	Total	Before the birth eldest	After of the son.	Total
1. Adam	130	800	930	130	800	930	230	30	930
2. Seth	105	807	913	105	807	913	205	707	913
3. Enos	90	815	905	90	815	905	190	715	905
4. Cainan	70	840	910	70	840	910	170	740	910
5. Mahalaleel..	65	830	895	65	830	895	165	730	895
6. Jared	162	800	962	162	785	947	262	700	962
7. Enoch	65	300	365	65	300	365	165	200	365
8. Methuselah	187	782	969	67	633	720	187	782	969
9. Lamech	182	595	777	53	600	653	(167) 188	(802) 565	753
10. Noah	500			500			500		
The Flood ..	100			100			100		
<i>Yrs. before the flood</i>	1656			1307			2262	(2242)	
1. Shem	100	500		106	500	600	100	500	
2. Arphaxad ..	36	403		136	303	438	136	400	
[Cainan							130	(430)	
3. Salah	30	403		130	303	433	130	330	
4. Eber	34	430		134	270	404	134	270	
								(370)	
5. Peleg	30	209		130	109	239	130	209	
6. Rea	32	207		132	109	239	132	207	
7. Serug	30	200		130	100	230	130	200	
8. Nahor	29	119		79	69	148	179	125	
							(79)	(129)	
9. Terah	70			70			170		
<i>The race of Noah down to Abraham</i>	390			1040			1370	years.	
							(1270)		

Bunsen remarks on the variations exhibited in the Table, that a diversity of tradition must have been at the bottom of several of the diversities of number which present themselves between the Hebrew and the Greek text; that in the case of others there appear evidences of a systematic changing of figures, the burden of which must lie on the Seventy, or on critics who lived not long before them; but that the most important deduction is this, that there was no connected chronological tradition respecting the times before Solomon; and that the numbers which we have are the result of inquiry, and not of historical transmission. He adds, that there is no sufficient reason for giving the one set in the above Table a preference to the others, or for thinking that they can be united one with another.

If we turn to Josephus, we find his chronology unsatisfactory. His great and invaluable work on the Antiquities or the Ancient History of the Jews, written in the beginning of Trajan's reign, compensates us for the loss of earlier rabbinical information and traditions, both in regard to ancient chronology and the history itself, as well as its criticism. Josephus possessed a great advantage in having before him complete lists of the Hebrew high-priests (Con. Apion, i 7; comp. 1 Chron. vi. 1—15). Such lists, derived from early ages, would be invaluable, provided they had been well preserved and were accompanied by accurate dates. But it is clear that Josephus possessed no original traditions regarding primeval times other than are found in the books of the Bible. He reckons from the creation to the flood, 1656 years (Antiq. i. 8, 3), thus agreeing with the Hebrew; from the flood to the birth of Abraham, 292 years (i. 6, 4). He follows the Septuagint in reckoning 430 years for the earlier residence in Canaan and in Egypt, allotting a moiety for each land. From the exodus to the building of the temple, he places in his history 592 years (viii. 3, 1); but in his work against Apion (ii. 1), 612 years. With him the chief events bear these dates, viz.—the flood, 1656; Abraham's birth, 1948; Abraham's entrance into Canaan, 2023; the exodus, 2453; the building of the temple, 3045, according to Antiq. viii. 3, 1, but 3102 according to his book against Apion; the destruction of the temple, 3515 (according to x. 8, 1, 3513). In round numbers, he assumes from Adam to his own time 5000, and from Moses 2000 years (Cant. Apion, i. 1; comp. i. 7). His dates in regard to the times of the Judges cannot be reconciled with those of Scripture.

The facts now set forth make it manifest that, in regard to the earliest periods of history, we do not possess in the Bible and connected authorities a clear and invariable chronological system, or the materials for

the construction of such a system. We also see that before the Christian era efforts were made for the formation of a system of chronology. The failure of those efforts should be a warning to modern speculators. The Bible, as a collection of separate and individual traditions and historical documents, formed in a long succession of centuries, neither could furnish, nor assumes to furnish, a regular and unbroken succession of dates from the creation to the advent; but, supplying such scattered facts as its several writers were able to ascertain, gives chronological data touching distinct periods reckoned from certain leading events, of which in its great religious mission it has from time to time occasion to speak.

In regard to the Ante-Noachian period, we possess no original means of comparison with the Biblical records. Geology, indeed, seems to indicate the lapse of many more ages between the creation and the flood than the Bible assigns. But here the commencing periods in both Geology and the Bible are far too uncertain to allow of any definite comparison or satisfactory result. If we compare together Egyptian chronology and the implied dates of the Bible in regard to the time which elapsed between the flood and the days of Abraham, we must suppose either that the interval was much longer than the Bible seems to imply, or that remains of civilisation survived the deluge far greater than is commonly believed. The genealogies according to the Hebrew text, as it is commonly understood, give from the flood to Abraham's birth 292 years, so that Noah died when Abraham was 58 years old. So short a period can in no way be brought into harmony with Egyptian chronology, or with Biblical implications respecting the condition of society in the days of the patriarchs. It is not, indeed, till a later period that we find indubitable points of agreement between Hebrew and Egyptian chronology. From Rehoboam and Shishak down to Zedekiah and Pharaoh Hophra, such points present themselves. Nor is it before the building of Solomon's temple that the historian finds in the Scriptures solid ground on which to tread.

If, however, the Bible presents neither a chronology nor materials for constructing one, it does supply useful data for separate periods, and is free from the gross exaggerations which disfigure the annals of some nations. The present of many thousand years was in the last century made to history by the ready credulity of men whose faith halted only at the threshold of Divine truth. China and India, when first their history came to be studied, offered traces of an antiquity which delighted the enemies and alarmed the unwise friends of the Bible. These appearances have, however, vanished before the searching eye of historical criticism.

For an astronomical interpretation of the names of the antediluvian and patriarchal fathers, see a learned and ingenious but unsatisfactory note (p. 142, *seq.*) in 'A Vindication of Protestant Principles, by Philaleutherus Anglicanus,' London, 1847.

The life of the apostle Paul is connected with serious chronological difficulties. The greatest diversity prevails as to the year of his conversion. Bengel was of opinion that it took place in 31 (A. D.); Süsskind fixes it in 32; Eusebius, Petavius, Vogel, in 33; Baronius and Calvinus, in 34; Usher, Pearson, Hug, Hemsen, and Feilmoser, in 35; Eichhorn, Heinrichs, and Hænlein, in 37; De Wette, Winer, and Schott, in 38; Schröder, in 39; Spanheim, Bertholdt, and Kuinoel, in 40; and Schmidt, in 41. According to the ordinary interpretation of the passages bearing on this point, Paul did not proceed from Damascus to Jerusalem till three years after his conversion, and from this event there passed fourteen years up to the time of the assembling of the Jerusalem council. It seems to be ascertained with pretty good certainty that that council sat in A. D. 51, a year sooner or later. Hence 17 years deducted from 51, leaves 34 as the year of Paul's conversion; and if we take the 18th year of the emperor Tiberias as that wherein our Lord was born (comp. Luke iii. 1), the year of his death will be A. D. 33. This brings the two events, namely, Paul's conversion and the death of Jesus, nearer together than the recorded events seem to allow. Some writers have therefore assumed that the three years must be understood as contained in the fourteen. Hence only 14 have to be deducted from 51, which will leave as the year of Paul's conversion either 37 or, as either 50 or 52 is taken for the date of the council, 36 or 38. Recourse has also been had to conjecture, and instead of 14, the correct reading has been said to be 4. This notion, which originated with Grotius and has been supported by Guericke, rests on no manuscript authority.

Writers, then, may be divided into three classes; those who place between Paul's conversion and the Jerusalem assembly, 1, seven years; 2, fourteen; 3, seventeen years. Neither of these views is unaccompanied with chronological objections. Can a fourth be maintained? Let us look at the actual facts.

The Saviour fixed the number of the apostles at twelve. This was no arbitrary limit, but had its reasons in fundamental facts of the history of Israel. When, therefore, Judas lost his office, immediate steps were taken to fill up the original number. Was Paul a thirteenth apostle? This he must have been, did his appointment take place prior to the decapitation of James the elder, that is 43 or 44 A. D. Paul himself, in a speech before

the Jewish people, mentions an occasion in which he was during a trance consecrated by Jesus himself to the apostleship to the Gentiles. This took place when for the first time he went from Damascus to Jerusalem, or three years after his conversion. If, then, the event is to be placed after the death of James, it took place in 43 or 44, and the conversion in 41. This view is supported by 2 Cor. xii., where immediately after making mention of his stay in Damascus (xi. 32), the apostle, guided by the law of association of ideas, speaks, as of the next important event, of a remarkable trance, which he dates fourteen years from the time when he was writing. Now there is no question that the letter was written in either 58 or 59. Take away 14 years, and you have 44 as the year of the trance, and 41 as that of the conversion. The two passages—that in the book of Acts and that in the Second Epistle to the Corinthians—refer obviously to the same event. Indeed, the speech was delivered shortly after the composition of the latter. The apostle had in both a lively feeling of the events, and was naturally led to refer to them as the great turning-points in his history. Under the guidance of these considerations, we find Paul, at the express appointment of Jesus, entering the apostolic college shortly after the death of James. There was a vacancy, and the number 12 was filled up by Paul.

The year 44 for the commencement of Paul's apostolic life has support in some important circumstances. The persecutor of the Christians, King Agrippa I., died in the year 44, about the time of Easter, or in the spring. Three years before this, Paul had learnt from Ananias that he had been chosen for an apostle to the heathen—why did he not travel to Jerusalem before 44? He lays stress on the fact, that at the first he did not go to Jerusalem, and that he proceeded thither three years later (Gal. i. 17). Now these were years (41—44) when the Christians had to endure a bitter persecution, and when many fled from the capital (Acts viii. 4, 11, 19). This persecution, which demanded the blood of an apostle, ceased after the death of Agrippa. His reign lasted about three years, and during that time Paul was absent from Jerusalem. At the end of this time, an apostle was dead, and thereby the place vacated for which, according to Ananias, Paul was destined. This, then, in many respects, was the right moment for Paul to pay his visit to the apostolic body in Jerusalem.

Another circumstance: Paul declares that the object of his journey was 'to see Peter,' rather, according to the original, to 'question,' and so learn of Peter facts which he desired to know. With what view? Ananias announced to Paul that he was to be sent to the Gentiles (Acts xxii. 21). But Peter

had performed the same work (xv. 7). Hence the danger of a collision, and the importance of an interview with Peter. A good understanding was come to; Paul was to go to the Gentiles, Peter to the Jews (Gal. ii. 7). Another person with whom Paul was nearly connected in Jerusalem, was James, the brother of the Lord (Gal. i. 19), who at a later time stood by his side; and it deserves attention that these two, namely, Peter and James, speak in behalf of Paul and the liberal side in the Jerusalem council (Acts xv. 6, 7, 13).

According to the ordinary reckoning, Paul's conversion must be placed between 30 and 40, say 33, 34, or 35. This is too near the crucifixion. The development which the church had reached at the time when it was entered by Paul, the conditions through which it had passed, the spread of the gospel, chiefly caused by fugitives driven from Jerusalem by persecution, combine to point to a much later day. De Wette declares that the fourth or fifth year after the death of our Lord, is the earliest in which the conversion of Paul can be placed. It is possible that this is too soon. When you carefully read over the early part of the book of Acts, you cannot avoid the impression that the few events therein narrated lie farther back. First after Stephen's death, the narrative places the events as near.

According to the usual chronology, Stephen's death, which happened before Paul's conversion, say in 32 or 33, took place under Pilate, who was procurator until 36. On his dismissal, Vitellius, proconsul in Syria, appointed Marcellus as his successor (Joseph. Antiq. xviii. 5, 2). Hence the Roman power remained in full force. If so, the Jews had not in their own hands the *jus gladii*, or death-punishment (John xviii. 31). Lardner supposes they derived new privileges under Caligula. Such evidence as there is, tends to an opposite conclusion. Under that emperor, who hated the nation, they were severely treated. Hence the execution of Stephen cannot have taken place under the Roman power. It has been held that his death was the unexpected result of a sudden outburst of bigotry on the part of the people. But to this it may be objected that in the Scripture it wears the aspect of ensuing as a consequence of a regular judicial procedure. When, then, had the Jews the power of life and death? On January 24th, A. D. 41, Claudius ascended the throne. His first act was to name Herod Agrippa king of Judea. With this appointment the procuratorship ceased in that land. The newly-made king was then in Rome. Some time was requisite for his return. As soon as he was on the throne he began to persecute the Christians, and, among other acts, appears to have occasioned the stoning of Stephen. Joy at liberation from Caligula, and at having a king of their own, impelled

the Jews to take severe measures for crushing the infant church. To this course they were urged the more, because the rest which the Christians had enjoyed while the Jews were in political difficulty, had been favourable to the progress of their cause. Consult Acts vi. 1, 7, *seq.* Of this persecution Paul's commission to Damascus was a part. Hence his conversion took place shortly after Stephen's death, at which (A. D. 41) he was present.

According to the common mode of reckoning, Gamaliel's speech (Acts v.) was delivered before the death of Stephen, or from 33—35. Gamaliel mentions the dispersion of the adherents of Theudas as a recent event. When this dispersion took place we know from Josephus, namely, under the procurator Cuspius Fadus, that is, in or after 44. If, then, according to the ordinary chronology, we place it in the middle of the decennium 30—40, we occasion the difficulty of bringing this date into conflict with Josephus. For modes of explanation, see THEUDAS. Some have imputed an error to Josephus, others to Luke. It is unlikely that either could have been wrong in such a matter. It is more probable that the error has lain with theologians in fixing a wrong date to Gamaliel's address. And their only ground for the early date is an assumption that cannot be sustained, namely, that Luke followed a strictly chronological arrangement of his materials. That this was not the case appears from the fact, that the famine which happened in 44—46, is spoken of among the events of the reign of Agrippa, 41—44 (Acts xi. 27). If, however, we follow the guidance of Josephus, we find order and consistency in the evangelical history. First came the lesser persecutions mentioned in Acts iv.; then the sanguinary proceedings in the years 41—44, when Stephen and James the elder lost their lives, and Peter was cast into prison; finally, the lesser persecutions on the return of the Roman power, mentioned in Acts v. 21, and which ended in consequence of Gamaliel's speech. In this address, referring to the cases of Theudas and Judas of Galilee, he gives the Jews a hint that the Romans were not indifferent to these religious disturbances—a hint which directed their minds to a time when the Roman dominion held sway in Judea; and by the death of Theudas, he adverted to their government immediately after Agrippa's death. Thus the series of events is naturally consecutive. It may be added, that facts in the evangelical history in which mistakes and sources of impeachment have been found, afford, when more closely investigated, fresh proofs of its credibility.

Again: if we assume the usual interval of 17 or 14 years between the conversion of Paul and the Jerusalem synod, there appears an empty space in the apostle's operations, during

which nothing remarkable was done, or at least recorded. Hug reckons this empty space at five years, others make it six or seven. Nor are writers at one as to the period in Paul's life when it should be considered to have taken place. According to Hug, it lay between Paul's return after his first missionary journey and the council in Jerusalem. 'Five full years,' he says, 'up to the twelfth of Claudius are leapt over, as much as if there had been no Antioch, and Paul had never lived' (*Einleit.* 303); yet, as Hug remarks, such a gap has no parallel in the history, is foreign to Luke's manner of writing, and is irreconcilable with the character of Paul. Let it be observed that these six or seven years make the difference between the common reckoning and that to which we are led by following 2 Cor. xii., in which the conversion takes place in the year 41.

From Gal. i. 18, 19; ii. 1, it appears that Paul made a threefold division of the early part of his Christian life: the *first* contained his sojourn in Damascus and Arabia, and, after three years (reckoned from his conversion, i. 15), ended by his first return to Jerusalem; the *second* contained his abode at Tarsus, the capital of Cilicia, and Antioch, the capital of Syria (19). This period terminated by Paul's second return to Jerusalem. What space of time it comprehended is not stated. If the aforementioned gap is placed here, it will extend to six or seven years. The *third* must take in all the time between this journey to Jerusalem and the apostolic assembly held in that city. If these fourteen years are to be counted from the end of the second period, then, besides seventeen, some six or seven more must be placed between Paul's conversion and the year of the council, 52. But if the seventeen by themselves render the interval too long, much more must that effect ensue when an addition is made. This, indeed, would throw the conversion some years before the Saviour's death.

These and other difficulties direct the attention to another view. There are two statements given by Paul himself which the reader should carefully read and compare—Acts xxii. 2 Cor. xi. 30—xii. 9. Here is a trance mentioned which Paul accounted of special importance, and which, in both passages, he makes use of in order to establish his apostolic call. The two records obviously refer to the same event. They fix Paul's apostolic appointment at fourteen years before the composition of the 2 Cor.; that is, 58 or 59—14=44 or 45, the year of his first return to Jerusalem. Three years before this, or 41, 42, his conversion took place.

On this basis may be arranged the chronology of the book of Acts. It is divided into three periods. The first period of events

takes its beginning with the ascension of Christ, and ends with the nomination of Herod Agrippa to the throne of Judea; and contains, therefore, the time from A. D. 38 to January 41. The Roman emperors during this period were Tiberius, who died in 37, and Caligula, who died 24th Jan. 41. The Roman procurators were Pontius Pilate till 36, Marcellus till 41. The Jews had previously lost the right, given them by the Mosaic law, of punishing by death, and retained only disciplinary punishments. According to their own traditions, the Jews were without the *jus gladii*, or power over life and death, for forty years before the overthrow of their polity; that is, from A. D. 30. Consequently, within 30—41, the Christians could suffer from them no other persecutions than the minor punishments, of which whipping in the synagogues was the chief. Even those persecutions ceased when Caligula began to disturb their own religion, and desired to set up his image in their temple. This period of comparative repose was greatly conducive to the spread of Christianity, especially in allowing time for it to get a firm foothold on the earth. Accordingly, it spread greatly, so that even Jewish priests embraced the new doctrine (Acts vi. 7). Also during this time the Christian church took a regular form; seven deacons were appointed to attend to the secular business of the community. Among these was Stephen, the first martyr: (vi. 5). In this period Paul makes his appearance, a young man, a scholar of Gamaliel.

The *second* period begins with the commencement of the year 41, when Claudius ascended the throne, and made Herod Agrippa king of the Jews. By this appointment the Roman government in Judea came to an end, and accordingly we find no procurators during this time. The Sanhedrim, now free, began forthwith to persecute the Christians, and condemned and executed Stephen. The persecution was so severe that Christians fled from the capital in all directions, and thus was the gospel diffused (Acts xi. 19). Paul, one of the chief instruments in this persecution, was, while on his way to Damascus, overtaken by the hand of the Lord, converted, and informed by Ananias that he would have to preach the gospel to heathen nations. These events took place in the year 41. Paul prepared himself for his new duties during three years in Arabia. When Agrippa came from Rome to Jerusalem, he carried on the persecution, and slew James the Elder, in the year 43, intending also to put Peter to death; but after a reign of three years, he died at Easter in 44. With his decease the short and partial liberty of the Jews came to a termination. During all this time Paul was not in Jerusalem.

The *third* period begins with the death of Herod Agrippa (44), and ends with Paul's

imprisonment in Rome. After a short period of hesitation as to whether he ought to place the son of Agrippa, a youth of seventeen years old, on the throne of Judea, Claudius set his own procurator over the country. Claudius reigned till October 13th, A. D. 54, when the empire came into the hands of Nero. With the commencement of this period the greater persecutions against the Christians came to a termination; also, according to Gamaliel's advice, those of inferior consequence. The Roman procurators during this period were Cuspius Fadus, who slew Theudas, and Tib. Alexander, up to the year 48, in which time a famine prevailed for several years. Then came Cumanus till 52; Felix till 61; and finally, Poreius Festus.

Now, for the first time, Paul returned (A. D. 44) to Jerusalem, in order to converse with Peter (Gal. i. 18. Acts ix. 26). From Jerusalem he went to Tarsus, was fetched thence by Barnabas to Antioch, and returned (A. D. 46) a second time to Jerusalem, in order to carry alms during the dearth (Acts xi. 30). He then set out with Barnabas on his first missionary tour, through Asia Minor, at the end of which he went a third time to Jerusalem in order to take part in the council (A. D. 52) convened as to the grounds of admission to the Christian church (Acts xv.). The apostle undertook his second missionary journey, and, passing over Asia Minor and Greece, came back through Ephesus and Cæsarea to visit Jerusalem for the fourth time, probably again to bear alms (Acts xviii. 22), about Pentecost, 54. The apostle commenced a third journey, setting out from Antioch, remaining three years in Asia Minor, visiting Greece, and returned (A. D. 59) by Miletus and Cæsarea to Jerusalem for the fifth time, again about Pentecost, in order to carry succour to the needy. Here, in Jerusalem, the apostle was made prisoner, and detained till autumn 61 in Cæsarea. Finally he came to Rome in A. D. 62.

The words in Gal. ii. 1, 'fourteen years after I went up again to Jerusalem,' as commonly interpreted, namely, fourteen years from Paul's return from Damascus to Jerusalem, seem opposed to the view now laid before the reader. The English word 'after,' however, here and in i. 18, 'after three years,' is represented by two terms in the original; the first, *meta*, properly signifies 'after'; the second, *dia*, meaning properly 'through,' of place, time, or instrument, may signify 'within' or 'during,' 'in the course of' (Acts xxiii. 31, 'by night,' i. 3, 'during the space of'), but does not in any known case of necessity mean 'after.' Indeed, if the apostle intended in both cases in this Epistle to say the same thing, he would in all probability have employed the same word, and not within a few sentences have passed from *meta* to *dia*. At any rate, the more correct rendering of *dia*, namely, 'in the course of,'

is compatible with the aim and tenor of these observations. It, however, may be asked why the period of fourteen years was fixed on by Paul as that within which he went up to Jerusalem a third time? We suggest that the extreme limits of that period were, at the one end his first visit to Jerusalem, at the other the time of writing the Epistle to the Galatians, say from 44 to 58, an interval of fourteen years. 'Within fourteen years,' then, will be 'within the fourteen years that have elapsed from my going to question Peter in Jerusalem till the time at which I write.' His third return to the capital took place in 52, or six years before the time when he composed the letter. Now this period of fourteen years, namely, from 44 to 58, was precisely the time that he had laboured as an apostle, for it was in 44 that he received his consecration in a trance from Jesus, and it is on his divine call to the apostleship that he speaks and argues (ii. 12). The tenor of his subject and his aim may then be thought to account for the period of years of which Paul spoke.

On a subject, however, of admitted difficulty, no view can be expected to be free from objection. The student's duty is to take that which involves least difficulty and affords a promise of an ultimate solution in full. See *Von Der Zeitrechnung der L. d. A. Paulus*, von A. G. Holm, 1847; *Myster Annalium Paulinor. Adumbratio*, 1845. Hug, *Einleitung*, ii. 203, 4th edit., 1847.

TIMOTHY, in the Greek *Timotheus* (God's honour), the son of a Greek and a converted Jewess of good repute, by name Eunice (Acts xvi. 1. 2 Tim. i. 5), by whom he had from childhood been instructed in the Holy Scriptures (2 Tim. iii. 15), and in consequence was prepared to receive the gospel from the lips of Paul. Born in Lycaonia, and probably at Derbe (or Lystra, Acts xvi. 1; xx. 4), Timothy may have become a Christian on occasion of Paul's first visit to that place (Acts xiv. 20, 21), but certainly owed to the apostle his conversion (1 Tim. i. 2. 1 Cor. iv. 17); and when the latter visited Derbe a second time, he, in order not to offend the prejudices of the Jews, who held that the only way into the Christian church lay through the temple, caused Timothy to be circumcised before he associated him with himself as a fellow-labourer in the gospel (Acts xvi. 3). Having thus, by circumcision and laying on of hands (1 Tim. iv. 14; vi. 12. 2 Tim. i. 6), been appointed to the work, Timothy went forth with Paul to proclaim the glad tidings, passing (53 A. D.) through Troas into Macedonia. When Paul went thence to Athens, Timothy remained at Berea (Acts xvii. 10, 14), whence he was commanded by the apostle to come to him at Athens (15). Either before he could obey this order, or after he had reached that city, Timothy was sent to Thessalonica

by Paul, who was in solicitude regarding the church in that place (1 Thess. iii. 2). From Thessalonica Timothy (52 or 53) went to Corinth, bearing to Paul information in respect to the Thessalonians (6. Acts xviii. 5), and was present when Paul wrote both letters to these Christians (1 Thess. i. 1. 2 Thess. i. 1). In Corinth or in the vicinity, Timothy seems to have remained some time (2 Cor. i. 19). Thence he went to Ephesus, and was sent (56 or 57) by Paul into Macedonia (Acts xix. 22) and Corinth (1 Cor. iv. 17). But when Paul wrote his First letter to the church in the latter place, he did not know whether Timothy had arrived there (xvi. 10). He is, however, with Paul in Macedonia when the former wrote his Second letter to the Corinthians (2 Cor. i. 1); but when, at a later period, (58) he at Corinth wrote his Epistle to the Romans, he had Timothy by his side (Rom. xvi. 21). On Paul's return through Macedonia, he was accompanied, among others, by Timothy, who, going before, tarried for him at Troas (Acts xx. 1—5); but whether or not he went with the apostle to Jerusalem, or was left at Ephesus, is not certain (comp. 2 Tim. iv. 13). Not till a later period, when the apostle is in chains at Rome, do we find Timothy again with him (Phil. i. 1. Col. i. 1; Philem. 1), at a date which has been approximately fixed at A.D. 63. As, however, he received instructions to 'come shortly' to Paul (2 Tim. iv. 9, 11, 21), when, now a prisoner in Rome (i. 12; vi. 7), the apostle seems to have left his son somewhere in Asia, it may be at Ephesus, when on his way to Jerusalem. The history, which is defective, has been supplemented by tradition. Accordingly, Timothy appears as the first bishop of Ephesus, and is stated to have suffered martyrdom under Domitian (81—96 A.D.). It is doubted whether the Timothy mentioned in Hebrews (xiii. 2) is the same with the subject of this article, nor is it known what was the custody from which Timothy is then said to have been set free.

The history of Timothy, the arrangement and details of which are, from want of materials, not without difficulty, gives us only few characteristic traits. But that he possessed superior natural abilities, and, under Paul's direction, was fitted to organize and govern bodies of men, is obvious from the duties devolved on him by his spiritual father. Timothy appears to be one of these second-rate characters, of moderate talents and good dispositions, who, receiving from the pious cares of domestic vigilance and love a sound religious training, are well prepared to be effectual instruments in the hands of a master for executing great and beneficial designs.

Timothy, the First Epistle to, professes to have been written by Paul to Timothy after

he had requested the latter to remain at Ephesus, when he himself departed into Macedonia (1 Tim. 1—3). This request Luke has not recorded. It could not have been made on Paul's first visit to Ephesus, for then he did not repair to Macedonia (Acts xviii. 19—23). We are therefore referred to Paul's second visit to Ephesus (xix. 1—xx.), whence the apostle proceeded to Macedonia, where he may have written this letter. But in the Acts we find Timothy sent before Paul into Macedonia (xix. 22); so that we have no alternative but to suppose that he thence returned to the apostle while still at Ephesus, where, at his request, he remained while Paul went to Macedonia. The object for which Timothy was left at Ephesus was, that he might correct errors of doctrine (i. 8), select and appoint bishops (ii. 1, *seq.*) and deacons (8), in the absence of Paul himself, who contemplated a speedy visit to the church (14, 15); also give instructions in sound doctrine (iv. 11, 13, *seq.*), and generally exercise an oversight over the community (v. vi.). But when Paul, in proceeding to Jerusalem some time after, came to Miletus, the church at Ephesus had its recognised officers (Acts xx. 17—28). In the interval, then, must the Epistle have been written. It must also have been written before the Second Epistle to the Corinthians, for Timothy was with Paul when he composed that Epistle (2 Cor. i. 1). This, it is true, leaves Timothy but a short time for fulfilling his important duties at Ephesus. But his friend and master needed his presence; and how much better was the influence which lasted for at least many weeks, than that which could be exerted by a mere letter in the church at Ephesus! Paul, intending to remain in that city until Pentecost A.D. 59 (1 Cor. xvi. 8), was compelled to leave earlier (Acts xix. 23, *seq.*), and proceeded through Macedonia into Greece (xx. 1, 2), and thence back into Macedonia. At Easter he left Philippi for Asia. Hence this journey lasted from Whitsuntide till Easter, that is, a year all but fifty days. Of this period Paul passed in Greece three winter months, probably November, December, January (xx. 3). Hence from his quitting Ephesus till his coming into Greece—that is, from Whitsuntide to November—there were about five months. He left Philippi at Easter of the next year, and desired to be at Jerusalem by Whitsuntide. Between these two festivals falls his interview with the elders of the Ephesian church. From the time, then, when Paul left Ephesus till he saw its officers at Miletus, there elapsed about twelve months. A short time before the commencement of this period, Timothy was sent from Ephesus to Macedonia. Thence he returned to Ephesus, where he was left by Paul. While there, he received Paul's first letter to him. Having acted on

this, he went to Paul, and was with the apostle when he wrote his Second Epistle to the Corinthians. And with Paul may he have been at the interview with the Ephesian elders, and, as a representative of the apostle, remained with the church over which they presided.

The details into which we have gone, show that there was time sufficient for the movements assigned to Timothy. Of his visit to Macedonia and return to Ephesus, before the departure of Paul, we cannot speak positively, because the indications of time in the Acts are here very vague (Acts xix. 20—22); but between the time of Paul's quitting Ephesus and the ensuing November, there were three months in which Timothy might set in order the church in that place, and two for his journey to his father in the faith. If, indeed, we allow time for Timothy to receive the letter after Paul's departure, we shall then not have many weeks in which Timothy could execute his master's instructions. As, however, the evils which Paul wished to cure were of a pressing nature, and were known to him when he left Ephesus, we may reasonably think that he took the first moment of leisure in order to impress on the mind of Timothy the great purposes for which he had been left behind. Nor is it unlikely, considering the disturbed state of the city when Paul left it, that Timothy may have found it difficult to maintain himself there at that time for longer than some three months. It may be an indication that Ephesus was even a year afterwards not free from agitation and peril, at least to Paul, that the apostle, when on his road to Jerusalem, instead of repairing thither, met the elders of the church at Miletus. It confirms the opinion that the letter was written shortly after Paul's departure, that Hug fixes Whitsuntide (A.D. 69) as the time of its composition.

The whole of these views, however, have but an insufficient historical basis. What is certain in the literary history of the New Testament is not augmented and confirmed, but invalidated and rendered suspicious, by mixing and confounding with it probable combinations and plausible conjectures. If Providence has curtailed our knowledge, we should bow in modest acquiescence, and not irreverently attempt to fill up the chasms by inflated bubbles or harsh dogmatism.

Improper steps of this kind have produced a natural reaction, and led some to deny the authenticity of both Paul's letters to Timothy. In this step they have found their chief support in the defects of our historical documents.

If, however, we carefully look into the substance of the letter now before us, we shall find sufficient reason to hold fast to its Pauline origin. The great aim of the Epistle, namely, to assist Timothy in giving a

proper organisation to the church, was one which was likely to be entertained by Paul; who, though he expected the speedy appearance of Jesus, yet did he earnestly desire to collect a people prepared for the Lord, and for that purpose knew that some means of personal influence and instruction were indispensable. The necessity was the greater in Ephesus, because of the disturbances which had necessitated his own departure and threatened the very existence of the church, which was likely to stand firm against pressure and violence from without only if made into an organised, compact, and well-working corporation. The danger was the greater, and the need of Paul's advice and the presence of Timothy the greater too, because falseities and collisions assailed and troubled the community.

If, moreover, the character of those errors and rivalries is studied, they will be found to be essentially the same with those which from other sources are known to have prevailed in Asia Minor, especially at Ephesus. See EPHESUS, EPHESIANS, PHILOSOPHY.

The doctrinal teachings of the Epistle are also Pauline. It has, indeed, been said (Credner, *Das Neue Testament*, ii. 110) that the statement in 1 Tim. ii. 4, that God desires the salvation of all, is contrary to Paul's general view; though the same doctrine is expressly, and even more strongly, set forth in Rom. ii. 6, *seq.*; v. 12, *seq.*; x. 13; xi. 32. 1 Cor. xv. 21, *seq.* It would be easy to exhibit other correspondences in doctrine between this letter and acknowledged writings of Paul, whose earnest, lofty, glowing, yet considerate spirit, appears in it in features too numerous and too marked to be mistaken.

The place from which this First Epistle to Timothy was written cannot be determined, but it confirms the view we have given to find that it presents at its close no greetings. If written on his journey, or in a moment snatched from active labour in the less known parts of Europe, its author would have no time for any thing save those instructions which were all-important, and the necessity for which pressed heavily on the writer's mind; nor would Paul find in persons around him points of connection between his then condition and the one that he had left at Ephesus. Where he was, there were probably few or none who had personal friends in the Ephesian church to whom Paul might transmit greetings; and he himself was probably too uncertain of the faithfulness of its members to know what tone, in the actual circumstances, he should take towards persons whom he might otherwise have saluted as beloved brethren. Besides, inasmuch as the Epistle was addressed by an individual to an individual, there was no need for any recognition of others, especially as the communication was essentially of a private nature, containing, as it did, express

instructions to Timothy for his own personal guidance.

If this Epistle was not written by Paul, it must have had for its author one equal to Paul in genius, and similar to him in complexity of thought and elevation of purpose. But two Pauls are as inconceivable as two suns. A Paul that could descend to deception, would by the act prove himself to be no Paul.

The Second Epistle to Timothy, which also bears the name of Paul as its author (i. 1), was written at a time when the latter was a prisoner (8, 12, 16; ii. 9), expecting the second appearance of the Messiah (10, 12; iv. 8), also his own immediate departure (iv. 6, *seq.*), and under trying and painful circumstances (ii. 11, 12), in order to strengthen Timothy in the gospel and in his official duties as overseer of the church (i. 6, 8; ii. 1, *seq.*, 24; iv. 1, *seq.*; and particularly to guide and aid him in correcting false doctrine and misconduct (ii. 14, *seq.*; iii. 1, *seq.*); as well as to lead him to practise the virtues of the gospel (ii. 22, *seq.*), encouraged by Paul's example, which was well known to him (iii. 10, *seq.*). From i. 17, it is probable that Rome was the place whence the letter was sent. This conclusion is greatly confirmed by other facts just detailed. It thus appears that the Epistle was sent to Timothy by Paul when a prisoner at Rome, suffering greatly for the cause of Christ. This endurance arose not merely from his being a prisoner. He had, it seems, had a hearing of his cause. On this occasion he was forsaken by all, being thus made like his Lord when in his hour of anguish and ignominy, 'all forsook him and fled.' And while Christians of Asia Minor were alienated from the apostle, Demas, seduced by his love of the present world, had also abandoned him. Others had departed—Crescens to Galatia, Titus to Dalmatia, and Tychicus had been sent to Ephesus. Luke only was with him. Hence he is led to beg Timothy to use his best efforts in order to come to him shortly.

The place where Timothy was when Paul wrote to him this second communication, may be probably ascertained by circumstances therein found. Thus in i. 16, Paul uses words which seem to imply that his son was in Asia and intimately acquainted with the Christian churches in that land, especially with the church at Ephesus (18). The official duties enjoined on Timothy in this Epistle are similar to those he is required in the former to exercise at Ephesus, and the state of mind in regard to errors to be guarded against and corrected is also similar. In the mention of names in iv. 10, *seq.*, the laws of association suggest an argument tending to show that Timothy was at Ephesus; for no sooner does Paul mention that city, than he immediately adverts to

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Timothy (12, 18). A similar confirmation is found in i. 4, where, speaking of his great desire to see Timothy, Paul adds, 'being mindful of thy tears.' The idea of seeing him brings up the associated idea of the last time he saw his disciple. When was that? According to the view we have given, when he took leave of Timothy at the tearful interview with the Ephesian elders. The names mentioned in the last chapter of the Epistle confirm the view. Demas was connected with Asia Minor, being known to the church at Colosse (Col. iv. 14); also Luke, called in the same place 'the beloved physician,' as well as Crescens (2 Timothy iv. 10). Mark, moreover, was connected with Asia (Acts xii. 25; xiii. 5, 13. Philem. 24, especially Col. iv. 10). Tychicus belonged to Troas (Acts xx. 4); and as he bore the letter to the Colossians (iv. 7), so may he have borne this letter to Timothy, for he was sent by Paul to Ephesus (2 Tim. iv. 12), with which church he was well acquainted (Ephes. vi. 2), and Carpus was an inhabitant of Troas (2 Tim. iv. 13), while Alexander belonged to Ephesus (Acts xix. 33). Aquila was of Pontus (Acts xviii. 2. Prisca, in 2 Tim. iv. 19, is another form of Priscilla, Aquila's wife). Onesiphorus is declared by Winer to be a Christian of Ephesus (2 Tim. i. 16; iv. 19). Trophimus was an Ephesian (Acts xx. 4; xxi. 29). Eubulus is mentioned only in this chapter, but the Greek form of the name renders it likely that he was connected with Asia. Of Pudens, Linus, and Claudia, nothing can be said, as these names occur in no other place. Erastus is found with Paul and Timothy in Ephesus, and both are sent by him into Macedonia (Acts xix. 22). Thus every name of which we know any thing is found to be more or less closely connected with Ephesus. There is one exception, that of Titus, and he, as a fellow-worker with Paul, was doubtless well known to Timothy. The decisive proof that Timothy was in Asia remains to be mentioned. Having requested Timothy to come to him at Rome, the apostle adds, 'the cloak that I left at Troas with Carpus, when thou comest, bring with thee' (2 Tim. iv. 13). Troas lay on the north-western extremity of Asia Minor, between Paul in Rome and Timothy, if in Ephesus. Natural, therefore, was Paul's request. And in proceeding from Ephesus to Rome, Troas was a place through which Timothy was likely to pass, not only as having been twice passed through by Paul (Acts xvi. 8, 11; xx. 5, *seq.*), but also as affording the best way to Rome, being at once the shortest and involving least exposure to the sea.

The concurrence of these minute, incidental, and independent circumstances, renders it at the least very probable that Timothy was at Ephesus when Paul wrote to him this his Second Epistle. This conclu-

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sion confirms the view given in the previous article, and causes the two letters to give and receive aid in the establishment of their Pauline origin, and the ascertaining of the person to whom they were sent.

We are also confirmed in the opinion that the letter was written by Paul to Timothy by the fact, learnt in our minute inquiry into these names, that so far as our knowledge extends, every thing accords with that opinion. The persons mentioned are persons with whom Paul and Timothy were acquainted; and most of them were persons whom the history would lead us to expect in the case. And when attention is given to the cursory manner in which these names are let drop from the writer's pen, it is very difficult to conceive that we have here to do with any thing but a reality.

The letter bears traces of an anxious mind. Paul had been before his judges, and there stood alone. Some had proved faithless, others had become prudent. A second hearing had probably been less affective. Still, danger and death seemed near. The aged confessor wanted one on whom he could rely. He therefore writes to Timothy, urging him to come, and, if he could, to come before winter (2 Tim. iv. 21). Hence the Epistle wears the appearance of having been composed a short time before Paul's imprisonment at Rome issued in his martyrdom. As such, it is specially interesting; and as such, its tone of affectionate earnestness and concern is natural and becoming.

The authenticity of this Epistle has been questioned and denied without sufficient grounds. Though we are disposed to assign a somewhat later date for its composition than Lardner, namely A. D. 61, we concur in these his words: 'It appears to me very probable that this Second Epistle to Timothy was written at Rome, when Paul was sent thither by Festus. And I cannot but think that this ought to be an allowed and determined point.' It is first mentioned by Irenæus (born at Smyrna in the early part of the second century), who, speaking of Linus, says he is the same as 'Paul mentions in those (well-known) Epistles to Timothy.'

TIN (*L. stannum*?) was known to the Hebrews (Numb. xxxi. 22. Ezek. xxii. 18, 20) under the name of *bedel*, a word which some say comes from a root meaning 'to separate,' because, among other mysterious qualities, tin was held to have the power of separating mixed metals. Tin, in Ezek. xxii. 18 (comp. Isaiah i. 25), is mentioned among inferior metals, as if accounted 'dross,' where also is implied the fact of its entering into amalgams. Such a compound was produced when tin was mixed with copper, forming, not brass, which is copper and zinc, but bronze—a metal employed before iron, and from its being hard and capable of receiving an edge, serviceable in the fabrication

of arms. Bronze was also used in the formation of mirrors. Tin (in Greek, *kassiteris*) was in very remote ages procured from the *Cassiterides*, or Scilly Isles (and Cornwall), by Phœnician navigators and their dependencies, and sent eastward, through Syria and Palmyra, to distant parts of Asia (Craik's 'History of British Commerce,' i. chap. i.). Wilkinson, in his instructive, interesting, and trustworthy work, 'The Manners and Customs of the Ancient Egyptians,' says (iii. 253), 'The skill of the Egyptians in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze discovered at Thebes and other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze by a judicious mixture of alloys, are shown in many qualities of the metal. They had even the secret of giving to bronze blades a certain degree of elasticity, as may be seen in the dagger of the Berlin Museum. Another remarkable feature in their bronze is the resistance it offers to the effect of the atmosphere; some continuing smooth and bright though buried for ages, and some presenting the appearance of *previous oxidation* purposely induced.' See *INON*.

TIPHSAH, a city on the western margin of the Euphrates, forming the north-eastern limit of Solomon's kingdom; probably *Thapsacus*, afterwards called *Amphipolis*.

TIRAS, a son of Japhet, is held to have been the progenitor of the Thracians (Gen. x. 2). Thrace was a district on the north of Greece, bounded on the east by the Pontus Euxinus (the Black sea); on the south, by the Propontis and the *Ægean* sea (Archipelago); on the west, by the river Strymon; and on the north, by the mountainous range of *Hæmus*. The river Hebrus ran through the land.

TIRHAKAH, a king of Ethiopia or Cush (Vol. i. p. 440), who made war on Sennacherib when threatening Jerusalem (2 Kings xix. 9. Is. xxxvii. 9). He is the same as Taracoe of Manetho, the third king of the 25th dynasty, who, as an Ethiopian monarch, ruled over a part of Egypt. According to Strabo, Tirhakah penetrated to the pillars of Hercules, or Gibraltar. Hitzig fixes his reign 714—696 A. C. This is one of the points in which the history of Egypt coincides with that of the Hebrews.

TIRZAH (*H. pleasant*), a royal Canaanitish city conquered by Joshua (Josh. xii. 24), which fell to the share of Ephraim, and became the capital of the kingdom of Israel (1 Kings xiv. 17). Zimri, besieged by Omri, destroyed its palace and himself with fire (xvi. 17, 18). The latter, having reigned in Tirzah six years, transferred the seat of empire to Samaria (23, 24). Tirzah, which lay some twelve miles to the east of Samaria, was celebrated for the loveliness of its natural scenery (Cant. vi. 4).

TITHES (T. G. *sehnste*), that is tenths, seem founded on a reverence for the number *ten*, which, as the number of the fingers and the toes, as well as from certain qualities found or fancied in the number itself, was in the primeval ages held a sacred number, became the foundation of the decimal (L. *decem*, 'ten') system of computation (comp. Numb. xi. 19), and was, in the Decalogue or table of *Ten* Commandments, made the centre of the Mosaic polity. In a religion having such a nucleus (compare Matt. xxv. 1), tithes could hardly be absent; especially as they existed before Mosaism, considered as a separate institution, came into existence. Tithes were given by Abraham to Melchizedek; and the transaction is simply mentioned, as if one that was well known (Gen. xiv. 20. Heb. vii. 2). Jacob also consecrated a tithe of his property to God (Gen. xxviii. 22).

In the Mosaic law, the tithe, or tenth of all the products of the earth, including the field, the orchard, and the garden, with the flock and the herd—in general, whatever was eatable—was annually to be paid by every Israelite, as tenant of the land, to its sole proprietor, Jehovah, who appropriated the same to the support of the national religion and worship; and accordingly resigned the wealth thus accruing to the levites in virtue of their office, and in consideration of their possessing no share in the land. Of these tithes, the fruits of the earth might be redeemed by the payment of one-fifth beyond what they were worth, not in the general market, we presume, but in the sanctuary (Lev. xxvii. 30—33. Numb. xviii. 21, *seq.*). Of these tithes, the levites had to pay a tenth to the priests (Numb. xviii. 26—30. 2 Chron. xxxi. 4—6. Neh. x. 37, 38). In Deuter. xiv. 22—27 (comp. xii. 6, *seq.*), the tithe is to be enjoyed in a social meal before the sanctuary, in company with the levite, strangers, widows, and orphans; and if the distance at which any one lived was too great to bring the tithe in kind, he was to turn the objects into money, and, proceeding to the holy place, expend it at his pleasure for the above-mentioned purposes (xiv. 28; xxvi. 12—14). The same passages require a tithe-banquet to be held every third year at each dwelling-place. It may not be easy to reconcile these injunctions, of which the first seems to give all tithes to the levitical order, the second to reserve no small portion of them in the hands of the donor who admits the levite as his guest. Winer holds the latter ordinances to be an expansion of the original tithe system, designed to favour the levites. This view cannot be sustained, because the levites are not favoured, but the reverse, and because any change made in the original legislation, under the auspices of the sacerdotal order, could hardly fail to have specially promoted their inter-

ests. If, however, we view the enactments as constituting portions of one tithe-law, the several parts may in the main be found concurrent, and tithes would thus be a tenth of the annual increase, appropriated to the service of the temple and its servants, as well as to the purposes of hospitality, friendship, and charity. Should this view find due support, and prove applicable in its fullest import, it would, by presenting the tithes as a great national provision for the learned and needy classes, serve to lessen the force of the objection to the Mosaic polity, that, besides other sources of revenue, the levitical order, which probably did not constitute more than one-fiftieth of the nation, yet possessed one-tenth of its annual substance.

Doubtless, with the debasement of the national character, the sacerdotal body, whose power was very great, worked the system for their own aggrandisement. The Talmudists speak of a second and a third tithe (comp. Joseph. Antiq. iv. 8, 22); which, if, as would appear, they were separate exactions, must have been found very oppressive. If, in addition, a tenth was payable to the regal government (1 Samuel viii. 15), the Israelites, having also so much of their wealth to part with in connection with offerings of various kinds, purchased at a dear rate the advantages of their social and religious institutions. See **TAXES**.

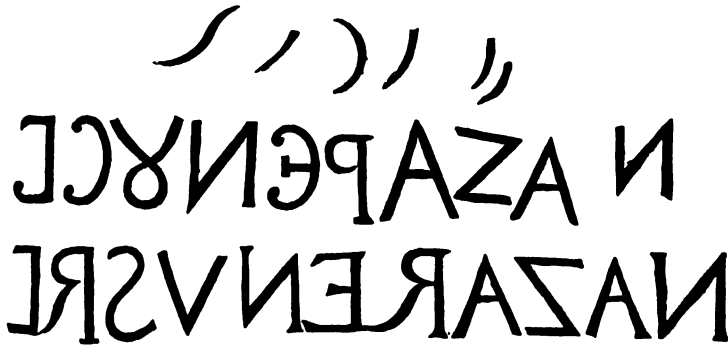
TITLE, a Latin word in English letters, representing the inscription put by Pilate over the head of our Lord, declaratory of the reason why he was crucified. What John (xix. 19) with strict propriety speaks of as 'a title,' Matthew terms his 'accusation,' and Mark, 'the superscription of his accusation.' This 'title,' as John informs us, was written to the following effect: 'Jesus of Nazareth, the King of the Jews.' Of course it must have been written on a tablet of some kind. It was usual for the title, inscribed on a piece of wood, to be set on the top of the cross. In a mixed population the inscription was in divers languages: the grave of the third Gordian, on the borders of Persia, had a title or inscription written in Greek, Latin, Persian, Jewish, and Egyptian letters. In the case of the title set over the cross of Jesus, the Hebrew (John xix. 20; compare Luke xxiii. 38) naturally stood first, as being the vernacular. It is also in agreement with what might have been expected from the existence in Judea of the Roman dominion, that the tablet bearing the charge should have a Latin name. That name, *titulus*, has here a genuine classical sense, such as was current in the age of Augustus; from which the term afterward deviated more and more as time went on, till at last it came to signify a title of honour, and in the plural to denote a place of worship. The use of the term *titulus*, therefore, is an argument that the Gospel of John was produced near
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the age to which the crucifixion refers, and under circumstances which gave the writer opportunities of minute and exact information.

The tablet bearing the title is said to have been discovered by Helen, the mother of Constantine, and by her conveyed (A. D. 325) to Rome, where it was preserved in the church of the Holy Cross; and at length, in 1492, to have been anew brought to light, being found in the vaulted roof of the same church while it was undergoing repairs. The facts were asserted by an inscription and a bull of Pope Alexander VI. Without expressing an opinion as to the identity of the discovered with the original title, or entering into the consideration of some verbal questions connected with the subject, we present to the reader a fac-simile of the portion of the title, such as it was seen and described by Nicquetus (*Titulus Sanctæ Crucis, autore Honorato Nicqueto, 1695*). The inscription corresponds with the statement of John, presenting traces of the Hebrew first, then the Greek, and then the Latin. The words, conformably to ancient custom in Judea, are

read from right to left. The Hebrew is the least, the Latin the most distinct. The last presents in full the word NAZARENUS, the Nazarene ('of Nazareth,' John xix. 19), with two letters, apparently R and E, which with X would make REX or King; so that, as John states, the title thus appears to have run—'Jesus of Nazareth, the King of the Jews,' and consequently contained the scoffing implication that Jesus had suffered death for high treason against the Roman sovereignty.

The mention of the three languages, Hebrew, Greek, and Latin, is in the case perfectly natural; for it was requisite that the accusation should be legible to the native population and to the Jews of the dispersion, as well as the proselytes, speaking Greek and Latin, that had come from all parts of the world in order to celebrate the solemnities of the Passover; and well do these three tongues correspond with and symbolize the three great currents of civilization and social influence which were then gathered together in Jerusalem as a great common centre.



TITUS was a fellow-labourer with Paul, of Greek parentage (Gal. ii. 1—3), and converted by the apostle, who hence calls him his own son (Tit. i. 4). He remained uncircumcised (Gal. ii. 3).

Of the details of his history little is known. Luke, in the Acts of the Apostles, has given no account of him. Paul supplies brief notices of Titus, which, though fragmentary, are valuable because incidental. From these we learn that Titus accompanied Paul in his visit from Antioch to Jerusalem (Gal. ii. 1—3). Then is he sent by Paul from Ephesus to Corinth (2 Cor. vii. 13, 14; xii. 18). The apostle, having been disappointed in expecting to find at Troas Titus, his 'brother' (ii. 18), met him in Macedonia (vii. 5, *seq.*), whence he again sent him to Corinth, with his Second letter to the church in that city (viii. 6, 16—18, 23). Continuing to work

with Paul, Titus is left by him in the island of Crete (Tit. i. 5), was with him in Rome, whence he proceeded to Dalmatia (2 Tim. iv. 10). Paul wrote to him a letter while he was in Crete, in which he requests Titus to come to him at Nicopolis when the apostle should send to him Artemas or Tychicus (Tit. iii. 12). These latter facts do not completely fall in with the known events of Paul's history; but as our acquaintance with that history, especially in its concluding portions, is fragmentary and defective, we are not at liberty to determine that they are not to be received. This would be to draw a positive conclusion from our ignorance. If they presented an obvious contradiction to known facts, the state of the case would be far different. As it is, these scattered notices could scarcely have been fabricated, and therefore they possess a claim on our credence. In-

formation is not to be rejected because incomplete. Its very rarity enhances its value.

Tradition makes Titus bishop of Crete, in which island it states that he died.

The passages referred to above show that Paul held Titus in high esteem, and in regard to their common work stood with him in intimate relations.

Titus, the Epistle of Paul to, professes to have been written by Paul, a servant of God and an apostle of Jesus Christ, to Titus, his own son after the common faith (i. 1—3), at a time when the apostle looked for the second appearance of Christ (ii. 13), and before the time that he had determined to pass the winter at Nicopolis (iii. 12), where, on insufficient grounds, it has been held the letter was written. From the Epistle itself it appears that Paul, having been in Crete and found there much disorder, to which he could not himself apply a remedy, left Titus there in order to finish what he had begun; and to aid him in this arduous office, he wrote to his fellow-labourer this Epistle, which, besides giving directions for the selection and appointment of church officers, contains specific exhortations to Titus himself, and through him to the churches in the island (i. 5), bearing immediately on their moral wants, dangers, and duties.

That the object, tone, and tendency of the composition are worthy of Paul, and such as might have proceeded from his pen, cannot be denied, nor ought we to allow the impression in favour of its authenticity thence derived to be rendered faint, still less to be effaced, by our want of materials for confidently setting forth the outward relations under which the Epistle came into existence.

Those outward relations are now hidden in perpetual obscurity. With them, conjecture has been more busy than successful. Lardner thinks that Paul, in his third missionary journey, visited Crete on his leaving Ephesus for Macedonia (Acts xix. xx.). Paley, proceeding on the notion, which has no ground in Scripture, that Paul suffered two imprisonments in Rome, advances the supposition that after his liberation in that capital, the apostle took Crete on his way to Asia. Hug assigns the time when Paul, in his second tour, passed from Corinth to Ephesus, fixing on Nicopolis, between Antioch and Tarsus, as the place to which Titus was to come. Credner, thinking that the letter bears in its substance tokens of a later state of mind, denies that it was written by Paul. On the other hand, it may be satisfactorily maintained that the state of opinion, and especially the state of morals implied in it, is such as is known to have anciently prevailed in Crete. See the article.

TOGARMAH, the third son of Gomer, descendant of Japheth (Gen. x. 3). 'They

of the house of Togarmah' (Ezek. xxvii. 14; xxxviii. 6) are placed in Armenia.

TOLA (H. *a worm*), son of Puah, of the tribe of Issachar, judged Israel, between Abimelech and Jair, during twenty-three years, and was buried at Shamer, in Ephraim, the place of his abode (Judg. x. 1—3).

TOPAZ, the probably correct rendering of the Hebrew *pitdah*, in Exodus xxviii. 17. Job xxviii. 19. Ezek. xxviii. 13.

TOPHET (H. *a drum*), the place in the vale of Hinnom, on the south-east of Jerusalem, where children were offered to Moloch, and drums (hence the name) were beaten to drown the cries of the innocent sufferers (2 Kings xxiii. 10. Jer. vii. 31, 32).

TORTOISE, the rendering, in Lev. xi. 20, of the Hebrew *tzahv*, the meaning of which is not known, on which account Wellbeloved preserves in his Translation the word itself.

TOWN (T. connected with *dun*, 'a hill' or 'ascent'), originally a fortified dwelling-place, is a word which, taken in the general sense of a residence of human beings, stands for several Hebrew terms: namely, I. *Geer*, from a root signifying 'to surround,' is used of the first city on record—that built by Cain (Gen. iv. 17). II. *Kiryah*, of similar import (Numb. xxi. 28. Job xxxix. 7). III. *Bath*, properly 'daughter' (Gen. xxv. 20), and denoting suburbs or small dependent towns or villages (Josh. xv. 43, 47). IV. *Havoth* (1 Kings iv. 13), 'hamlets' (Judg. x. 4, marg.; comp. Numb. xxxii. 41). V. *Hatzehr*, 'a walled town' (Gen. xxv. 16), signifying an enclosed place, hence 'court' (Exod. xxvii. 9; xxxv. 17). VI. *Prahtohn*, from a root meaning that which is broad, open, unconfined, and hence villages or unwalled towns (Judg. v. 7. 1 Sam. vi. 18). VII. *Metsorah*, 'a fenced city' or stronghold (2 Chron. xi. 10; xii. 4), such as that exhibited in the ensuing views of Jerusalem, with its hills, valleys, and walls.

The facts here presented show us that human abodes in Canaan were either hamlets, villages, enclosed towns, with, in some cases, their dependencies, or strong and fortified cities. Towns were obviously secure places where the more civilised few took up their abode, and developed their resources under such cover as locality (on eminences) and enclosures might afford them against the yet barbarous or semi-barbarous multitude. In such places also protection was sought against invaders. Originally every town was an enclosure, if not a fortification (Numbers xxxii. 17). Hence places where civilisation is known to have flourished in early periods were strongholds, or protected by strongholds, as Tyre (Joshua xix. 29. 2 Sam. xxiv. 7). Hills were naturally chosen as sites. Palestine afforded in this particular peculiar opportunities. And the consequent strength of the towns of the Cana-

anites must have made the subjugation of the country by Joshua very difficult. Of the

laying out of its towns little is known, except in the case of Jerusalem; and that



place, though to some extent defined by the nature of the ground on which it stands, has in the lapse of many centuries undergone great changes. At the present day, Oriental towns are in many cases spread over a wide space and contain large open places, such as gardens, orchards, &c. Similar in their ground-plan were Babylon and Nineveh of old. At the gates of a city, the chief place of public resort, where justice was administered and public meetings held, were unoccupied spaces, greater or less in area (Neh. viii. 1, 16. 2 Chron. xxxii. 6. 2 Samuel xxi. 12. Job xxix. 7. Cant. iii. 2. Ezra x. 9). Here were the general markets (2 Kings vii. 1). Besides those at the gate, there may have been other squares, 'wide places' or chief streets (Judg. xix. 15, 17, 20. Gen. xx. 2), also ordinary streets (Jer. xxxvii. 21. Job xviii. 17. Isaiah v. 25). Streets in Eastern towns now are very narrow; built so, it is said, for the sake of the shelter they thus afford against the burning rays of the sun. If we may judge by those of Jerusalem, the Palestinian streets of old were by no means wide. The streets were for the most part without pavement, and probably always without sewers, so that they were either dusty or dirty (Ps. xviii. 42. 2 Samuel xxii. 43). Streets received their names from some peculiarity (Acts ix. 11), or the goods made or sold in them (Jer. xxxvii. 21). The modern bazaars are streets filled with shops or booths, in each of which are exposed for sale wares of the same kind. Jerusalem, as not itself abounding in fountains, had aqueducts even before the captivity (Is. vii. 3; xxii. 9. 2 Kings xx. 20. Joseph. Antiq. xviii. 3, 2. J. W. ii. 17, 9). Other towns were for the most part supplied

by fountains and wells, of which great care was taken (J. W. iii. 7, 13. See CISTRANA, JERICHO, WARREN).

Palestine and its towns underwent enlargement and improvement under the Herods, when a considerable Greek population existed in the land, giving rise to theatres, amphitheatres, gymnasia, race-courses, temples, and other stately buildings (Joseph. Antiq. xvi. 8, 2; xviii. 2, 1, 3; xx. 9, 4). During the invasions, wars, and other causes of change, many towns must in earlier periods have been destroyed (Josh. vi. 24; xi. 11), founded (Judg. i. 26. 1 Kings xvi. 24), restored, enlarged, strengthened, or beautified (Judges xviii. 28. 1 Kings xii. 25; xv. 17. 2 Chron. viii. 5); and in the Roman period, Palestine, in the number and beauty of its towns, bore a comparison with the finest portions of the civilised world; so possible is it for outward splendour and national decay to co-exist! In the time of Joshua, Canaan numbered 600 towns of greater or less dimensions. In the days of Josephus (Life, 45), Galilee alone contained 204. The names of towns, like other names (see the article), were significant; though owing to the different races that inhabited Palestine, it is not always easy to discover the signification. Such as contain *Beal* in them may be considered as of Canaanite origin, and consequently very old. When towns of the same name existed, they were discriminated by the name of the tribe or district to which they severally belonged. In the time of the Herods, many old towns received new names in honour of distinguished Romans, as Diospolis, Neapolis, Sebaste, Caesarea, Tiberias; few of which, however, put an end to the old name, which

was often preserved among the peasantry, and in many cases remains to the present day.

The population of the towns of Palestine was doubtless great, but data do not exist (comp. Judg. xx. 15) for a determination of their respective numbers. Speaking of the 'hill country' which extends from Hebron on the south to some distance north of Jerusalem, Olin (ii. 430) remarks, 'The innumerable remains of terraces and cisterns, and the ruins of large towns and villages thickly scattered over this romantic region, would clearly demonstrate, even if both sacred and profane history were silent on the subject, that it has been densely peopled and highly cultivated.' In periods of peace and prosperity, the population would naturally be scattered over the surface of the land. Accordingly, the number of the towns do not give an adequate idea of the amount of population. The tyranny under which in modern times Palestine has suffered, compels its inhabitants to live in masses, and exhibits the country to us as it was in its earlier periods of insecurity and trouble. A solitary rural cottage is now rare. Olin saw but one. 'The people,' he says, 'congregate in villages, seated usually upon some point of the mountain or hill that overlooks the valley where they perform their daily labours. There are no barns or other buildings in the plains. The harvest is threshed upon the field by the treading of oxen or horses, and the grain carried home to the village or to the market.'

Our acquaintance with modern Palestine is yet imperfect. Travellers, on whose narratives we have had to depend, mostly pursue a beaten track, and pass over it in a brief period. Both for the natural history and the topography of the land, much remains to be done, which can be accomplished only by a long residence in the land and in the midst of the peasantry. It is among the native Aramæan population that the old traditions, knowledge, and names of the land are to be learnt; a source of information which was almost disregarded till Seetzen, Burckhardt, and Robinson ('Biblical Researches in Palestine,' i. 371), set a better example.

The subjoined passage from Olin (ii. 424), who is speaking of Galilee, illustrates the way in which safety of old was sought on lofty spots:—

'We were nearly an hour in reaching the base of the isolated mount, which we passed to the right through a deep ravine, that divides it from another lofty hill on the east, which is also surmounted with what appeared to be a ruined fortress. We passed round the acropolis to the north side, where we obtained a good view of this ancient stronghold. It embraces the entire summit of the mountain, within a massive wall, which, as well as several towers by which it was strength-

ened, is in a very dilapidated state. A little farther west, another summit is occupied by ruinous bulwarks and towers. The large village, called from the castle, Tibinin or Chibinin, lies in a valley between these two fortified hills. East of the principal works is another elevation surmounted with ruins, and farther in the same direction, beyond the narrow valley we had just traversed, is a fourth summit, the one I have already referred to as having ruins upon its top. These four summits are nearly in a line, extending not much less than two miles from west to east, and the extensive military works with which they are crowned no doubt formed a strong and important fortress.'

There are four towns in Palestine accounted by the modern Jews to be specially holy—Jerusalem, Hebron, Tiberias, and Safed: Jerusalem, as having been the great political and religious metropolis of their nation; Hebron, as the burying-place of the patriarchs and their families; and Tiberias and Safed, chiefly for having in later times been the chief seats of their literary institutions, and the residence, as well as the place of sepulture, of the most learned and honoured of their rabbins. The tombs of these venerated men, situated a few miles from Safed, are much frequented by the Jews and cherished with religious respect. Safed is esteemed the holiest of the holy places by its residents, among whom there is said to exist an opinion that their town is to be the metropolis of the Messiah's empire.

TOWERS (*L. turris*), in Hebrew *migdal*, the name applied to the tower of Babel (Gen. xi. 4; comp. Joshua xv. 37; xix. 38), were common among the inhabitants of Palestine from the earliest periods (Judg. viii. 9, 17; ix. 46, *seq.*), as strongholds for defence in days when force and violence prevailed. Accordingly, several Hebrew terms denote what in a general way our translators rendered 'tower.' The exact discrimination of the several meanings can scarcely now be hoped for. *Mitspeh* (Is. xxi. 8. 2 Chron. xx. 24) seems to denote a watch-tower. In Is. i. 8 (comp. xxiv. 20), a word rendered 'lodge' ('in a garden') calls to mind the practice of erecting a building in gardens and orchards for the preservation of the property which they contained. This 'lodge' is the 'tower' of the Gospels—Matt. xxi. 33. Mark xii. 1; comp. Luke xiii. 4; xiv. 28.

Speaking of the country around Hebron, Miss Martineau ('Eastern Life,' iii. 59) remarks, 'In almost every vineyard was a tower, built of the stones which lay about; a place for the watchmen and the tools, I believe. And here we were already among those natural commentaries on the gospel which we henceforth met with from day to day. Here before us, men had digged a wine-press and built a tower.'

TOWN-CLERK, in the original (Acts xix. 35), is *grammateus*, or 'writer.' In the time of the Greek independence that name was given to the person who had care of the public archives in a city, and who, in the senate and assemblies of the citizens, wrote down their acts and determinations. But after the Romans, having conquered the Greeks, gave to their towns a certain municipal government, the *grammateus*, in the Greek cities of Asia, was the highest municipal officer, as chosen by the people. That such magistrates had great authority, appears from the fact, that on inscriptions the year is indicated by their name, which is also borne by coins of the city over which they presided.

TRACHONITIS, an unfruitful district of Bashan, formed of the two mountain ridges called *Trachone*, in north-eastern Palestine, bordering on Anti-Lebanon and the territory of Damascus, and towards the south extending to Gilead, formed a part of the tetrarchy of Philip, son of Herod the Great. It is now the rugged basalt region of Ledsha (Luke iii. 1).

TRADITION (L. *trans*, 'over,' and *do*, 'I give') is the rendering, in Matt. xv. 2, of a Greek term, *paradoxis* ('giving from,' that is, giving from hand to hand, or from mouth to mouth), which in 1 Cor. xi. 2, is translated 'ordinances.' Tradition is, therefore, the transmission of something from one to another; in the case before us, the transmission of a fact or doctrine from one man and one age to another. The channel of communication, left undetermined by the etymology, may be either oral (1 Cor. xi. 2) or written (Gal. i. 14), though tradition is generally used of doctrines transmitted originally by word of mouth. The term is applied, I. to the additions made by the Jewish doctors to the Mosaic laws and institutions, which are strongly condemned (Matt. xv. 2—9; compare Joseph. Antiq. xiii. 10, 6); II. probably to long-established human errors (Col. ii. 8); III. to the precepts and appointments of apostles (1 Corinth. xi. 2. 2 Thess. ii. 15; iii. 6).

The scriptural usage of the word makes it clear that all tradition is not to be condemned. There was at the first a *tradition in the church of Christ*, which its members were required to observe; and this tradition respected at least two things, namely, doctrines and institutions (1 Cor. xi. 23, *seq.*; xv. 3). Thus Paul in regard to the resurrection taught what he had learnt, and in regard to the Lord's Supper transmitted what he had received. Comp. 1 Tim. i. 18. In 2 Tim. ii. 2, the principle of tradition is fully uttered when Paul says to his son in the Lord, 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' Indeed, generally, the

first publication of the gospel was of a nature to give rise to tradition, and make it the chief, if not nearly the exclusive vehicle for the transmission of the seeds of divine truth. It was solely by word of mouth that Jesus taught. It was solely to the mind of man, under Divine Providence, that he entrusted 'the words of this life.' By the same instrument, under attestations from eye-witnesses, did the apostles, agreeably with the command of their Divine Master (Matt. xxviii. 19, 20), begin, after his ascension, that grand missionary enterprise which is to end in the salvation of the world (Acts i. 21, *seq.*; ii. 14, *seq.*; iii. 12, *seq.*).

How long this period of tradition lasted in the church it is not easy to determine, because no criterion has been agreed on which may mark the line that divides tradition from the written word. If on the one side the earliest Epistle may be regarded as the limit, on the other, we can scarcely allow that tradition finished its task till the death of the last of the apostles. From the death of Jesus till the decree of the church at Jerusalem, perhaps the first Christian document (Acts xv. 23), and the earlier Epistles of Paul, a period of rather more than twenty years, tradition alone prevailed. Then came a mixed period—tradition and writing existing side by side as common witnesses and mutual help-fellows. This mixed period, covering another space of about twenty years, saw the production of the greater part of the New Testament, namely, the rest of Paul's Epistles, those of Peter, and the three synoptical Gospels. Thence to the end of the century is a second mixed period, in which was produced the Gospel of John. Thus within about seventy years from the death of Christ, tradition passed into the written and everlasting word. Not yet, however, had tradition accomplished its whole task; for the canon had for the most part to be formed, which from the death of John came gradually into existence under the evidence of faithful men and whole communities of believers, who, or whose fathers, had received its contents from their several authors.

That the whole of what Jesus said and did was written down, there are many evidences to disprove, besides the testimony of John, if the last chapter of his Gospel is from his pen (xxi. 25). But it is equally certain that these are lost pearls. A comparison of what is offered as ecclesiastical traditions with what is found in the New Testament, shows that if the latter is of Christ, the former came from some other source.

The genuine tradition of the Christian church offers itself to our acceptance in a most trustworthy guise. The truth of this remark comes forth of itself from the outline of its history which we have given above. Naturally was the tradition preserved. Naturally did the Christian documents arise out

of the peculiar condition of the church and circumstances of the writers. A tradition of twenty years might, for all great practical purposes, preserve itself in purity. When, in the next twenty years, writing was placed by the side of tradition, the one would correct the other, and the result be a higher kind of testimony than each could have exclusively borne (Luke i. 1—4). And the final voice of the church, given by the affixing of its seal to the canon, closes and attests the formation of a body of written evidence, equal, if not superior, to any other known in the whole of literary history. See the articles CANON, EPISTLES, GOSPEL.

The defenders of *Jewish tradition* trace back its elements to the earliest periods of their national history. Besides the written law, according to their statement, there always was oral instruction, which passed from father to son, was specially in the custody of the priesthood, and, accumulating from age to age, was at length consigned to writing. The admission of the existence of some sort and degree of tradition in the early Jewish church, is not the admission of its trustworthiness. And until we know as a fact what is now only advanced as a probability, we cannot pronounce an opinion either in favour or disfavour of the substance of the alleged tradition; only we may remark that doctrines or facts which, in their passage down through many centuries, have no other vehicle than the changeable one of oral communication, must, if small and simple at the first, become in the course of time so ample and so degenerate as to lose nearly the whole of their value. In the transmission, a learned body or sacerdotal caste would afford no guarantee of purity, especially if their interests could be promoted by the character of the tradition which they transmitted; and the only security against corruption that could exist, would be the light of day and the force of public opinion. But in Judaism the sanctuary was closed to the people, who could exert no influence over a deposit which was held exclusively in the hands of the priests. The written word would, indeed, have some restraint on the undue growth of tradition; but it happened that the Sacred Scriptures became an almost sealed book for the people at large at the very time when tradition began to make head. While in captivity in Babylon, the people lost the power to read the Scriptures in their original tongue. A translation became necessary. This translation at the first was made by word of mouth, as the reader recited the Scriptures in the public assembly. The ignorance which made a translation necessary, rendered exposition and explanations desirable. These were given *viâ voce* in the congregation. Hence ordinary human elements were mixed with Biblical instructions, and that with almost no power of check or correction from the popu-

lar mind; so that new and corrupt forms of opinion were readily introduced, accompanied with the sanction of divine truth. In course of time, these Chaldaic interpretations were written down. Two learned Jews, Onkelos and Jonathan, formed them into a body to which was given the name of *Targums*, and which, besides the Aramaic translation of the sacred text, contain remarks, glosses, and explanations, transmitted from mouth to mouth, and taken down from the lips of public teachers. To this expository collection was given the name *Midrash*, from a Hebrew term originally signifying 'to seek' or 'investigate,' but here, 'to expound' or 'set forth,' that is, divine truth, which it was held could be found only in the sacred books.

Those who were engaged in these expositions bore the appellation of *Midrashites*, a kind of learned class, consisting of pupils and teachers, among whom instruction was given chiefly by questions and answers (Luke ii. 46), and with whom the natural quest of novelty, operating in connection with a fixed and limited circle of ideas, led to the utterance and prevalence of opinions forced and unnatural, if not absurd, and to refinements, hair-splitting subtleties, and moral casuistry, which overlaid and sometimes destroyed the divine law, even while affecting to do it honour (Matt. xv. 3). Traces of these corruptions are still found in the *Mishna*, or that portion of the Talmud in which are preserved the traditions of the ancient *Midrashites*. The Talmud, or oral instruction, is the great national collection of Jewish tradition. It consists of two portions—the *Mishna*, or text, and the *Gemara*, or explanation. It is not easy to define the period to which the statements of the Talmud may with safety be referred. The *Mishna*, as we now possess it, was formed, about 219 A. D., by Jehuda the holy. It treats in six classes, which consist of some sixty pieces, of, I. Prayers and blessings, agriculture, sacerdotal qualities; II. The sabbath, festivals, temple-dues; III. Marriage laws and vows; IV. Duties, criminal procedure, morals, and the authority of the law; V. The temple sacrifices and priestly rights; and VI. Clean and unclean. The *Gemara* is said to extend down to the fifth century of our era. In the expositions which it offers are incorporated Hebrew fragments, such as narratives, poems, mystical explanations of the powers of letters, &c. There are two *Gemaras*—the Palestinian, or Jerusalem, and the Babylonian.

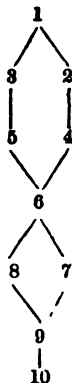
Among the *Midrashites* was formed a special class, designated *Kabbalists*. The earliest *Kabbala*—that is, revealed mysteries—was a collection of spiritual explanations, which by degrees some of the *Midrashites* drew from the doctrines of the Chaldee, Persian, Greek, and especially the new Platonic philosophy, and ascribed to the sacred books

as an inner and secret sense. From the Persian philosophy (see PHILOSOPHY) they took the notion of great periodic changes, distinguishing the old and the new age as 'the world that now is,' and 'that which is to come' (*olam haseh* and *olam habah*). The former was the times of the Old Testament; the latter, the times of the Messiah. This Messianic period the Kabbala found set forth in the laws, histories, usages, and persons of the sacred writings; and it was its special business to discover the spiritual features of the future world in the outer and verbal import of the Old Testament. As the Kabbalists professed, under Divine guidance, to deal with the hidden sense of the Divine Word, so they had full scope for the indulgence of a prolific imagination, which of necessity tended to abuse. In the lapse of ages this abuse went on growing, until the professors of Kabbalistic skill laid claim to an acquaintance with occult powers in nature and natural bodies, by which they could transmute the baser into the precious metals, and exert an irresistible control over health and sickness, life and death, nay, over good and bad spirits. In earlier times their skill of mind was employed in speculations on the Divine Essence, in which they constructed a species of philosophy which, fantastic as it seems in some of its features, is scarcely less rash and groundless than what sometimes passes as the sober thoughts of Christian divines touching the attributes of God. Borrowing from the Pythagorean school the practice of dissertating on powers attributed to certain numbers, they indulged themselves in speculations in which fancy furnished the text and the love of novelty gave the comment.

The Kabbala comprises three elements, I. the symbolical; II. the dogmatic; III. the speculative or metaphysical. The symbolical furnishes the means of finding in Scripture an inner or mystic sense, different from the literal. It works by three operations: 1, themoura; 2, geometria; 3, notarikon. Themoura (change, permutation) consists in the arbitrary transposition of the letters of a word; or in the substitution of others, so as to form a new term. Sheshach (Jer. xxv. 26), the name of an unknown place, is converted into Babel by a process which consists generally in substituting the last letter of the Hebrew alphabet, T, for the first, A; the last but one, Sh, for the second, B; and so forth; and *vice versa*. Geometria gives exclusive attention to the numerical value of letters, and substitutes one word for another. Thus Mashiah (Messiah) consists in Hebrew of letters making in all 358. The same is the case with Mahshah, *serpent*; whence it is concluded that the Messiah will overcome or replace the serpent. Notarikon unites the initial or final letters of several words, or considers the letters of a single

word as so many words of which they severally form the commencement. Thus the three letters of the word Adam form the initials of the three words Adam, David, Messiah; which shows that by metempsychosis Adam re-appeared in the persons of David and the Messiah. The dogmatic Kabbala treats of angels and demons, and their different classes; of the several divisions or mansions of paradise and hell; of the transmigration of souls, and other mysteries. The visions of Ezekiel furnished scope for this kind of mythological trifling. There God is exhibited as seated on a throne environed by winged animals (i. 4, seq.), whose figures bear a resemblance to others found on the ruins of Persepolis. These probably are symbolical representations connected with local beliefs. The Kabbalists call Ezekiel's vision *Mercara*, or chariot, and find in it the court of the celestial King, the throne of God surrounded by angels; with which they have connected their doctrine of good and bad spirits. The stars, the different kingdoms of nature; the elements, men, the virtues and passions of men, are all under the influence of angels. The lower world itself is filled with material genii, of both sexes, who hold a middle position between men and angels. The good angels are under the command of *Metatron* (from the Greek *meta thronon*, 'near the throne'), who is also called *Sarhappaniam*, 'angel of the divine countenance.' The devils are under the sway of *Samael*, that is Satan and the angel of death. Besides the transmigration of souls partially received by them, the Kabbalists have another mystery, *Ibbour*, 'impregnation,' that is, the union of two souls in one body, wrought for the purpose of giving succour and strength. Some of their more imaginative fables call to mind passages in Dante and Milton. The speculative Kabbala had for its aim the bringing into harmony monotheism and the act of creation with the fundamental principle of ancient philosophy, *Ex nihilo nihil fit*; 'From nothing, nothing is made.' All that exists is derived from God, the eternal source of light. God is known only by his manifestations; God not manifested, is a mere abstraction. This God is from all eternity. Hence he is called 'the ancient of days,' 'the hidden of the hidden,' also 'nothing'; and thus the world as created by him came from nothing. This nothing, whence came all things, is unity indivisible and infinite, or *Ex-soph*, the cause of causes. The primal light of God-nothing filled all space; it is space itself; every thing virtually was in it; but to manifest itself it must create, that is, unfold itself by emanation. It therefore withdrew within itself in order to cause a void, which afterwards it gradually filled by light which varied in brilliancy, and as it receded from the centre, became more and more imperfect.

The En-soph originally manifested itself by putting forth a first principle, the prototype of creation, or *Macrocosm*, which is termed the Son of God, or the primitive man, *Adam Kadmon*. This is the human figure which in the vision of Ezekiel soars above the animals (i. 26, 27). From Adam Kadmon emanated the creation in four degrees or worlds, the first of which represents the operating qualities of Adam Kadmon, that is, powers or intelligences proceeding from him, and forming at once his essential qualities and the instruments with which he works. These qualities are in number ten, and form the Sephiroth, composed of two sacred numbers—three and seven. The three first Sephiroth are intellectual, the seven others are only attributes. This is the order in which they emanate one from the other:



Their names are, I. *Kether*, crown; II, *Hocmah*, wisdom; III. *Binah*, intelligence; IV. *Hesed*, grace; V. *Gecourah*, strength; VI. *Tiphereth*, beauty; VII. *Nesach*, triumph; VIII. *Hod*, glory or majesty; IX. *Yesod*, foundation; X. *Malcouth*, kingdom. Here we find the 'Powers' of Philo and the *Æons* of the Gnostics.

This primary world put forth *Beriah*, creation; that is, the beginning of creation. The substances of this second world are all spiritual; but not having emanated immediately from En-soph, they are inferior to Sephiroth. From them, however, comes *Yesirah*, formation, the world; which contains angels, incorporeal beings surrounded by a luminous medium; also *Asiah*, fabrication; the last emanation, containing bodies subject to continual variations, which are born and perish, rise and fall. To this belongs all that is of a material nature. This lowest world is the seat of evil.

Man by his nature partakes of the three created worlds, and is on that account termed *Microcosm*, *Olam Katan*, or little universe; for all that Adam Kadmon, or *Macrocosm* (great universe), contains virtually,

man contains really. By his living principle man belongs to the world *Asiah*; by the soul or breath, to the world *Yesirah*; and by the intellectual principle or mind, to the world *Beriah*; the last is a portion of the divinity, and as such pre-existent. Man, then, is composed of two principles—a good and a bad one. It is his duty to give to the former dominion over the latter. After death he is rewarded according to his works; for the mind, *Neshamah*, is immortal.

These pretended explanations increase the difficulties they are intended to remove, and only serve to exemplify the folly of attempting to dive into the Divine Essence. The transition from mind to matter, from absolute good to evil, remains enveloped in an impenetrable veil. At least, in its results, the system wholly departs from the Mosaic doctrine and ends in pantheistic mists. Instead of God creating all things by his will, we find a system of unintelligible emanations proceeding by some directing fate from we know not what deified nature.

TRANSFIGURATION, THE, is an important event in the history of our Lord, which is clearly related by three evangelists (Matt. xvii. 2, *seq.* Mark ix. 2, *seq.* Luke ix. 28, *seq.*). Matthew and Mark agree in stating that Jesus, taking with him Peter, James, and John, withdrew up into a high mountain, where he was transfigured; when, according to the latter, his raiment became white as snow, and according to the former, besides this, his face did shine as the sun. Luke, not using the term 'transfigure,' states that while Jesus was on the mount in prayer, the appearance of his countenance became different, and his raiment was white like lightning. Whence it appears that our Lord underwent externally a change which made his face and his raiment assume an unwonted brilliancy—a brilliancy which is represented by that of lightning and that of the sun. These facts are in general well represented by the term 'transfigured,' which in the original strictly signifies a change of form, but is also used of an internal change, as in the 'transformed' of Rom. xii. 2, and the 'changed' of 2 Cor. iii. 18. The existence of the word in these two passages, showing on the part of Paul a reference to the transfiguration, proves that the event was known and recognised in the primitive church. An express allusion also is made to it in an Epistle whose authenticity has been questioned (2 Pet. i. 17, 18), but whose date cannot be placed long after the apostolic age.

The event whose existence and nature are thus made clear, had doubtless a significant import. Peter speaks of then beholding the majesty of Jesus, as well as hearing the Divine attestation as recorded in the Gospels, 'This is my beloved Son, in whom I am well pleased; hear ye him.' On the occa-

sion, there were present forms which were in some way known to be those of Moses and Elijah. Of these two emblems of the old and vanishing dispensation, Moses represented the Law, and Elijah the Prophets. They are seen in friendly converse with Jesus. Thus is there intimated that the Law, the Prophets, and the Gospel, are three ministering spirits sent forth of God on the same benign errand, namely, to instruct, reconcile and save the world. The whole transaction, in harmony with the Eastern method of teaching by actions and symbols, seems to be a striking and impressive lesson given to the three chief apostles, designed and specially fitted to transform their minds, by divesting them of their Jewish notions, and making them aware of the spiritual aims and tendencies of the Messiah's kingdom; and, as subsidiary to this purpose, to exhibit Moses and Elijah as in accordance with Jesus, and Jesus himself as the object of God's special approbation. Such an event is in spirit and result entirely congruent with Christianity, whose chief aim is the *renewing* of the soul of man (Col. iii. 10. 2 Cor. iv. 16. Rom. xii. 2. Tit. iii. 5. John iii. 5). This renewal is by the transfiguration strikingly and solemnly presented in Jesus, who thus stands at the head of his church, a grand symbol of the one needful change. The Transfiguration holds the middle place between the Temptation and the Resurrection of Jesus Christ, being one of the three great events which in a marked manner illustrate the development of the gospel on earth, and the disclosure of 'the majesty' of its divine promulgator. See TABOR.

TRAVAIL, in the French *travailler*, 'to labour' *travaux*, 'labours,' is in Eccl. iv. 6. Is. liii. 11, the rendering of a Hebrew term which signifies and is translated 'labour' (Ps. xc. 10); also, especially as labour in hot climes is oppressive and exhausting, 'trouble' (Job v. 7) and 'sorrow' (Psalm iv. 10).

The word 'travail' brings to our mind a remarkable instance of narrowness, the result of prevalent misconceptions as to the laws of scriptural exegesis. The instance is furnished in a pamphlet published (1848) by Dr. J. Y. Simpson, Professor of Widwifery in the University of Edinburgh, who thus states the fact to which we refer: 'Not a few medical men have refused to relieve their patients from the agonies of childbirth, on the allegation that they believed that their employment of suitable anæsthetic means (as chloroform) for such a purpose, would be unscriptural and irreligious.' The belief is based on words found in what is termed 'the primeval curse' (Gen. iii. 14, *seq.*), 'In sorrow shalt thou bring forth children.' The author replies, 'If it is sinful to try to counteract the effects of this part of it (the

curse), referring to child-bearing women, it is sinful to try to counteract the other parts of it, regarding the state of the ground and the judgment upon man; also that the word rendered 'sorrow' means labour or muscular exertion, adding, that owing to our erect form, &c., 'the great characteristic of human parturition is the vastly greater amount of muscular effort, toil, or labour, required for its accomplishment. The state of anæsthesia (insensibility produced by chloroform) does not withdraw or abolish that muscular effort, but it removes the physical pain. It leaves the labour itself entire.' The latter part of the answer is almost as weak as the objection itself, proceeding as it does on the assumption that the labour under and apart from chloroform is the same thing. Doubtless, the writer in the Book of Genesis intended to refer the pains of parturition to God's curse pronounced in consequence of Eve's sin. His opinion is venerable for its antiquity, whatever may be thought of its perpetual obligation. Great evils have resulted from confounding two distinct and separate things—I. what the scriptural writers meant to say; II. what to us is the import of that which they do assert. Making their opinions obligatory on all generations, and yet finding those opinions in contradiction to their own, interpreters have done all manner of violence to the Bible, in order to force their own views on its authors, under the pretext of yielding to the authority and following the guidance of Scripture. In truth, its forms of opinion were intended to be, not everlasting cramps for the human intellect, but living impulses to a particular age, which expanding and growing in virtue thereof, would in part be prepared itself, and still more would prepare succeeding generations, for new conceptions, higher ranges of thought, and nobler views of duty, so as to make the Bible both the cause and the guarantee of perpetual progress.

TREES in Palestine were of old far more abundant than they are now, when the land wears a bare appearance from want of wood. In the period of Hebrew prosperity, the country was adorned with the tall and graceful cypress, the palm with its branching head, the outspreading fig, the bushy white mulberry, the handsome terebinth, the long-lived cedar, various species of oak, with other trees; to say nothing of many shrubs and plants.

In Ecclesiasticus xxiv. 13, *seq.* is an enumeration of many Palestinian trees, to each of which in turn Wisdom compares herself:—'I was exalted like a cedar in Libanus, and as a cyprus-tree upon the mountains of Hermon. I was exalted like a palm-tree in Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water. As the turpentine-tree I stretched out my branches, and my branches are the branches of honour

and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.' Some, perhaps many, trees not mentioned, or at least not recognised in the Bible, originally adorned the surface of Palestine. Of these we may mention the walnut-tree, which was seen by Olin (ii. 418) near Safed, in Galilee. Early in May, according to Kitto ('Palestine,' 250), 'large walnut-trees may be seen bending to the ground under their loads of fruit. The

walnut-tree sometimes joins with the oak to overshadow the streams beyond Jordan.' We also cite these words from Robinson: 'We stopped for lunch a few rods short of the village (Jufna), under a large walnut-tree, like the English walnut, the first we had seen. It was growing within the precincts of an ancient church. Under the tree, a small enclosure contains an altar on which mass is still sometimes celebrated' (iii. 78).



A. Almond.
B. Box.
C. Fig.

D. Orange.
E. Oleander.
H. Cactus.

G. A young Juniper.

'It was truly a delight to think that, besides the palm, and the oleander, and the prickly pear, he (Jesus) knew as well as we do the poppy and the wild rose, the cyclamen, and the bind-weed, the various grasses of the way-side, and the familiar thorn.'

'Till now we had not seen forest scenery.

Here it was—on the banks of Elisha's stream, now called Ain Sultan (near Jericho). The clear, rushing waters flowed away under the spreading branches of gnarled old trees, and there were thickets beyond where the mules and horses could scarcely force their way. The green and golden sheeted lights and

broad shadows on the stream, were to our eyes like water to the desert traveller. 'As You Like It' was in my head all day, for here was an exact realisation of my conception of the forest-haunts of Rosalind and Jaques' (Martineau, 'Eastern Life,' iii. 64, 142).

TRIBES (L. *tribus*), representing (Gen. xlix. 28) the Hebrew *shevet*, which, according to its import, is (10) translated 'sceptre' and 'rod' (Levit. xxvii. 32), are family divisions of men that grew naturally out of the patriarchal mode of life, were among the earliest fixed states in which society was found, and have always prevailed in the East, where the most ancient usages have from age to age been preserved and transmitted. In agreement with other Oriental peoples—as, for example, the Edomites (Gen. xxxvi.), and the Ishmaelites, or Arabs (xxv. 12, seq.; comp. xvii. 10)—the Hebrews, of an Aramaic nomad race, were in the fourth generation divided into twelve families, according to the names and descendants of the twelve sons of Jacob (xlix. 28). These sons were, Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin. Of these, Levi was not reckoned as a tribe, because the Levites had no portion in the soil of Canaan. Joseph was divided into two, Ephraim and Manasseh (xviii. xlix. 28). Four of these sons had slaves for their mothers, namely, Dan, Naphtali, Gad, and Asher. Each tribe was divided into families, and each family into houses (Numbers i. 2, 18). At the head of each tribe was its prince (16). Next stood the heads of their fathers' houses (Exod. vi. 14. 1 Chron. v. 15). The highest officer was called 'chief over the chief' (Numb. iii. 32). So among the modern Bedouins we find emirs, sheikhs, and fathers.

As representatives of the tribes there appear, now the twelve tribal princes of Israel (i. 44), now the heads of the fathers' houses (Josh. xiv. 1). Sometimes, without special reference to the distinction of tribes, the Hebrews are represented by their elders (Exod. iii. 16).

During the wandering in the desert, the tribes were divided into four classes, each of which contained three tribes. The head of the first class was Judah, with whom were Issachar and Zebulun; the head of the second was Reuben, with whom were Simeon and Gad; the head of the third was Ephraim, with whom were Manasseh and Benjamin; the head of the fourth was Dan, with whom were Asher and Naphtali (Numb. x. 13, seq. See CAMP). In the division of Canaan, two tribes and a half settled on the east and nine and a half on the west of the Jordan (for the several localities, see the names and consult the Maps). The tribal system being thus transported from Egypt, where it was found by Moses, into Canaan (Josh. xiii. seq.; comp.

Joseph. Antiq. v. 1, 23), exerted but little binding influence on the people at large during the disturbed era of the Judges, in consequence of the strong counteractions it had to withstand from the Canaanites, who not only dwelt in the land, but kept the several tribes apart one from another. The defective union occasioned weakness and brought on national thralldom. The division into tribes, however, remained in existence, and when royalty was set up, afforded effectual aid in promoting the national unity; while doing which, it grew in strength itself, and afforded a species of representative organisation, which on occasions displayed both power and vigour (1 Samuel x. 20, seq. 2 Samuel iii. 17, seq.; v. 1, seq. 1 Kings xii. 2 Chron. xxiv. 17). Before the exile, the tribes kept their separate existence; but after that event the tribal division disappears. Families henceforth formed the basis of genealogies (Ezra viii. Nehem. vii.), and their heads were the representatives of the nation (x.). But though the tribes as compact civil divisions had vanished, yet individuals, from genealogies or tradition, retained a knowledge of the tribes to which they belonged (Luke ii. 36. Acts xiii. 21. Romans xi. 1); and in the hopes connected with the Messiah, the twelve tribes remained as the representative of the nation and the basis of the expected kingdom (Matt. xix. 28. Apoc. v. 5, 9; vii. 4, seq.).

The division into tribes, in connection with the partition among them of the land of promise, made family registers, as the ground and evidence of family and individual rights, of the greatest consequence, and accordingly they became the foundation of Hebrew history. See GENEALOGY.

In Matt. xxii. 24, the law of Moses is spoken of which requires the brother of a deceased man, dying childless, to marry his widow and 'raise up seed to his brother,' or beget children, which should be accounted not his own, but his brother's. Many Jewish ordinances had for their aim to keep the tribes separate from each other, and the whole nation separate from the rest of the world. Such was the purpose of the requirement—called the law of the Levirate—mentioned above. The marriage of a widow by her brother-in-law was accomplished without much ceremony, because the widow of a brother that had died without children became forthwith the wife of that relative. Nevertheless, custom required that the union should be acknowledged before two witnesses, and that the brother gave the widow a piece of money. Some are of opinion that after the exile in Babylon the law was no longer observed, because the possessions of the tribes were not distinct from each other. It is said that the German and Italian Jews do not, or very seldom, act in accordance with it.

From the Book of Ruth it appears that the law (Deut. xxv. 5, *seq.*) extended beyond brothers to kinsmen, the nearest of which had the right of preference, which he was to exert by redeeming the inheritance (iii. 12, 13; iv. 5, 10). This usage prevailed before it received from Moses the sanction of law (Gen. xxxviii. 8).

'To the twelve tribes which are scattered abroad,' is the catholic Epistle of James addressed (i. 1). The original literally runs thus—'To the twelve tribes which are in the dispersion.' This dispersion, which we thus see comprised members of the whole nation, is indicated also in the words 'the strangers,' that is, Jews sojourning in foreign lands, 'scattered throughout' (literally, 'of the dispersion') Pontus, Galatia, Cappadocia, Asia, and Bithynia.' The term 'dispersion,' *diaspora*, became the recognised Greek word for designating the Jews who dwelt beyond the limits of Palestine (John vii. 35; literally, 'the dispersion of the Greeks'). And we here (comp. Acts ii. 5) find an historical implication that in the days of the apostles there were members of the Hebrew nation in every nation (then known to be) under heaven. The implication of the New Testament is confirmed by fact. Scarcely was there, then, any civilised part of the ancient world in which Jews were not found. These sojourners in 'the dispersion' may be arranged in four groups:—I. The Jews in Assyria, Media, Babylonia, Mesopotamia, and Persia (Joseph. Antiq. xv. 3, 1), were derived from those Israelites who in the Babylonish exile had been transplanted to Eastern lands, where the difference which had existed in Palestine between Judah and Israel gradually disappeared (see CAPTIVITY), and where many thousands continued to live, apparently in prosperous circumstances. They kept up with their mother-country a religious connection by the regular transmission of the annual temple-tax, or half-shekel per head (xviii. 9, 1). A Babylonian Jew was once high-priest in Jerusalem (xv. 2, 4, and 3, 1). Their freedom was guaranteed by Alexander the Great. They were favoured by the Seleucids, since by martial services they promoted the views of those monarchs. II. Next in antiquity and importance is the colony in Egypt whither, from the commencement of the regal period, the Israelites took refuge, and where from time to time numbers of them settled, under the generally favouring auspices of the Ptolemies. Ptolemy Philadelphus (284 A.C.) procured at great cost a Greek translation of the Pentateuch, which became the germ of the Septuagint version of the Old-Testament Scriptures. Under Ptolemy Philometor (180—145 A.C.) and Cleopatra, the Egyptian Jews enjoyed prosperity, being influential at court and holding high places in the army. They were also allowed to build for themselves at Leontopolis,

out of an old heathen temple, a temple after the model of (but on a smaller scale) the national sanctuary at Jerusalem. This was accomplished under the direction of a priest named Onias, who emigrated thither from Palestine. The temple and its worship fomented jealousies among the Israelites, and were destroyed by the Romans under Vespasian (Joseph. Antiq. xii. 9, 7. J. W. vii. 10, 3). Alexander settled in his new city, Alexandria, a considerable number of Jews, giving them equal rights with the Greek inhabitants. Under the first Roman emperors the Egyptian Jews lived in happy circumstances, though their liberties were sometimes invaded by the Greek population, and Augustus saw himself obliged to protect the Jews of Cyrene by a special edict (Antiq. xvi. 6, 1). But the Jews in Egypt became more and more disliked. Under Caligula, those of Alexandria were insulted and assailed, their synagogues destroyed, and their rights annihilated. The Roman commander, Flaccus Avilius, took part with their bitter enemies. The entreaties of Herod Agrippa, who acquainted the emperor with these cruel persecutions, caused only a momentary discontinuance of them. The quarrel grew worse; and even an embassy to the emperor, conducted by the well-known Philo, had nothing but scorn for its result.

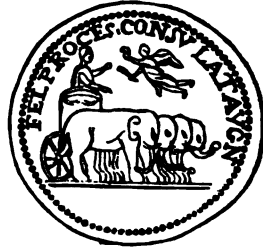
Caligula died, and the Egyptian Jews drew breath. Under Claudius, they regained liberty (Antiq. xix. 5, 2). But when Nero had assumed the purple, the old hatred revived. Blood and massacre ensued, and at length the temple at Leontopolis fell. In the days of their prosperity, the Jews of Alexandria had several synagogues. Two of the five sections of the city were inhabited almost exclusively by Jews, who formed nearly a moiety of the inhabitants. An ecclesiastical connection with Jerusalem was sustained. The Alexandrine Jews had, with those of Cyrene (derived from Egypt), a synagogue of their own in the common metropolis (Acts vi. 9), and both of them paid the annual temple dues (Antiq. xvi. 6, 1). The Jews of Alexandria made the Greek language their own, and employed it in their worship as well as in ordinary life. They also cultivated the Greek philosophy, which flourished in that famous seat of learning. The Alexandrine rabbis held a high position among the most learned men of their nation, and formed a species of religious philosophy based on the allegorical interpretation of their sacred books. Of this system Philo's writings present a specimen. III. The Syrian dispersion mainly consisted of Jews who, from the time of Seleucus Nicator (cir. 300 A.C.), had migrated into Syria. Under that monarch, they enjoyed equal liberties with the Macedonians in Antioch and other cities (Antiq. xii. 8, 1). Succeeding princes, except Antiochus Epiphanes, showed favour

to the Jews (J. W. vii. 3, 8), who lived in prosperity, attempted to make proselytes, were numerous in Damascus, and had in Antioch a president or patriarch of their own (ii. 20, 2). By degrees, however, they incurred the hatred of the people, which broke out under Nero, and grew more bitter and more baneful under Vespasian. By Titus, however, were the Jews received into favour. From Syria, Jews migrated into Asia Minor. Antiochus Deus granted citizenship to the Jews in Ionia (Antiq. xii. 3, 2). Antiochus the Great transported from Babylonia and Mesopotamia into Phrygia and Lydia, which he had conquered, 3000 Jewish families (Antiq. xii. 3, 4). We find in Josephus (Antiq. xiv. 10; xvi. 6) a series of decrees issued by Julius Cæsar and Augustus to the chief cities of Asia Minor, namely, Ephesus, Sardis, Laodicea, Halicarnassus, &c., in which are secured to the Jewish residents the undisturbed practice of their religion, commonly also exemption from military service, with permission to send first-fruits and the temple-tax to Jerusalem. IV. From Asia Minor, Jews passed over into Europe, especially Greece (John vii. 35) and Macedonia; in all the chief cities of which, especially those on the coast, we find, in the days of the apostles, resident Jews with their synagogues, or at least *proseuchai*, oratories or houses of prayer (Acts xvi. sec.). Before the time of Pompey, Rome and Italy had no Jews. But from captives set free, and immigrants from Palestine, Greece, and other parts, there grew up in Rome a large Jewish population, who dwelt in a quarter of the city beyond the Tiber by themselves. They enjoyed full religious liberty, and were not without success in making proselytes. They must soon have acquired substance, since their payments to the temple at Jerusalem amounted to a considerable sum. They were expelled the city under Tiberius, and again under Claudius (Acts xviii. 2). The great importance of this wide and extensive dispersion of the Hebrew race, not only for religion, but civilisation, can here be only alluded to; but the facts connected with it combine to offer a striking illustration of the working of Divine Providence in preparing the way for Christ.

TRIUMPH (L.), the pompous procession of a victorious Roman general on his return home, in which objects and persons that he had captured, and that were most fitted to add splendour to the show and to the conqueror's reputation, were openly displayed (see Vol. I. 223). Hence some striking allusions are borrowed in the New Testament (Coloss. ii. 15. Ephes. iv. 8; comp. Heb. ii. 9).

A triumph, such as it may have been in Jerusalem during the Maccabean period, is, with its accompaniments, described in Helon's 'Pilgrimage to Jerusalem' (ii. 50, seq.):

'On the following day, as early as the commencement of the morning sacrifice, the multitude streamed towards the gate of Ephraim, by which the victorious army was to enter. The streets of the new city and the lower city, as far as the castle Baris, were strewed



with fragrant flowers; tapestry of various colours hung from the parapets of the roofs, and banners were displayed from the alijahs; while on the pinnacles of the temple were hung the curtains which in former years had closed the entrance of the sanctuary. A chorus of virgins passed out at the gate of Ephraim, under a splendid triumphal arch, to meet the victorious army.—Messengers were hastening to and fro, the crowd increased, and every one was endeavouring to find himself a commodious place. The music of the temple was heard between. Salu had secured one of the highest places for his masters, from which the whole scene lay before their eyes. In this way several hours had passed. The messengers, mounted on horseback, went and returned more frequently. At length from thousands of voices was heard the exclamation, 'They come!' The chorus of virgins arose, with their psalteries and tabrets, and sung in bold strains the valour of the conquerors, the fall of Samaria, and the mercy of Jehovah to his people. When they reached the advanced guard of the army, way was made for them, till they reached the car on which the youthful Maccabees were seated. Standing before it, they began an ode, the burthen of which recalled the immortal song of Miriam, the sister of Moses, the first of the female singers of Israel:

'Sing unto Jehovah, for he has triumphed gloriously;
He hath filled Samaria with trenches of water'

'Then the hymn took up the praises of the princes, and the warriors, and the whole people, and the defeat of Samaria; and at the close of every strophe, all, with united voice and instruments, raised the chorus of Miriam. The victorious princes thanked the virgins, who advanced before them to the triumphal arch at the gate of Ephraim. Here stood the high-priest, with the whole of the Sanhedrim, and a great multitude of the priests and levites. Priests, warriors, and

citizens, listened to the psalm in silent veneration. The aged man who wore the insignia of the high-priest's office, looked at times with moistened eyes upon the ear in which his sons were seated, as if the remembrance of his own youthful heroism revived in his mind, and as if he would have said, 'My Aristobulus, my Antigonus, sons of Mattathias, noble Maccabees, perform deeds in Israel like those of the brethren Judas and Jonathan!' When the psalm was ended, he approached his sons; they descended from their chariot, and hastened to throw themselves into the arms of their father, who embraced and blessed them. The music began again; the triumphal procession arranged itself and advanced through the city, which resounded on every side with songs of congratulation. The maidens, with their tabrets and psalteries, headed the procession; they were followed by a multitude of victims for the sacrifice, adorned with flowers, branches, and fillets, designed to be offered as a thank-offering on the morrow. Then came the prisoners in fetters, and the huge elephants which had been taken from the Syrians. Each of these animals bore a wooden tower upon his shoulders, in which were thirty-two warriors, besides the Ethiopian who guided him. After these came the high-priest, with the Sanhedrim, the priests, the levites, and the temple-music. The two sons of Hyrcanus, on their car, formed the centre of the procession, and after them came the military music of flutes, horns, adufts, and trumpets. The army itself followed, adorned with branches of laurel and palm. First came the heavy-armed infantry, with shields and lances, in companies of hundreds and thousands. They had no upper garment, and their under garment, which was girt up short, was of various form and colour, as the fancy of each individual dictated; but all had a sword hanging at their girdle; their feet and arms were protected by metal greaves and arm-pieces, the body was covered with a coat of mail, the head with a helmet, and over the back hung the large shield. The light-armed infantry followed in the same manner, but with less cumbrous defensive weapons, and slings, bows and darts for offence. The cavalry were few in number and lightly armed. The Jewish State had never maintained any large force of this description. The military engines followed, of which the Israelites had learnt the use from the Phœnicians and Syrians; catapults, bows which were bent by machinery, and threw beams of wood to a great distance; balistæ, levers with one arm, which hurled masses of stone of many hundred weight into a fortress; battering-rams, consisting of the trunks of trees, armed at the extremity with an iron head of a ram, swung in chains, which were set in motion by warriors, who stood beneath a moveable

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pent-house, and thus driven with great force against the walls. The people, crowded behind, closed the whole procession. When they arrived at the castle of Baris, the youthful warriors entered their father's palace, and the army dispersed itself through the city.'

TROAS, a district in Mysia, in Asia Minor, called also Alexandria, in honour of Alexander the Great, now *Eski-Stambul*; also a Roman colony, on an elevation opposite the island Tenedos, on the coast of the Ægean sea, six hours from the famous Troy (Acts xvi. 8, 11; xx. 5, seq. 2 Cor. ii. 12. 2 Tim. iv. 13).

TROGYLLIUM, a small town of Ionia, on the promontory Mycale (Acts xx. 15).

TROPHIMUS, of Ephesus, a convert and companion of Paul (Acts xx. 4; xxi. 29. 2 Tim. iv. 20), who is said to have been beheaded under Nero.

TRUMPETS were among the Israelites used both in divine service and in war (Numb. x. 2—10; xxix. 1. 1 Chron. xv. 28). See *CHASAM, MUSIC*.

From Matt. vi. 2, we learn that the Pharisees carried their love of display so far, that when they performed acts of outward goodness, they sounded a trumpet in the synagogues and in the streets. The words are illustrated by what Chardin says of the dervishes or begging monks in the East, who had long ram's horns, on which, when they had received alms, they blew in honour of the giver. Perhaps beggars among the ancient Jews carried such horns, and received aid, in consideration of the honour they thus paid to their benefactors, who might give a preference to those who were most prompt and loud in these tokens of praise. Moslems, at their festival in the month Moharram, are said to invite the poor to receive alms by the sound of a trumpet. In Rev. iv. 1, reference is probably made to the custom of the Jewish church, that when the doors of the temple were opened, the priests blew their trumpets, in order to call the people to the public service.

TRUTH (*T. trous*, 'faithful'), from its derivation, seems to denote a faithful report; that is, a statement in which our words correspond to our ideas (Matt. xxii. 16). This is relative truth. When our ideas correspond with the realities which they are intended to represent, we possess absolute truth (John xvi. 7. Rom. ix. 1. Mark xii. 32). In its highest condition, absolute truth is possessed only by the Infinite Intelligence. Men, however, by the diligent and loving cultivation of relative truth, may acquire all that is needful for life and godliness while they prepare for fuller disclosures of light in the future world. Hence truth has two sources, which, agreeing so far as they go in disclosures and evidence, gradually pass one into the other, and so fill, enlighten, and

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refine the human mind. These two sources are, (I.) the mind of man and (II.) the excitements to which it is subjected, independently of itself, inclusive of the universe and the Divine Mind. As the latter has operated on the human soul chiefly by means of religion, so truth is in a peculiar sense identified with the gospel (Ephes. i. 13. John v. 33), or the doctrines, characters, and sympathies of which the gospel consists (i. 14); hence also with Jesus himself (xiv. 6) and the Divine Spirit as the source of his and all truth (xiv. 17; xv. 26). 'He who doeth truth' (John iii. 21), is equivalent to a sincere, honest, faithful person. Truth, as God's word, has a sanctifying effect (John xvii. 17), being the good seed in good ground (Mark iv. 8), and the good tree bringeth forth good fruit (Matt. vii. 17); so that all real followers of Jesus love and promote the truth, to bear witness to which the Saviour was born (John xviii. 37, 38). When our Lord made the declaration to which we have just referred, Pilate asked, 'What is truth?' Was the question put in the love of truth? More probably was it dictated by a sceptical and taunting spirit, such as at the time was prevalent among Romans in the higher ranks. Pilate may have known enough of what was called philosophy to doubt or deny the existence of any but relative truth, and hence to be wholly indifferent to the question in debate between Jesus and his Sanhedrim. If this was his feeling, he would regard Jesus with scornful pity as a poor innocent fanatic, fit to be saved from the rage of the priests if it could be safely done. And in this state of mind, Pilate's question would intimate that there was no such thing as this much-debated and greatly-disturbing thing called truth. With an upturned lip and an eye lighted with scorn would he say, 'Truth! the bauble! What is truth? a counter for amusement in the schools; a fountain of bitterness in the world. Learn wisdom by looking to yourself, and leave truth to take care of itself.' Whatever Pilate thought, thus act many who, in prospect or in reality, eat the fat of the land as professed guardians of the temple of Christian truth.

Truth, intimates the Great Teacher, makes men free (John viii. 32, 33). This is exemplified in the slavery in which the Jews remained, through spiritual blindness, at the very time when they thought they saw. Though from the time of the Assyrian invasion they had been more or less under a foreign yoke, yet they maintained that they were free (33). A trace of this national pride is found in Lam. v. 8, 'Slaves rule over us.' Hence no Jew, on pain of excommunication, was to call another a slave. To the present day every Jew in his morning prayer says, 'Praised be thou, O Lord our God, who hast not made me a slave.' Had the nation been less self-willed and obstinate,

they would have been more enlightened, and a knowledge of God's will would have made them truly free, while in their bodies they have been the slaves of slaves, in consequence of the enthralment of their minds.

TUBAL-CAIN, the son of Lamech by Zilla, and instructor of every artificer in brass and iron. The name has been found by Buttmann in Vulcan of the Italian races, who first taught men to work in metals. Here may belong the Greek Telchin, who discovered the art of working in copper and iron. Dwalinn also is in Northern mythology the name of the two demons who were skilled in making arms. This quadruple agreement—Tubal-Cain, Dwalinn, Telchin, Vulcan—can scarcely be a result of mere accident.

TURTLES and TURTLE-DOVES, the rendering, in Lev. xv. 14, 29. Jer. viii. 7, of the Hebrew *tohr*, whose cooing, in union with the glad and thrilling notes of the lark, is referred to in Cant. ii. 12. Ten other species of the *columbide*, or pigeon tribe, besides the turtle-dove (collared turtle, *columba risoria*), are said to be found in Palestine. See Dove.

TUTORS (L. *tutor*, 'I watch' or 'protect') is (Gal. iv. 2) the translation of the Greek *epitropos*, which signifies and is rendered (Matt. xx. 8. Luke viii. 3) 'steward.' See the article.

TYCHICUS, a faithful coadjutor of Paul, who accompanied the apostle to Jerusalem (Acts xx. 4; comp. Ephes. vi. 21, 22. Coloss. iv. 7, 8. 2 Tim. iv. 12. Tit. iii. 12).

TYRE, one of the famous commercial cities of Phœnicia, on the coast of the Mediterranean (Ezek. xxviii. 3), and on the borders of Gahlee, assigned to Asher, but not conquered (Josh. xix. 29). Tyre surpassed Sidon, its mother city, and had kings of its own (Jerem. xxv. 22; xxvii. 3). David and Solomon were in friendly relations with its king, Hiram (1 Chron. xiv. 1. 2 Samuel v. 11. 1 Kings v.; vii. 13, 14, 40). Tyre was so rich and powerful (Zac. ix. 3. Hosea ix. 13), that it had colonies in very distant lands, whose rulers were sometimes kings. Hence Isaiah (xxiii. 8) characterises Tyre as

'The dispenser of crowns,
Whose merchants are princes,
Whose traders are the honourable of the earth.'

With these dependent centres of trade Tyre kept up an intimate union, based on reciprocity of interests. In her fleets and in her armies many nations had their representatives (Ezekiel xxvi. 4—11). But this splendour brought moral corruption, which ended in the ruin of the state, as foretold by the unerring tongue of prophecy (Isaiah xxiii. Ezek. xxvi.—xxviii. Joel iii. 4. Amos i. 9, 10. Zech. ix. 2, 4). Its overthrow was accomplished by Nebuchadnezzar (Ezekiel xxvi. 7; xxix. 18); but its remaining inhabitants built, on an island near the coast,

New Tyre, which soon rose to eminence, while the old city gradually sank into insignificance (Is. xxiii. 15, *seq.*). Alexander the Great vanquished the new city, having constructed a mole uniting the island with the main land. Yet did Tyre, under Greek and Roman governors, maintain itself in some prosperity. Jesus himself preached in the vicinity (Mark iii. 8; vii. 24). Paul found there several steadfast believers (Acts xxi. 3, 4). Soon was there founded in Tyre a Christian bishopric, and the place retained a name till the time of the crusades; but by degrees it sank into ruins.

In spite of a bright sun and clear blue sky, nothing can be more desolate than the whole aspect of the modern *Tsur*, representing the renowned, opulent, and mighty Tyre; her 'walls destroyed,' her 'towers broken down.' The present miserable village stands upon a small part of the east side of the peninsula, the former island. The site is low, and the flat-roofed houses appear to rise out of the sea. Here, on a sickly spot, are assembled about 3000 persons, who live by fishing and a paltry trade with Egypt in tobacco. On all sides are ruins which indicate the former splendour of Tyre. 'I counted' (Olin, ii. 446) 'not less than 200 columns, entire or mutilated, scattered over the site of the ancient city. They were of all sizes and of various materials, but, for the most part, large and handsome. Their number and sumptuousness are well calculated to fill us with lofty ideas of the grandeur and wealth of the former mistress of the sea. The massiveness of the stones employed in building the sea-wall is pretty conclusive evidence that this noble bulwark, made for security against the violence of the elements, belongs to the early and prosperous days of Tyrian commerce.' According to this authority, the plain of Phœnice at Tyre is about two miles wide. It begins about eight miles south of Tyre, at a point called *Promontorium Album*. Hence it extends northwards a little beyond Sidon, attaining a length of about thirty miles. Its breadth is variable, never exceeding four or five miles, and it is several times reduced to nothing by the encroachments of the low mountains upon the coast. From one to two miles is its average breadth. The soil is of a very dark colour, and is very productive when tilled, but for the most part it now lies waste.

The port of Tyre, which of old contained a navy, is contracted and shallow, so as now to accommodate a few vessels scarcely de-

serving any other name than boats. It is still enclosed by the remains of an ancient wall. The massive foundations of the pier rise several feet above the shallow water. At different points along this sea-wall are large numbers of ancient columns and fragments of columns. In several places, large pillars are built into the wall.

'The Ladder of Tyre,' said to have been constructed by Alexander the Great, is some distance to the south of the modern town. It is an artificial descent from the 'White Promontory,' which takes some half-hour of ascent along the steep and winding path leading over the ridge nearest the sea. From the top there is an extensive view on both sides across the whole extent of what was anciently called the Phœnician Plain. Close to the left, the cliffs beetle over the sea, at six or seven hundred feet above it, and on the highest pinnacle of a narrow ledge of natural rock that parts the road from the precipice, stands a small square tower, apparently of ancient construction, now used as a khan. The shrieking of the sea-birds that wing their way in the mid air, between the brow of the mountain and the deep sea it overhangs, whose waves are heard moaning faintly in the depths below, adds vastly to the bewildering grandeur of the scene.

The coast and plain of Tyre are thus described by Robinson (iii. 383):—'Here was a most extensive and magnificent view of the hills and plains, the coast and sparkling waters of the Mediterranean, on which last we could distinguish several vessels under sail, like white specks in the distance. Directly before us, and the only object to break the monotony of the flat course itself, was Sur and its peninsula; while its plain and the lower region of hills, teeming with villages and variegated with cultivated fields and wooded heights, were spread out before us in great distinctness and beauty. The path led us down, after a great descent, into the head of the deep and narrow wady, Ashur. Its sides are thickly wooded with prickly oak, maple, arbutus, sumac, and other trees and bushes, reaching quite down to the bottom, so that we often travelled among trees. It reminded me strongly of some of the more romantic valleys among the green mountains in Vermont. Beneath the fine shades of this sequestered dell we stopped for breakfast. The morning was serene and beautiful; and as the journey of the day was to be short, we gave ourselves up for a time to the luxury of repose.'

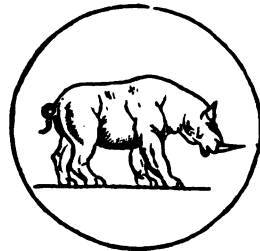
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UNCLE (*L. avunculus*, 'a mother's brother;' comp. *avus*), meaning in English, a brother of a father or a mother, stands for the Hebrew *dohd*, which, from a root denoting 'affection' (comp. 'love' in Cant. i. 2, and 'beloved,' i. 14), is generally rendered 'uncle' (Lev. x. 4; xx. 20; comp. Numbers xxxvi. 11. 2 Kings xxiv. 17). Thus in Lev. x. 4, Uzziel is termed the uncle of Aaron, for he was the brother of Amram, who was Aaron's father (Exodus vi. 18, *seq.*). The meaning of *dohd* is defined by Numb. xxxvi. 11, where Malah and other daughters of Zelophehad are said to be married to 'their father's brother's sons;' in the original, to 'the sons of their uncle;' in the Septuagint, to 'their cousins;' in the Vulgate, to 'the sons of their uncle' (compare xxxvi. 1; xxvii.). This relationship of cousin was that which was borne by Esther to Mordecai. 'Esther, his (Mordecai's) uncle's daughter' (Esth. ii. 7); 'the daughter of Abihail, the uncle of Mordecai' (15). Esther, then, stood to Mordecai in the relation of an uncle's daughter, and they were consequently cousins. So the Septuagint terms Esther 'the daughter of Aminidab, brother of his father' (7), and 'the daughter of Aminidab, brother of the father of Mordecai.' Esther and Mordecai were, accordingly, brother's children, or first cousins. Commonly, however, Mordecai is regarded as Esther's uncle. Thus in Kitto's 'Cyclopædia' we find, 'Esther was brought up by her *uncle*, Mordecai' (under Esther); 'his niece, Hadessa, otherwise Esther' (under Mordecai). So in the 'Penny Cyclopædia' she is termed his 'orphan niece;' and in the 'Pictorial Dictionary of the Bible' (art. Esther), 'the great niece of Mordecai;' also, in Calmet's 'Dictionary of the Bible,' Mordecai is declared to be 'her uncle by her father's side;' and in the French work, Simon's 'Grand Dictionnaire de la Bible,' Mordecai is called Esther's 'paternal uncle.' Coquerel ('Biographie Sacrée') also calls him 'her uncle.' The error, which, considering the express language of the English Bible, is a striking instance of the ease with which misapprehensions are propagated, appears to have arisen from the Vulgate translation, in which we read that Esther was 'the daughter of his (Mordecai's) *brother*' (7), 'the daughter of Abihail, brother of Mordecai.' From the Vulgate the mistake passed into Calmet's Dictionary, whence it was transplanted on all sides. Luther, however, in his translation of the Bible, has given the correct reading—'a daughter of his *uncle*' (7), 'the daughter of Abihail, the uncle of Mordecai' (15); and in Prideaux's *Connexion* (ii. 350), Esther is termed 'his uncle's daughter.' See ESTHER.

UNICORN (*L. one-horned*) is, in Numb. xxiii. 22. Deuter. xxxiii. 17. Job xxxix. 9, 10, &c., the rendering of the Hebrew *rehu*, 'to roar,' which the margin of Is. xxxiv. 7, and other authorities, hold to be the *rhinoceros*, but which may mean the buffalo.



Wellbeloved, however, thinks it probable that the rhinoceros was intended. The existence of the unicorn, that is, an animal having one horn, long held to be a mere creature of fable, is now beyond a doubt. Pliny describes it, under the name of *monoceros*, unicorn, as an 'exceeding fierce animal, resembling a horse as to the rest of his body, but having a head like a stag, the feet like an elephant, and the tail like a wild boar; its roaring is loud; and it has a black horn of about two cubits projecting from the middle of the forehead.' According to Niebuhr, the figure of the unicorn is depicted on almost all the staircases in the ruins of Persepolis (*Reiseb.* ii. 127).



UNITY (L. *unus*, 'one') stands, in Psalm cxxxiii. 1, for a Hebrew term denoting *junction*, and hence *union*, also *oneness of mind*. 'Unity,' moreover, represents (Ephes. iv. 8, 13) a Greek word which signifies, I. the state of being one, and II. that of being united, or what is commonly called being of one mind (comp. iv. 5, 13).

The word unity has no exact correspondent in the Hebrew language, which, as being a primitive tongue, deals not with abstract terms. What is now expressed by a general term, the Israelites designated by a numeral adjective, *aghad*, which signifies *one*; I. one out of several of the same kind (Gen. ii. 21); II. one in being united (24); III. the same (xi. 1); IV. one in contradistinction to several (xlii. 11); V. first (i. 5; ii. 11); VI. one individual being (Josh. iii. 12). It is in this sense that the term is applied to the Almighty in these words, 'Hear, O Israel, Jehovah is our God, Jehovah is one' (Deut. vi. 4). This fundamental doctrine of the Hebrew economy is emphatically taught and enforced in the religion of Jesus Christ (Matt. xix. 17; xxii. 38. 1 Cor. viii. 4, 6). The term one, in relation to God, is used both in the Old and the New Testament to declare that the Great Being who made the universe, 'the God of Abraham, Isaac, and Jacob,' was the only God, the only true and living God, to the exclusion of all the imaginary divinities of heathenism, which were in reality nothing, a vanity and a lie. The term one, applied to God, is used, in the popular sense, as denoting one intelligent individual, a single agent, and involves no hidden or latent germs of metaphysical lore. The application of the term *one* to God, stands at a late period in the scriptural history, and appears to have been called forth in contradistinction to prevalent idolatry. Yet the absolute oneness of the Great Being whose mind and will are recorded in the Bible, is most clearly implicated in its earliest pages, so that monotheism appears to be the basis and the top-stone of the two religions of which it is the witness and the conservator—that of Moses and that of the Redeemer. Nor is there any solid ground for the notion which has found acceptance with one school of German divines, that the idea of one God, made prominent in the prophetic writings, was, after many ages and with extreme difficulty, evolved and gained out of a polytheism which, from the first, prevailed among the Hebrews, no less than among other nations. True it is that the prophets, living in an age when the people of Israel were greatly infected with polytheistic notions and degraded by congenial practices, executed the great function to which they were called, by protesting against and strongly exposing the hollow pretensions of idol divinities, and enforcing the imperative obligation of the acknowledgment and the adoration of the one only God, 'maker of

heaven and earth' (Is. xii. 2; xlv. 8; xlv. 22; xlv. 9. Hos. viii. 6). But because the prophets emphatically proclaimed and upheld monotheism, it does by no means follow that monotheism was before their time unknown or little recognised in Israel. The opposite position, namely, that the prophetic testimony had antecedent and preparatory beliefs and exertions to which it owed its definiteness and emphasis,—this position is the more credible, especially if we take into our view the opinion entertained by the same class of Biblical speculatists, namely, that the present in each age is the mere development and pure issue of the past. With such a theory there can be no breaks, no outbursts, no sudden and unprepared events; the line of causation preserves an unbroken and unimpaired continuity, so that every second thing is rigidly graduated on its predecessor, which is one in the long series of antecedents that of necessity, and by slow degrees, led on to the result. If ever the connection and proportion between an immediate antecedent and its consequent are interrupted, the break is only apparent, a mere seeming to human eyes, not a reality in the essence of things. But this distinction between what is apparent and what is real, is, in truth, only an invention devised to eke out an insufficient theory. If that theory is with unbending rigour applied to show that monotheism, as the religion of a cultivated age, must have come after polytheism, or the religion of rude and ignorant minds, and consequently that, in order to read the Bible aright, we must put its first last and its last first, beginning the history of religion with many gods, and ending the period of the captivity in Babylonia with one,—these misinterpreters of Scripture may justly be kept to their principle, and required to show whence on their scheme the prophets obtained their monotheistic knowledge and zeal, and how it comes to pass that we find a strict monotheism in the earliest records of the Hebrew people.

If, however, without a systematic inversion of their contents, we take the Scriptures for our instructors, we cannot doubt that the first form of religion was monotheistic. The opening verses of the Bible speak of one God only, and represent him as the maker of heaven and earth, as well as the moral governor of the human race. The implications to this effect are too obvious and decided to admit of being denied or explained away. The name under which the one Creator is spoken of, namely, *Elohim*, which is held to be plural in form, equivalent to 'the mighty ones,' may intimate that the record was made after a belief in many gods had become prevalent; but while the termination may be plural only in appearance, as in the English means, or may in process of time have passed from a plural to a singular import, and so, with the writer of the narra-

tive, have had a strictly singular meaning,—while, also, those grammarians may be right who place this in the class of instances in which the plural is used to denote greatness and dignity,—it is very clear, whatever may be thought of the form, that the writer intended to speak of one sole God, the maker of all things, and that the singular form of the verbs he makes use of renders the supposition of more gods than one an impossibility. Nor, indeed, does the monotheism of the account depend on words, or the form of words, for the whole narrative involves the assumption of one only God, and that God the Creator of the world and the Governor of man, having supreme power over the heavens and the earth, with all their parts, denizens, and productions.

If the plural form of the name of God indicates the prevalence of polytheism, then the strict monotheistic structure of the passage the more strongly declares that the writer intended to set forth monotheism as the earliest and the only true form of religion. His monotheism is thus made to appear, not as a possible theory, but as a well-ascertained contradiction to prevalent error, as the revival and assertion of primeval truth, as the subject of an express divine revelation, or the early result of progressive human culture.

The clear implication of an original monotheism, thus declared by Scripture, stands in agreement with what reason suggests and what history implies. The first conception of the first man must have been the conception of one God. Say that religion had its birth in the human heart, unity obviously preceded plurality. Plurality, as made up of units, is posterior to its constituent elements. As men multiplied and races arose, living under diverse outward conditions, the world would become polytheistic, first by each tribe having its own divinity, and then by the interchange and intermixture of several local gods. But this polytheism is a corruption of the original monotheistic religion. In however low a condition of intellect man began his career, the moment he was capable of the idea of God, it was of one God he formed an idea; and how rapid soever the multiplication of divinities may have been, still must the belief in many gods have been an after-thought. Polytheism is not an idea or a conception, but a conclusion, of the human mind. It is the first inference of philosophy gainsaying religion; the first and most prolific error of the mere reasoning faculty setting itself up as sole judge of religious truth.

We have intimated that there is historical evidence for the original prevalence of monotheism. We refer to other sources of information than the Bible. The intimation is, indeed, not direct and express. A primeval age makes no record. History in its very nature is retrospective. But in its earliest

notices are found implications of an original monotheism; and facts with which it is crowded, receive the easiest and the most satisfactory explanation on the assumption that such was the case. Content, however, to receive the scriptural history for this, if for no other reason, that even in its first pages it far surpasses all other early records in simplicity, naturalness, and probability, we shall pass from speculations in order to subjoin a few illustrations of the primeval Biblical monotheism.

It is the clear implication of the Bible that the primeval ages erred and strayed from the original recognition of the Creator as the only God. Accordingly, it is from the midst of polytheists that Abraham receives his call to become the reviver, and practically the founder, of monotheism (Gen. xi. 28; xii. 1, seq.). The manner in which God is represented as addressing Abraham, implies that he alone is the Sovereign of the world (xii. 1, 7; xiii. 14). From such a God only could Abraham have believingly received the promise made to him, that in his seed, who were to possess Canaan as their own and be like the stars of heaven for number, all the families of the earth should in process of time be blessed. The magnitude of the promise implicates the sovereignty of the Being from whom it came. It was, too, 'the Most High God, the possessor of heaven and earth,' that Abraham acknowledged, served, and adored. An idea so grand and comprehensive as this ascribed to Abraham in the earlier pages of the Book of Genesis (xiv. 22), excludes all polytheistic notions, and makes it clear that the polytheism of the regal age of Hebrew history was not a relic, but a corruption of the past; not a step onwards towards the recognition of the unity of God, but a degeneration from pure and lofty conceptions of him entertained by the primitive fathers of the Hebrew race. It is in agreement with these facts and observations that we find (xvii. 1), the Lord, on appearing to Abraham when nine-and-ninety years old, declaring—'I am the Almighty God; walk before me, and be upright.' Here we are presented with one God, almighty, the source of moral authority, and, as such, the source of moral excellence to man; in other words, we have our obligations to serve, obey, love, and fear God, enjoined and founded on the fact that he is the great centre of all power. If the God of Abraham, 'the possessor of heaven and earth,' was almighty, other divinities could have only a nominal existence. And the importance of serving him exclusively ensues from the fact, that here, as in the scriptural account of the fall, God appears as the source of moral obligation, of personal excellence and personal happiness, no less than of all power to make, uphold, and guide the universe. These are very great and worthy con-

ceptions of God; they far surpass the best ideas ever formed under polytheistic and heathen influences; they are found in the earliest Biblical history, are ascribed to the first and the greatest of the patriarchs, must have existed long before philosophy wrought out the idea of one God in the seclusion of the Greek schools, or darkly taught it (if it did teach it) in the esoteric and half-hidden wisdom of the Mysteries. These are simple, unvarnished facts; for which we have no explanation save in the admission that a revelation was the primal source of religion to the human race, and specifically to the great apostle of monotheism, the founder of the Hebrew race, the father of the faithful, Abraham, 'the friend of God' (James ii. 23). This great Being, who thus made himself known to Abraham, Isaac, and Jacob, appeared to Moses, and became the God of Israel under the appellation of Jehovah, or 'the Ever Living,' 'the Eternal Being' (Exod. iii. 6, 13, *seq.*), who was, as the sole God, so the only proper King of Israel, requiring implicit obedience, and disallowing all other divinities and all visible objects of adoration (xx. 1, *seq.*; comp. xxiii. 23, *seq.*); and, as the king of Israel, entering into the closest alliance with that nation, so that by covenant he became their God, and they became his people; however, not so as to nullify, but to fulfil and accomplish, 'the promises made to the fathers' (xxiv. 2, *seq.*; xix. 5, 6. Deut. vii. 6. Gal. iii. 16. Rom. xv. 8).

UPHAZ, the name of a country distinguished for its gold (Jer. x. 9. Dan. x. 5), which some have identified with *Ceylon*, where Ptolemy places a harbour and river bearing the name of *Phasis*; and others hold to be the same as *Ophir*, from the Hebrew for which *Uphaz* differs only in its last letter, which, instead of the right one, may easily, through mistake, have been written by a copyist.

UR, (*H. fire*), called in Gen. xi. 28, 31, 'Ur of the Chaldees' (Neh. ix. 7, where Jerome translates, 'fire of the Chaldees'), is the place where Haran, the brother of Abraham, died, before the latter, with his father, Terah, left the place of their nativity. Not far distant from Manjanik, and about sixty miles west of Bebbehan, on the road to Shushter, in Arabistan, the ancient Susiana, the Baron de Bode ('Travels,' i. 346) found a village of Ur (*Dehi-Ur*), near which the tradition concerning Abraham and Nimrod is still kept alive, and at which a certain prophet is held by the natives to have been buried. Our authority thinks the limits of Chaldæa may have extended thus far east.

Ur has been identified with Edessa, also with a Castle of Ur placed in northern Mesopotamia.

The district, though favourable for nomads, seems to have become incapable of

supporting its population, and accordingly to have given occasion to an emigration. From the import of the name *Ur* arose the fable that Abraham, in consequence of his having refused to worship fire, was cast into a fiery furnace, whence he came out uninjured. See MESOPOTAMIA.

URIAH, a Hittite who served in David's army, the husband of Bathsheba, a man of strong religious feeling (2 Sam. xi. 3, *seq.*). David having invaded his conjugal rights, endeavoured to lay on Uriah the natural consequence; but failing, he sent Uriah back to the army, with a letter to its commander, Joab, directing him to place the injured husband in the most dangerous post. The order was obeyed, and Uriah was slain. David, having removed Uriah, took his wife to himself. But God, by the prophet Nathan, announced a fearful punishment for this great crime (xii.).

URIAH, the high-priest who, at the command of king Ahaz, but contrary to the Divine command (Exod. xxvii. 1—8), caused an altar, made after the idolatrous pattern of one in Damascus, to be set up in the temple, and offered sacrifices on it instead of on the customary altar of brass (2 Kings xvi. 10, *seq.*).

Urijah was also the name of a prophet of Kirjath-jearim, who lived in the time of Jeremiah, and whom Jehoikim put to death in consequence of the support he gave to Jeremiah, by warning the king and nation of approaching ills (Jer. xxvi. 20).

URIM and THUMMIM, meaning, probably, 'lights and perfections,' or 'perfect light,' were, according to the text of the Bible, something put into the breastplate of the high-priest (Exod. xxviii. 30. Lev. viii. 8), by which the will of Jehovah was made known when he was consulted by the pontiff (Numbers xxvii. 21). What that something was is undetermined. According to some, it was the *tetragrammaton*, the sacred unutterable name, *Jove*, Jehovah, which, being placed in the folds of the breastplate, communicated the required information. Others say it was two holy names of God. The revelation was in some way made by the lustre assumed by the gems in the breastplate. Josephus, in a passage (Antiq. iii. 8, 9) characteristic of his vanity, identifies the Urim and Thummim with the breastplate. The revealing brilliancy of the breastplate was, he states, discontinued two hundred years before he composed his treatise.

A small image of the goddess *Thmei*, Truth or Justice, was in Egypt worn by the chief judge while hearing causes. When the depositions of the two parties and their witnesses had been heard, he touched the successful litigant with the image, thus intimating that Justice was on his side.

Maimonides says that the priest stood with his face toward the ark of the cove-

nant; that behind him stood the person who approached to consult the oracle, his face being turned toward the back of the priest; that when his question was made known, the priest, filled with the Divine Spirit, looked into the Rational or Breastplate of Judgment, in which certain letters becoming conspicuous, he, the high-priest, composed the answer thus exhibited. The oracular answers returned by this means, Maimonides and others class among the lowest of the four gradations of prophecy. It has been argued that the one was symbolical of the sacerdotal, and the other of the judicial function of the high-priest, and that James alluded (i. 17) to both.

USURY (*L. utor*, 'I use'), properly, money paid for the use of money or other valuables (Matthew xxv. 27), came, in consequence of the exorbitant demands of creditors, to signify excessive and unjust gain exacted in consideration of a loan. It was a part of the benevolent regard shown by the Mosaic law towards the poor and needy, that interest should not be taken by an Israelite of a fellow-countryman (Lev. xxv. 35—38), though it might be taken of foreigners (Deut. xxiii. 20). The provisions favourable to the necessitous were broken (Neh. v.), and oppressive courses pursued (Is. i. 1. Jer. xv. 10. Ezek. xviii. 13). In regard to interest, Jesus sanctioned and revived the old Mosaic ordinance (Luke vii. 34, 35), in publishing that ideal morality which consists in resemblance to God, 'who is kind to the unthankful and to the wicked,' and towards which mankind

will rise in proportion as they receive, honour, and practise the spirit of the Son of the Eternal Father.

UZ. See Vol. ii. 109.

UZZIAH (*H. strength of Jehovah*; A. M. 4745, A. C. 803, V. 810), son of Amaziah, ascended the throne of Judah, of which he was the tenth occupant, at the unripe age of sixteen; and by his success in war and prosperity in peace, during the long reign of fifty-two years, offers an exception to the rule that evil befalls a nation whose sceptre is held by the hands of youth. He was a true servant of the living God, though he could not prevail so as to root up the inveterate idolatry offered on high places (2 Kings xiv. 21; xv. 1—7). In the latter part of his life, he attempted to usurp the sacerdotal function of offering incense, and was in consequence punished with leprosy, which affected him till his death, so that he was thus cut off from social and religious intercourse; and his son Jotham, in his name, exercised the royal prerogatives (2 Chron. xxvi.).

Under Uziah (called also *Azariah*) and Jeroboam, prophets assumed an unwonted prominence, and turning their attention to the moral, political, and religious condition of the whole Hebrew race, nay, of surrounding nations, they, animated by a zeal for true religion, and inspired by the Divine Spirit, spoke and taught in tones the most lofty and varied, and so exerted a great and widely-spread influence on the characters of men and the condition of the world.

V.

VALLEYS (*T. thal*, comp. 'dale') must be numerous in Palestine, which is intersected with mountains. There are more than those which are mentioned in the Bible. Of the latter, however, we may refer to, I. 'the vale of Hebron' (Gen. xxxvii. 14); II. 'the valley of Eschol,' which lay not far from Hebron, and was distinguished for its vines (Numb. xiii. 23); III. 'the valley of Zephathah at Mareshah' (2 Chron. xiv. 10), in the southwest; IV. 'the valley of Sorek,' in the same vicinity (Judg. xvi. 4); V. 'the valley of Elah, or the terebinth, on the road from Ramleh to Jerusalem' (1 Sam. xvii. 2; xxi. 9); VI. 'the valley of Jehoshaphat,' or the Kidron, forming the eastern boundary of the metropolis; VII. 'the valley of Hinnom,' also Rephaim or the giants' valley, immediately south of Jerusalem. The latter lay on the limit of Judah (Josh. xv. 8; xviii. 16), not far from Baal-perazim (2 Sam. v. 20), and at no great distance from Bethlehem (xxiii. 13). It opened towards Philistia, and was

large enough to contain an army (xxiii.). It was very fruitful (Is. xvii. 6); VIII. northwards of Jerusalem was 'the valley of Shaveh, which is the king's dale' (Gen. xv. 17. 2 Sam. xviii. 18); IX. in the same direction was 'the valley of Achor,' near Gilgal (Josh. vii. 26), on the borders of Judah towards Benjamin (xv. 7); X. 'the valley of Zeboim,' or hyenas (Neh. xi. 34), near the town Michmas; XI. in the same neighbourhood was 'the valley of Craftsmen' (35. 1 Chron. iv. 14); XII. 'the valley of Gibeon,' near the city of the same name, and on the western borders of Benjamin (Is. xxviii. 21); XIII. 'the valley of Jezreel,' in Middle Palestine (Judg. vi. 33); XIV. 'the valley of Jiphthah-el,' in Northern Palestine, between Zebulon and Asher (Josh. xix. 14, 27). Valleys, as the receptacles of water, are in Palestine the chief spots of fertility and beauty.

It would be easy to give instances illustrative of the luxuriance and loveliness of many of the valleys of Palestine. Robinson

thus speaks (iii. 78) of a valley near Jufna (Gophna): 'We stopped for a lunch a few rods short of the village, under a large walnut-tree like the English walnut. Close by were also two meis-trees (*Cordia Myxa* of botanists), tall and beautiful, with round tops and large leaves, from the berries of which bird-lime is made. The walnut-tree was growing within the precincts of an ancient church. Under the tree, a small enclosure contains an altar, on which mass is still sometimes celebrated, and also the ancient baptismal font of limestone, partly buried in the ground. The whole valley, and the sides of the mountains around, are very fully cultivated, and abound in olives, vines, and fig-trees. Around the village itself are also numerous apple, pear, fig, pomegranate, apricot, and some walnut-trees. The landscape on every side is rich, and indicates a high degree of fertility and thrift.'

'On passing out of Nablous,' says Olin (ii. 363), 'we entered into the gardens and groves of fruit and shade trees which not only occupy the beautiful ravine on its southern side, but literally surround the city, and fill the widening valley, which extends from its western gate far to the north-west towards Sebaste. This is the most delightful and verdant spot I saw in Palestine, nor do I remember to have seen in any part of the world the evidence of more exuberant fertility. Besides the mountain stream, the valley is watered with a multitude of fountains that gush out of the bases of Gerizim and Ebal, and are conducted off to the gardens which owe their fertility chiefly to the abundance of water. We kept within the valley for an hour, which, for that distance and as far as we could see beyond, continued to exhibit signs of luxuriant fertility. It is probably the co-operation of the extreme heat of the ever-cloudless atmosphere with copious irrigation, that produces the deep and vivid green so remarkable in the exuberant foliage of this lovely tract.'

Even in clefts and gorges fertility may be found. North of Beer, Olin (ii. 334) 'entered a deep ravine, bounded on both sides by very high and steep mountains, which present to the eye of the observer in the bottom of the dell little besides bare perpendicular rocks, but are really composed of a succession of offsets, upon which walls are erected to retain the soil, thus forming a series of regular and beautiful terraces, which extend from the bases quite to the summits of the mountains. From our position I was able to count about forty of these artificial levels, rising one above another as high almost as the eye could reach, chiefly planted with figs, and many of them sown in wheat.'

In Ps. lxxxiv. 6, 7, reference seems made to the beneficence of pious men who, after the known custom of Arabs, and in consequence of dearth of water and the lamentable

consequences of that dearth to travellers, dug wells in the most dreary parts, such as the valley of Baca, the *tear-vale*, which lay on the high caravan roads pursued by visitors to the temple at Jerusalem, so that, refreshed by these recurring supplies, the travellers, instead of being worn and exhausted, renewed their strength, till at length they appeared in health and vigour before God in Zion.

VEILS (*L. velum*) were of old, as they still are, universally worn by Eastern women, who think it very wrong for a stranger or any male (except, in the case of the married, their husband) to see their faces. Solely slaves, public dancers, who are generally harlots, and females of the lowest rank, form exceptions. In the earliest times, however, manners were less artificial, and both married and unmarried women appeared in public without veils (Gen. xx. 16; xxiv. 16, *seq.*). Betrothed damsels, however, covered their faces on the approach of their future husbands (xxiv. 65); but affectation of the modesty betokened by covering the countenance, indicated the absence of chastity (xxxviii. 15). At a later period, veils formed a customary portion of a female wardrobe among the Hebrews (Is. iii. 22. Cant. v. 7). The veil appears to have been of three kinds: I. a large flowing robe, covering the entire person, so adjusted as to leave the wearer means for sight in walking; II. one similar in kind, but less in size, which may be termed a mantle; III. a smaller one, resembling a shawl, which covered the breast, the neck, and part of the head, but not the eyes.

Paul, in 1 Cor. xi. 4, condemns a man who prays with his head covered, probably because such was the custom with the Jews; he also condemns (5) women who prayed with uncovered or unveiled head, considering it unbecoming for a female's face to be seen by any male save her own husband. Such lessons serve to exemplify what in the record of Christianity there is that is temporary. Comp. 6, 10. See CLOTHING, PLAITING, TEMPLE.

VESTURE (*L. vestis*, a 'garment'). See CLOTHING.

VINE, WINE, found in the Latin *vinum*, the Greek *oinos*, the Hebrew *yahin*, are words which denote things widely prevalent in the history of mankind. The growth of the vine and the making of wine formed a principal part of the agricultural business of Palestine, since the valleys and the elevations of the country afforded a very favourable soil, and the climate was well fitted to give to grapes a singular sweetness and large size. Among its chief productions stood, therefore, the vine (Gen. xlix. 11. Deut. vi. 11; viii. 8), together with the fig-tree (Jer. v. 17) and the olive-tree (1 Samuel viii. 14). The vine, in consequence, often appears in the diction of the prophets (Is. vii. 23. Jer. v. 17), and stands as symbolical of peace,

prosperity, and enjoyment (1 Kings iv. 25. Micah iv. 4. Zech. iii. 10. 2 Kings xviii. 31. Is. xxxvi. 16).



1. Grapes.
2. Dates.
3. Fig.
4. Olive.
5. Pomegranate.

Cultivation of the vine was anciently held to be the highest kind of agriculture; on which account Noah, as the founder of a new race and a superior culture, is spoken of as having planted a vineyard (Gen. ix. 20)—as Dionysos with the Greeks, and Osiris among the Egyptians. The excess into which Noah fell was mentioned in order to guard men against the misuse of wine (Prov. xx. 1). The impression prevailed that wine gave strength as well as excited hilarity (Judg. ix. 13. Ps. civ. 15. Prov. xxxi. 4—7. Eccles. x. 19; comp. 1 Tim. v. 23. Ps. lxxviii. 65). Intemperance is severely rebuked (Joel i. 5. Amos vi. 6; comp. Isaiah xxii. 13). These passages show that an intoxicating quality belonged to wine used by the Israelites. The same fact appears from the connection of wine with the scriptural 'strong drink' (*sisera*, Leviticus x. 9. Numb. vi. 3. Deut. xxix. 6. Judges xiii. 4, *seq.* 1 Sam. i. 15. Proverbs xx. 1; xxxi. 4). 'Sisera,' says Jerome ('Oper.,' iv. 364, Ben.), 'is, in the Hebrew language, every drink that can inebriate, whether that which is made from wheat, or from the juice of apples, or when honeycombs are boiled down into a sweet and barbarous beverage, or the fruit

of palms is made to yield its juice, and a thickish liquid receives a colour from parched corn.' This passage shows that under the term '*sisera*,' or strong drink, were comprised many kinds of liquors, agreeing in this, that they possessed that intoxicating quality which exists wherever fermentation has taken place and developed alcohol. It is equally evident that besides wine, the Hebrews possessed several inebriating drinks. Of these, the most common, in Winer's opinion, was that which was a good deal drunk in Egypt, and which Herodotus (ii. 77) calls 'barley wine,' or beer. This 'strong drink' was sometimes made stronger by being drugged (Isaiah v. 22). From this passage and others (1 Sam. xxv. 36. 1 Kings xvi. 9. Is. xix. 14; xxviii. 1. Hosea vii. 5. Jer. xxxiii. 9; comp. Prov. xx. 1) it is too clear that the degrading and devastating vice of intoxication existed among the Hebrews, though the law frowned on it (Deut. xxi. 20).

The luxuriance with which the vine grew is finely set forth in Ps. lxxx. 8, *seq.*, where the stem appears large and high. In Ezek. xvii. 6, similar luxuriance is connected with a vine of 'low stature.' The traveller Schultz speaks of the stem of a vine which was eighteen inches in diameter, thirty feet high; with its branches it covered a house fifty feet in breadth and in length. Hence may be seen the force of the words, 'dwelt under his vine and his fig-tree' (1 Kings iv. 25). Yet, though vines were so goodly (Ezekiel xvii. 8), the wood was fit only to be burnt (xv. 1—3).

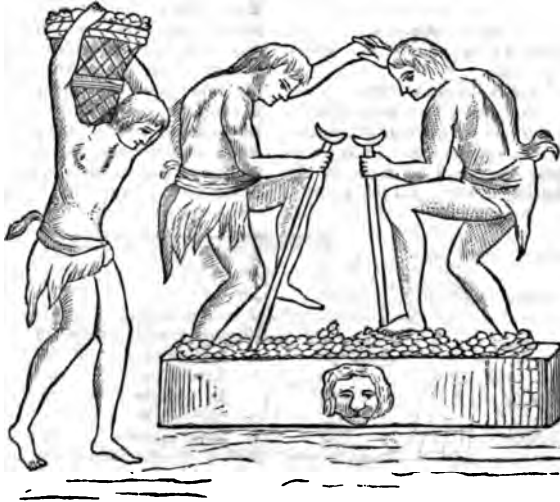


BASKET OF EGYPTIAN GRAPES.

Vineyards were carefully cultivated, fenced round, cleared of stones, and planted with choice plants; the soil being turned up, and the trees, when needful, pruned (Is. v. 2, 6). Great numbers of vines were sometimes found in the same spot (vii. 23). As in gardens, so in vineyards, was there an elevated but made of branches (i. 8; v. 11), in which was a guard to protect the fruit (Job xxvii. 18. Matt. xxi. 33); also, as appears from these passages, a wine-press. The enclosure was of thorns or stones (Job i. 10; v. 5. Prov. xxiv. 31). The wine-press consisted of two parts, an upper and an under (iii. 10). While at work, the treaders of the grapes sang and gave a shout for mutual encouragement (Is. xvi. 9, 10. Jer. xxxv. 30). The operations of the wine-press afforded a forcible image to describe gory and destruc-

tive battle (Is. lxiil. 1—6). Wine had a red colour (Prov. xxiii. 31), whence the phrase

'blood of grapes' (Gen. xlix. 11), in use also among the Greeks and Romans.

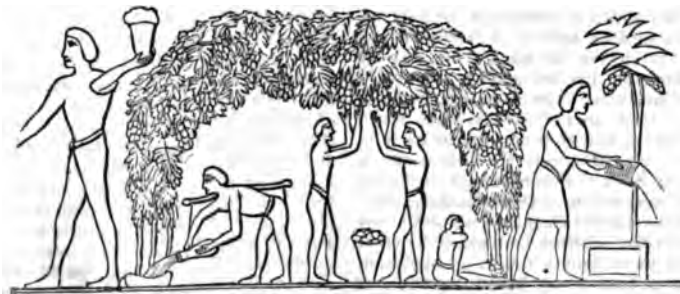


GREEK WINE-PRESS.

The Nazarite was required to practise entire abstinence from grapes, as well as wine, during the period of his consecration, but no longer; on the ground, it may be presumed, that the use of wine would raise the self-estimation of one who was professing to give himself entirely to Jehovah (Numb. vi. 1—21). The Rechabites also wholly abstained from wine (Jer. xxxv.). The patriarchs, however, used wine (Gen. xxvii. 25). And the culture of the vine remained the noblest branch of the labours of the field to the time when Josephus (Jew. War. iii. 10, 8) pronounced the vine and the fig as the most royal products of Palestine. From this belief arose figures of speech which show its prevalence and force, while they describe the pains that were bestowed on its growth and the extraction of its juices (Is. v. 1, 2. Ezek.

xv. 6; xvii. 8. Jer. ii. 21. Ps. lxxx. 9—17; cxxviii. 3. Cant. vii. 9. Matt. vii. 16; xxi. 28—32. John ii. 1, seq.; xv.).

New wine, as being of a lighter kind, was permitted to young women (Zech. ix. 17); yet it had an intoxicating quality (Acts ii. 13), which, being kept in leathern bottles, might ferment and so burst them (Job xxxii. 19), especially if the material was old (Matt. ix. 17); but the bottles were sometimes of earthenware (Jer. xlviii. 12). In order to clarify it, wine was poured from vessel to vessel, otherwise it was apt to become thick (11). A sort of wine-honey, an inspissated juice of the grape, was made, *debesh*, *dibseh* (Gen. xliii. 11), which is still carried in large quantities from Hebron to Jerusalem. Cakes made from grapes are spoken of in Hos. iii. 1. Cant. ii. 5. 2 Sam. vi. 19, 'flagon,' a



EGYPTIANS GATHERING GRAPES.

choice sweet, dried food, which was used in offerings to idols. Besides pure, there was also mixed wine, it being customary to mingle with wine odorous essences, such as musk, wormwood, also water. Wine made from pomegranates was sometimes spiced (Cant. viii. 2).

The Bible clearly implies that the vine was cultivated in Egypt (Gen. xi. 9. Numb. xx. 5. Ps. lxxviii. 47). Herodotus appears to say that the Egyptians made barley-wine (beer), because they had no vines in the country or district (ii. 77); and the writer of

'A History of the Hebrew Monarchy' declares, 'wine was not produced in Egypt' (p. 123). Of whom does Herodotus speak? Not of the Egyptians in general, but of 'those who inhabited the sowed or arable land,' between whom and the Egyptians generally, he takes a clear distinction. We subjoin his words: 'Of the Egyptians themselves, those who inhabit the sowed land,' &c. Of this portion of the inhabitants he declares, that having no vines in their country, they use wine made of barley, that is, beer. From these premises it has been unwarrantably inferred that nei-



EGYPTIAN WINE-PRESS

ther did the vine grow, nor was wine produced in Egypt.

Winer, referring to these ancient authorities, namely, Diod. Sic. i. 36. Strab. xvii. 799. Plin. xiv. 9, declares that Egypt produced wine; and in a note adds—'The Egyptian monuments also put it beyond a doubt that wine-making was practised in Egypt.' The whole process, from the gathering of the grape to the placing the jars and bottles in the cellar, may still be seen in the paintings, or in *Rosellini Monumenti*, xxxvii. xxxviii., and Wilkinson, ii. 145, *seq.* From the last-mentioned authority we quote these words: 'Some have pretended to doubt that the vine was commonly cultivated, or even grown in Egypt; but the frequent notice of it and of Egyptian wine in the sculptures and the authority of the ancients, sufficiently answer these objections.' For our own part, so satisfied are we of the general accuracy and credibility of the Bible, that we are content to receive a fact on its sole authority; and if a collision arise between it and a profane author, as Herodotus, we declare our preference for the former, and must deprecate the too general practice of making the Bible dependent on authorities which in truth are of less value than itself. With this view, it is with pleasure we subjoin the concluding words of the sentence just cited from that very competent judge, Sir Gardner Wilkinson ('Manners and Customs of the Ancient Egyptians') :—'And the regrets of the Israelites on leaving the vines of Egypt prove them to have been very abundant, since even people in the condition of slaves could procure the fruit' (comp. *Heeren*

Ideen, ii. 2, 96. *Klemm Cultur-Geschichte*, v. 26). And Herodotus himself, when speaking of Egypt in general, implies that it produced wine. Thus in ii. 87, he says that wine was supplied to the priests. Its great abundance is manifest from the large consumption of wine which Herodotus says (ii. 60) took place at the annual festival held at Bubastis; but the amount drunk in the country was such as to require additional supplies from importation (Herod. iii. 6).

If more evidence were necessary, it would be supplied by what Miss Martineau says in her recently published and valuable work, 'Eastern Life, Present and Past,' i. 275: 'Here is a wine-press: no wonder! for we are coming presently to the picture of a banquet. We know that the kings and the priests were much restricted in the use of wine; but the sculptures and paintings show that there was much wine-bibbing among gentlemen and ladies generally. Every landed proprietor seems to have had his wine-press, as far as this kind of evidence goes; and the sick and tipsy guests at banquets are really a scandal to those old times. By the way, those who had wine-presses must have had lands extending backwards to the skirts of the hills; for vines will not grow in the rich Nile mud (the 'sowed land' of Herodotus), nor bear being laid under water for months at a time. The great valley must have been skirted with vineyards in those old times. Besides all that they grew, we know that they imported wine largely as soon as they could get it. One way and another, as medicine, or with their food, or at their banquets, they certainly disposed of a great

deal. And here are a group of servants treading the grapes very energetically !'

In Egypt the Israelites improved their knowledge of the culture of the vine. The district of Moab was distinguished for vines (Is. xvi. 8). Canaan, indeed, produced fine grapes before the Israelite invasion (Numb. xiii. 23, *seq.*). The vineyards of Eugedi, on the Dead sea, were celebrated (Cant. i. 14). Lebanon was famous for its wine (Hos. xiv. 7). For the same reason a valley in Philistia acquired the name of Sorek (Judg. xvi. 4) ; but the territory of Judah bore away the palm for wine and oil ; richly were they produced near Jerusalem and the valley Eshcol, near Hebron (Judg. xiv. 5 ; comp. Numb. xiii. 24). At the present time, the districts near Jerusalem and Hebron grow good grapes. Comp. Gen. xlix. 11, 12. So important was the culture of the vine, that in David's court were two high officers over the vineyards and over the wine-cellars (1 Chron. xxvii. 27).

The following statements rest on the authority of the Rev. Eli Smith, Missionary in Syria (*Bibliotheca Sacra*, May, 1846, p. 385, *seq.*). In the region of Lebanon, there are now three methods of making wine :—I. The simple juice of the grape is fermented without drying or boiling ; the quantity thus made is small, and it is not fitted to keep. It is made by treading the grapes in baskets,

to ferment, being stirred every day, in order that the scum which rises may sink to the bottom, and not, by contact with the air, contract a sourness which would spoil the wine. In this state it is left a month or so, after which it is strained off and sealed up in close vessels. The object of leaving the wine upon the lees, or sediment of skins, seeds, and stems, is to refine it. It acquires a richer colour, and the dried stems absorb the sour, acrid particles. The longer it is left within a limited period, the better it becomes. Wine thus made is usually astringent, and keeps better than either of the kinds above mentioned. It is also in general stronger and of a richer flavour. Wine made in this way will sometimes burn. Sour wines do not appear to be made in the country. The quality depends also on the nature of the soil. The best wines yield thirty-three per cent. of good brandy. Unintoxicating as well as drugged wines are unknown. The name for wine in Arabic comes from a word signifying to ferment. It is cognate with the word for leaven, and itself signifies fermentation. No process is known to be adopted for arresting the vinous fermentation before it is completed. Papal and Greek priests of Syria declare that only pure wine can be used at the Lord's Supper. If unfermented it will not answer, nor if the acetous fermentation be commenced. The only form in which the unfermented juice of the grape is preserved, is that of *dibs* (*dibseh*), which may be called grape molasses, which enters so largely into the family stores, that at Bhamduu, a place containing not more than 600 souls, about 24,000 lbs. are made and laid up. It is classed among eatables, and is generally eaten in its simple state with bread, or used in cooking. As found in the city markets, it is often adulterated with the juice of the kharub, a sweet pod which is supposed to be the husks with which the prodigal fed swine, and is considered the lowest kind of human nourishment.

The 'Englishwoman in Egypt' states, that while fermented liquors are forbidden by the Moslem religion, the practice of drinking wine in private is far from being uncommon ; that there is a kind of wine whose use is allowed, prepared by extracting the sweetness from grapes, and suffering the juice to ferment slightly, until it acquires a little sharpness or pungency ; and that opium, or hemp, is frequently used to induce intoxication or exhilaration.

In Persia, the Baron de Bode ('*Travels*, ii. 146), among other dainties, drank a thick syrup of dates, prepared from the juice of the ripe fruit, from which it is pressed. Comp. Cant. viii. 2.

In 1 Cor. x. 16, we read of 'the cup of blessing.' The reference is to the cup of wine called 'the cup of blessing' (compars



EGYPTIAN WINE-PRESS.

through which the juice runs, and is thus separated from the skins and seeds. II. The juice of the grape is boiled down before the fermentation, the must being first separated from the skins. When in the boiling the crude substances rise in the form of scum, these are removed, the heat is taken away, and the must set aside for fermentation. III. The grapes are partially dried in the sun before being pressed. The must is put

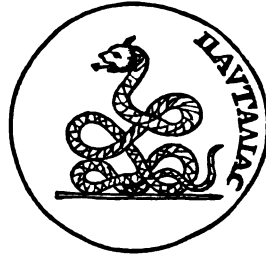
'stirrup-cup'), which on festive occasions, and especially at the feast of the Passover-lamb, the host used to bless in these words: 'Blessed be thou, O Lord our God, King of the world, who hast created the fruit of the vine!' Of this cup the master drank, and then gave it for the same purpose to each of the guests. Comp. SUPPER, LORD'S.

Schubert (iii. 113) speaks in high terms both of the vine of the Holy Land and its fruit: 'The vine of Palestine is not surpassed by any other, either in the fiery power of its juice, or, at least on the southern hills of the land, in the size and number of its grapes. I have drunk wine on Lebanon, to which none other that I ever tasted was equal in flavour and strength.'

The following is from Miss Martineau's 'Eastern Life' (iii. 59):—'On this spot (south of Judah) the mind of the gazer is, or ought to be, carried back far beyond the time when there began to be vineyards here at all; to the time when the whole of this expanse of country was pasture land, and the flocks were on the hills, and the herdsmen, abiding in the field by night, worshiped the stars. Here, in those days, was that worship of the sun whose traces we were to meet with throughout the rest of our journey. Here, upon the plain of Mamre, nothing was more natural than such worship to men who, living in tents on wide pasture lands, with the brilliant sky of the East over head, saw sun and moon daily rise behind the mountains of Moab, and go down towards the sea, to let the dews descend and freshen the grass of the pastures.'

VIPER (*L. vipera*, that is, *vivipara*, being conceived to produce its young alive, while other serpents are *ovipara*, produced from eggs), is in Job xx. 16. Is. xxx. 6; lix. 5, the rendering of the Hebrew *ephgeh*, which has been identified with the *leffah*, a very formidable serpent, little more than a foot long, known to exist in Northern Africa. Winer, however, thinks it the *coluber vipera* of Hasselquist. The corresponding Hebrew term denotes, according to Avicenna, 'adders' (comp. Matt. iii. 7; xii. 34; xxiii. 33. Luke iii. 7. Acts xxviii. 3). The term adder is used in the English Bible for several kinds of dangerous reptiles, being the representative of four Hebrew words:—I. *Gachshoe* (Ps. cxl. 3), probably the genus *naja*, the *naja haje*, or *naja tripudans* (cobra di capello). II. *Pehthan* (Psalm xci. 13; comp. Deut. xxxii. 33), a species resisting all conjuration (Ps. lviii. 5), and very venomous, probably the *coluber betan* of Forskall. With this Winer thinks the asp, or asp, seen by Hasselquist in Cyprus, may be identical, whose poison is accounted the most fatal in the East. III. *Ziphgohne* (Prov. xxiii. 32. Is. xi. 8; lix. 5. Jer. viii. 17), probably the *coluber cornutus* of Hasselquist, or the co-

luber cerastes—a poisonous kind, found in Egypt and Palestine, from thirteen to fourteen inches long. IV. *Shephephon* (Gen. xlix. 17), which may be the same as the last with the name slightly changed. In truth, however, little progress has been made in identifying the species of reptiles intended in the Bible, though some forty species have been catalogued as found in Arabia, Egypt, and Palestine, of which eight are said to be more or less poisonous. See SERPENT.



VINEGAR (*F. vin aigre*, 'sour or fermented wine'), mixed with a little oil, was of old (as now) used by the common people (Ruth ii. 14) as a refreshing and strengthening beverage (compare Numbers vi. 3). Among the Romans, common people and soldiers drank vinegar, or an inferior kind of wine. This is the drink intended in Matt. xxvii. 34, 48. John xix. 29, by the word *oxos*, denoting a sharp, acid, sour drink, which was mingled with myrrh or some other bitter vegetable juice (hence Mark's 'wine mingled with myrrh,' xv. 23); was given in order, by stupefying sufferers, to abate their pains. Let it be observed that Jesus refused the unnatural sedative of the kind when offered to him in extreme anguish.

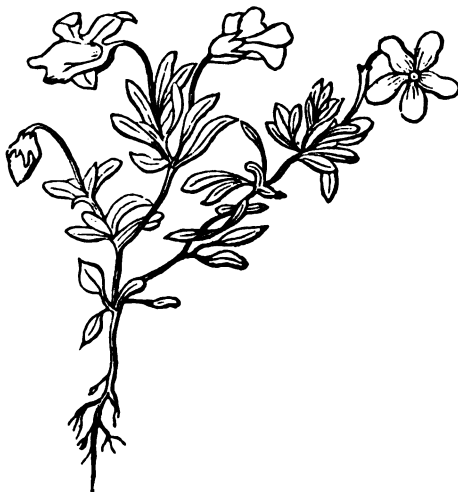
The point of the complaint in Ps. lxxix. 21 is, that though vinegar is refreshing, yet, as it was the customary drink of the lowest classes, the giving of it to a person of distinction was an insult and an aggravation of his sufferings.

VIOLET is the marginal rendering, in Esther i. 16; viii. 16, of a Hebrew word translated 'blue.' Among the numerous flowers with which spring enamels the plains of Palestine, is the violet; and there not seldom may such a scene as is thus described be witnessed:

'Four fountains of sereneest lymph
Their sinuous course pursuing side by side,
Stray'd all around, and every where appear'd
Meadows of softest verdure, purpled o'er
With violets; it was a scene to all
A god from heaven with wonder and delight.'

Russeger found in Syria the following kinds of violet:—I. *viola modesta* (annual),

near the mouths of the Orontes; II. *viola pentadactyla* (annual), also near *abraceolata* (annual), near Aleppo; and III. Aleppo.



VIOLA PENTADACTYLA.

VISIT (L.), which originally denoted to go and see (Gen. xxi. 1), and in Scripture often has the additional import of retribution (Exod. xxxii. 34. Ps. lxxxix. 32; comp. cvi. 4), taken to represent a mark of courtesy in repairing to a person's abode, finds, however prominent a position it holds in Oriental manners, little of an historical or illustrative nature in Scripture, but much on the ruined monuments of Egypt. In the former, however, we learn that water was furnished to the guest wherewith to wash his feet (Gen. xviii. 4; xxiv. 32. Judg. xix. 21. 1 Samuel xxv. 41), after which food was set before him (Gen. xviii. 4. Judg. xix. 21), and fodder was supplied to the animals he had ridden (Gen. xxiv. 32. Judg. xix. 21). Visiting the sick was held in high estimation (Matt. xxv. 36, 43). The Talmudists have this observation — 'Whoever does not visit the sick, is as if he had shed blood.'

According to Maundrell (39), 'When you make a visit to a person of quality here, you must send some one before with a present, to bespeak your admission, and to know at what hour your coming may be most seasonable. Being come to the house, the servants receive you at the outermost gate, and conduct you toward their lord or master's apartment,—other servants (I suppose of better rank) meeting you in the way, at their several stations, as you draw nearer to the person you visit. Coming into his room, you find him prepared to receive you, either standing at the edge of the *decan* (divan), or else lying down at one corner of it, according as he thinks it proper to maintain

a greater or less distinction. Being come to the side of the *decan*, you slip off your shoes, and, stepping up, take your place, which you must do first at some distance and upon your knees, laying your hands very formally before you. Thus you must remain till the man of quality invites you to draw nearer and to put yourself in an easier posture, leaning upon the bolster. Being thus fixed, he discourses with you as the occasion offers; the servants standing round all the while in a great number, and with the profoundest respect, silence, and order imaginable. When you have talked over your business, or the compliments, or whatever other concern brought you hither, he makes a sign to have things served in for the entertainment, which is generally a little sweetmeat, a dish of sherbet, and another of coffee; all which are immediately brought in by the servants, and tendered to all the guests in order, with the greatest care and awfulness imaginable.'

At Ramleh, Robinson (iii. 25) was thus entertained: 'With some difficulty we found our way to the house of Abud Murkus, an upright, wealthy Arab, of the Greek church, whose acquaintance we had made at Jerusalem. He and his eldest son were absent at Jaffa, but we were received with great kindness by the family. The second son, a young man of eighteen or twenty years, did the honours of the house, and conducted us to an 'upper room,' a large airy hall, forming a sort of third story upon the flat roof of the house. As we entered, the mistress of the family came out of her apartment and welcomed us; but we saw no more of her after-

wards. In our large room we had opportunity to arrange our toilette a little, for the first time, after three weeks of dwelling in a tent and travelling mostly in deserts. Sherbet was brought, which in this instance was lemonade, and then coffee. Our youthful host now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. Nor does it, indeed, towards foreigners, though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper, kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin' (comp. Gen. xviii. 4; xix. 2. Luke vii. 44. John xiii. 5).

When, in Egypt, a person goes to the house of another to pay a visit, or for any other purpose, he never enters unawares, particularly if he has to ascend to an upper apartment. Should he find no person below, he claps his hands at the door, or in the court, and waits for permission. On entering the room in which sits the master of the house, he gives the *salam*, or wish of peace. The master returns the salutation, welcoming the visitor with courteousness and affability. To his superiors, and generally to his equals, he rises. Persons more or less above him in rank he goes forth to meet. If he wishes to mark his respect, he assigns to the visitor the most honourable place, which is, the corner of the divan to the right of a person facing the upper end of the room. After the *salam*, various compliments are interchanged. A pipe and coffee ensue, generally supplied by the owner of the house. Then comes conversation on the topics of the day. Genteel people inquire respecting each other's 'houses,' to ascertain whether their wives and families are well. Visits not unfrequently occupy several hours; smoking continues the whole time. Sometimes coffee is brought a second time, or sherbet. It used to be customary, before the guest took his leave, to sprinkle him with rose-water or orange-flower water, and to perfume him with the smoke of some odorous substance; but of late years this practice has become unfrequent.

In Ephesians ii. 18, by the term 'access,' Paul refers to what is now termed 'introductions,' such as were of old, and now are, customary in presenting persons to others, nobles, princes, &c. The duty was performed by an officer appointed for the purpose. It is, according to the apostle's allusion, through Jesus that we are presented to the Father; in consequence of which honour we cease to be strangers, and become honoured guests,

may, fellow-citizens and members, of the household of God. In Athens, the strangers, *xenoi*, were a privileged class, but had not the rights of native citizens; they might sojourn in the city and pursue their business, but they had no voice in the public assemblies, nor any share in the government, though required to observe the laws. In their own name they could not perform any civil act, but had to choose a citizen to whose care and protection they entrusted themselves, and by whose aid they conducted their affairs.

VOWS (L. *voto*, in the Hebrew *nakdarem*, Gen. xxxi. 13. Lev. xxiii. 38),—which are of two kinds, I. positive, in which something is promised to God in consideration of receiving a certain desired good (Judg. xi. 30. 1 Sam. i. 11); or, II. negative, by which a person binds himself to abstain (as in the case of the Nazarite) from a certain enjoyment with a view to please the Deity, proceeding on grossly anthropomorphic views, as if God was pleased and benefitted by the offerings or the self-denial of his children,—were a part of that system of traditional observance which came into the hands of Moses (Gen. xxviii. 20), and which, being obliged to receive, he undertook to regulate and make conducive to his purposes. Accordingly, he declared that it was no sin to abstain from vows, but that a vow, when once made, must be rigidly observed (Deut. xxiii. 22. Numb. xx. 3; comp. Prov. xx. 25). Dependent persons, such as women and slaves, could make no vow contrary to the will of their superiors (Numb. xxx. 4, seq.). How much the mere performance of the vow was held meritorious, may be gathered from the fact, that bad men vowed the less rather than the more valuable objects (Mal. i. 14). Every thing vowed, save animals for sacrifice, might be redeemed (Lev. xxvii. 1, seq.). In regard to persons vowed to Jehovah, who had thus become the property of the temple, there was a proportional redemption-fee (1—6; comp. 2 Kings xii. 4). Unclean animals, houses, and lands, were redeemable at one-fifth more than the value set on them by the priest (Lev. xxvii. 11—19). Entailed land, being vowed, if not redeemed, fell in the year of Jubilee to the temple (20, 21); other land returned to its original proprietor (22—24). What was already set apart to Jehovah, as the first-born, could not be the object of a vow (28), nor the hire of harlotry, or (probably) the misuse of boys (Deut. xxiii. 18), in opposition to practices of the Phœnicians. Offerings presented in fulfilment of a vow belonged to the class of thank-offerings, and were connected with festive meals (Lev. vii. 16; xxii. 18. Numb. xv. 3. Deut. xii. 17. 1 Sam. i. 21. 2 Sam. xv. 7). Idolatrous Israelites made and performed vows to idols (Jer. xlv. 25). The morality of a vow has been called in question, on the ground that

it is wrong to pledge the future, the complexion of which may be very different from the present, under whose influence the vow is made. See JEPHTHA.

There were among the Israelites what were called 'vows of benefit,' which, though not reconcileable with the claims of benevolence, were very common. Persons, for instance, vowed of their property nothing for the support of their parents and friends, but all to

the altar. These were called *korban*, that is, 'a gift.' How prejudicial soever they were to parents, and however opposed to the law requiring parents to be honoured, yet were such vows held by the lawyers to be binding. In the writings of Maimonides and other rabbins, are found many traces of this practice, to which our Lord seems specially to refer in Matt. xv. 5.

VULTURE. See EAGLE.

W.

WAILING for the dead was customary among the ancient Hebrews, being in later periods conducted by women, assisted by musical instruments (Matt. ix. 23), whose business it was (Jer. ix. 17, 18), and who were instructed in the requisite practices (20. Amos v. 10), which, though they appear artificial to us, were at times expressive of bitter grief (Ezek. xxvii. 31). The observance was judged so necessary, that its absence was a great privation, and a token that violence had the upper hand (vii. 11).

The following offers a striking illustration of this wailing. The narrative relates to a family of Coptic Christians, and is taken from the 'Englishwoman in Egypt:—'On arriving at the house (in which a young wife had just died), I found the door thronged by male friends of the master. I ascended to the apartments of the harem, and in doing so passed through the room in which the lady had died. Here every thing was in a state of the utmost confusion. I then went into a large room, whence horrid screams and cries had assailed my ears. There I found the corpse laid on a mattress on the floor, covered with cashmere shawls and richly-embroidered crape veils. I was conducted to a place on the divan near the head of the deceased: it was a dreadful sight; the confusion and noise were most distressing. Two women were beating tambourines and singing dismal dirges, while about twenty ladies and hired waiting-women were crying aloud and beating themselves, keeping time with the instruments. Other women, including the slaves, were jumping and clapping their hands, while their bodies were bent almost double. They continued their frantic gestures until they were nearly exhausted, when a sign was made for them to sit and rest. Then followed the most touching act of the drama. Each of the relations of the departed addressed the corpse in turn, using every endearing expression that love or friendship could suggest.

WANDER (T.), 'your children shall' (literally, 'be wanderers,' or 'feed,' that is Vol. II.

'subsist') 'forty years in the wilderness,' was the punishment appointed of God against the generation whom Moses brought out of Egypt, because, though they had seen God's glory and his miracles, yet they 'tempted me now these ten times, and have not hearkened to my voice' (Numb. xiv. 22, 23, 33). In this wandering, all were to perish save Caleb, 'because he had another spirit with him, and hath followed me fully' (24; comp. Deut. i. 35, *seq.*), and Joshua, for the same reason (Numb. xxxii. 11, *seq.* Josh. xiv. 6, *seq.*). The number 'forty,' occasioned by the number of days spent by the spies in surveying the land of promise (Numb. xiv. 34), was completed (Deut. ii. 7; viii. 2—4), first, in travelling from Egypt to Kadesh Barnea two years (Numb. x. 11), and eight-and-thirty years thence till they came to the borders of Palestine (ii. 14; comp. xxxiii. Deut. i. 3)—a lengthened period, spent in a journey which might have been accomplished in a few months, in virtue of the behests of Providence for the accomplishment of wise designs (Numb. xxvi. 65. 1 Cor. x. 5, 6), during which the Israelites were objects of God's special care (Exod. xix. 4; xxxii. 11. Deut. i. 31). The history of this wandering, 'through that great and terrible wilderness' (19), is narrated from the departure out of Egypt till the arrival at Sinai, in Exod. xiv.—xix.; thence till the arrival opposite Jericho, in Numb. x. 11—xxii.; comp. Deut. i. 1—19; ii. 1, *seq.*; x. 6, 7. In Numbers xxxiii. 5—50, is a list of halting-places given, which extend from the quitting of Rameses till the arrival near Jericho. A comparison of this account with that contained in the previous references in the books of Exodus and Numbers, shows this difference, that between Hazeroth (Numb. xi. 35) and the wilderness of Zin (xxi. 1; Paran xii. 16), eighteen stations are interposed which are not mentioned in the former account. There are other difficulties, the clearing up of which could be hoped for only from a more minute investigation than our plan admits, and may, after the lapse of so

many centuries, be, under any circumstances, but partially possible. We shall, therefore, here put down what appears to us the view best supported by evidence, apart from the process under which that view has been formed, referring the reader to the Maps for the fuller elucidation of our statements.

Under Divine instructions, Moses and Aaron, having conferred together in the heart of the peninsula of Sinai (Exodus iv. 27; comp. iii. 1), and held a general council of their oppressed brethren, went to Pharaoh, resident in Memphis (v. 1), and requested permission from him that the Israelites might proceed into the wilderness, a journey of three days, in order to hold there a great feast, with a view to avert the Divine displeasure. Not, however, till ten plagues had afflicted the land of Egypt, did its monarch yield his reluctant consent. Then, in the midst of the night, he sent for Moses and Aaron, and gave them leave to go, accompanied by their flocks and herds, in agreement with their request (Deuteron. xii. 81). Recognising in Moses a divine messenger (iv. 31), the people, assured that he would succeed in his undertaking, had assembled and made preparations; so that when at last the royal permission came, having in a few hours completed their hasty arrangements, and attended by a heterogeneous multitude allied to them by marriage, hope, or promise, they, under cover of night, quitted the land (xii. 42). The real aim of Moses was the deliverance of his nation from Egyptian bondage, and their settlement in the land of their patriarchal fathers, in virtue of the Divine promise. The accomplishment of the latter seemed to require the journey to be towards the north-east, a direction which from Rameses (Heliopolis or On), in the land of Goshen, on the eastern side of the Nile, would take the Hebrews, not southward, down the Wady et-Tih, in which course they would be proceeding from Palestine and into the hands of their enraged tyrant, but into the wilderness which is bounded by Pelusium, on the Mediterranean. Pursuing this course, they would reach Palestine in a few days. But then they would be exposed, in an open country, to the pursuit of Pharaoh and his well-equipped bands; they would also have to encounter the hostile tribes on the south-eastern borders of Canaan. If nothing was to be feared from Pharaoh, the latter might repel the advancing Israelites, and oblige them even, in self-defence, to hasten back into the hands of their oppressor. Besides, they were not yet fit for either war or freedom. Divinely warned, Moses therefore resolved to penetrate into the Sinaitic peninsula, with which he was well acquainted, and where he would be protected against Egypt by the waters of the Red sea and the natural fastnesses of that mountainous land.

The western arm of that so-called sea, or the gulf of Suez, ran, in the time of Moses, far more into the land than it does now, taking a north-westerly direction. The route pursued by Moses was designed to carry the army round its extremity. 'Journeying with this intent,' he came to Succoth (tents), and thence, led by the cloud and the fire, to Etham, lying on the edge of the wilderness, reckoning, that is, westward from the sea (xiii. 20). Here, however, they were near the Egyptian stronghold, Heroopolis. Thus exposed to danger, they received a Divine command to turn. The position of Heroopolis compelled them to take a southern direction. They thus placed themselves between the sea and Pharaoh, who, believing them 'entangled in the land,' and now, by the nature of their movements, made aware of their real designs, set out in pursuit of his fugitive slaves. They, meanwhile, had encamped at Pi-hahiroth, or Hahiroth, probably the fort *Adsheruth*, distant about two hours from Suez. They thus, however, appeared more than ever to be in the power of Pharaoh. Before them was the sea; on their right, Pharaoh's town, Migdol; and behind them, his advancing myriads. Dismay seized the Israelites. God promised succour. At the bidding of Moses, they took the only, but still, to all appearance, desperate course, of attempting a passage through the sea. The waters divided. They went over dryshod. Their foes attempted the same route, and were engulfed. Comp. Joseph. ii. 16, 5, and Whiston's Notes.

On the face of the narrative, this escape and this ruin were miraculous. Deny the whole, if you will; but while you profess to believe the narrative, you have no historical or philological resources by which to explain away the direct interposition of God. Such an interposition you may profess not to understand. Nevertheless, it was believed and reported by the writer on whose authority this history relies. Had the sea not been deep, the Israelites would not have been in perplexity. Had the spot presented the convenience of a ford, no need would there have been of an east wind to cause the reflux of the waters. Great depth is also required to account for the overwhelming of Pharaoh's myriads; yet must they have been swallowed up, otherwise the pursuit would have been renewed, and the conflict decided on the eastern side of the Red sea; and then, in all probability, the Israelites would have perished and their history have been unknown. At the same time, it is not credible that the Egyptians would have hurried into the bed of an ocean, had they not known that it was in some parts occasionally dry. Mistaking a miraculous for an ordinary event, they believed that they were over against a shallow spot, which, thus quite dried by the wind—no uncommon event in the less deep parts

of the gulf—they, in their warlike eagerness, did not hesitate to rush into the channel of the sea, where they sank under the closing waters. For the entire probability of this view it is only necessary to add, that if, as the course of the narrative suggests, the Hebrews passed near Suez, the depth of the sea there must have been less than it is more to the south, seeing that it lies nearer to the termination of the gulf. The whole of those parts has in the course of many centuries undergone so great a change, the sandy desert having encroached on the sea, that it is difficult to reason from what the shore and the gulf are now, to what they were in the days of Moses. At present, however, there is near Suez a shoal which is sometimes so left by the tide that it is passed by the Arabs on foot. A shoal may have existed here in ancient times, but in all probability the water was deeper than it is now. Thus we come to shallow but comparatively deep waters, as the condition demanded by the essential import of the Mosaic narrative. There are, however, two shoals near Suez; the one lies to the north, the other to the south. The latter has probability in its favour, the rather as, while the water is deeper, it is now crossed in about an hour, and could easily have been passed in the night by the Hebrew fugitives (Deut. xiv. 19, 24). Another place has, indeed, been indicated, lying still more to the south, opposite Ain Mousa, and at the south-eastern base of Mount Atakah. Here, however, the Red sea is twelve geographical miles broad. This space could not have been passed over in one night, under ordinary circumstances, by so large a number of people and cattle; and Moses gives no intimation that special aid was afforded. And though tradition, dating from the time of Josephus, gives its voice for this latter passage, yet this evidence is opposed by other traditions, and is open to the suspicion of having arisen from a wish to exaggerate the miracle for the purpose of national aggrandisement. This view, however, cannot be adopted except in union with the idea that the Israelites, in quitting Heliopolis, went down Wady et-Tih, and so took a course the very opposite to that which was required by the intention of Moses to escape into Palestine (Exod. vi. 1—8; xiii. 17, 19).

Having crossed the gulf of Suez, Moses took a direction to the south, keeping along the sea-shore, and pursuing the ordinary caravan route to Sinai. The Map will show the whole road which we consider it probable that he followed, until he arrived at the eastern entrance of Palestine. Here, again, we avoid the minute critical investigations which in the present case are long, tedious, and unfruitful.

We shall proceed to lay before the reader a view of the general character of the penin-

sula, with special reference to the route which may have been pursued by the great Israelite general.

The peninsula of Sinai is a large tongue of land extending from the Mediterranean



MOUNT SINAI AND MOUNT HOREB.

to the Red sea, two arms of which enclose that which more especially bears the name. These arms are called, that to the west, the gulf of Suez; that to the east, the gulf of Akabah (Ailah). The whole extent of country thus included is elevated and mountainous, rising on the highest point, towards the apex of the triangle, to the height of eight thousand feet above the sea-level, and formed at that point of four mountain ranges, standing side by side in a direction nearly from south to north. This district, from its elevation and central position, has borne the general name of Sinai, or Mount Sinai; called also (in Deut. i. 6; iv. 10) Horeb. In the midst of these mountain solitudes the law was given to Moses,—at what exact spot, it may not be easy to decide. Till recently, opinion, having fluctuated between the northern and the southern extremity of the third (toward the east) of the parallel ranges just mentioned, settled at length in favour of the former, which seems to have the greatest evidence in its behalf. But Professor Lepsius, a great name, having surveyed the country, has published reasons (*Reise von Theben nach der Halbinsel des Sinai*, Berlin, 1846; translated in 'A Tour,' &c., by Cottrell) for thinking that the true Sinai is to be found in Mount Serbal, approached by the Wady Feiran, and lying to the north-west of the commonly-received Sinaitic group.

The tongue of land thus spoken of, and which, as well as its central point, bears the

name of Sinai, has a range of hills on each and westerly direction by wadys, water-
of its two sides, that are cut in an easterly courses, or vales, which, breaking the mass



SECTION OF SERBAL.

of mountain, run down to the sea. If the eastern side is equally thus intersected, the westerly, that running along the gulf of Suez, is far better known; and here, in succession, are met with these chief wadys, namely, Reiyaneh, Ahtha, Wardan, Amarah, Ghurundel, Mukatteb, Feiran, Hibran, and Salih.

The beach near Suez is covered with a great variety of marine shells. Thence, for a distance of four miles, there extends a sandy plain which is slightly undulating. It differs from the rest of the desert in being nearly free from stones or gravel, and is composed of light sand, into which the foot sinks two or three inches. A large portion of it is covered with an incrustation of salt that crumbles under the foot, and occasionally is so pure and thick as entirely to conceal the sand. The Wells of Moses (Ain Mousa) are situated just beyond the termination of this plain, and upon ground considerably more elevated. They are said to be thirteen in number; but in dry weather some of them appear to get filled with the sand. These singular fountains are only a few feet in depth. What is remarkable, the water is several feet higher than the adjacent plain. The fountains are elevated on mounds formed by a dark hard sediment, deposited by the water, from which small rills are conducted into some cultivated fields, to which they impart a measure of fertility. These fields, which hardly amount to more than two acres, are surrounded with a frail fence of palm-branches thrust into the sand, above which they rise three or four feet. A few palm-trees, much neglected and unpruned, adorn this little oasis, which is nevertheless the most considerable that is met with after leaving the Nile. The water of the fountains is warm and brackish, though the Bedouins are said to drink and to water their camels at them. Tradition makes this a station, or at least a watering-place, of the Israelites, and has honoured these sources with the great name of their lawgiver.

In pursuing the route to Sinai, the traveller very soon enters on an immense plain, which the Bedouins call el-Ahtha. It stretches from the Red sea on the

west to a range of mountains ten or twelve miles distant, called Jebel el-Rahah, which forms its eastern boundary. A day is spent in traversing its length from north to south without reaching its extremity. The journey is made in full view of the sea, which is a beautiful sheet of water, as clear as crystal when you sail over its bosom; but seen from a distant point, it is of a deep dark green. The mountains which bound its western side are steep and lofty, and, though destitute of verdure, the rich shading cast by the more elevated and projecting parts upon their side, and the splendid reflections of the glassy sea that laves their base, atone for the deficiency. It forms a magnificent back-ground to a large and noble view.

Wady Wardan next presents itself, which, like most other wadys, is only a slight depression on the plain, which in the time of rain becomes the bed of a torrent. At other times it is clothed with a few shrubs, on which the camels are turned loose to graze. Wady Wardan gives its name to an extensive plain which is a continuation of that we have just mentioned. For several miles it is composed chiefly of sand, with some intermixture of pebbles and loose stones. On the east it is bounded by Jebel el-Rahah, here called Jebel Wardan, which is always in sight, and it extends to the sea. Hence the route lies over a low range of hills to another less extensive and more undulating plain, whose surface is composed for the most part of bare rock. The western mountain here approaches nearer to the sea, in many broken, irregular masses. The plain is gradually lost in a succession of low, bare sand-hills, among which occasionally appear some limestone ledges of no great extent. The narrow valleys between them are refilled with crystallised sulphate of lime, which covers the sand in layers about half an inch thick.

The next wady is that of Amarah; a mile further on is Ain Howarah (Marah), that, according to the most prevalent opinion, around which the Israelites encamped three days after the passage of the Red sea. This fountain is situated in a rocky valley two or three miles in diameter, which is encompassed by mountains. It is near the cen-

tre, and springs out of the top of a mound which has the form of a flattened hemisphere, and an elevation of thirty or forty feet above the general level of the valley. The water rises into a basin which is formed by the deposit of a hard, stony substance, and may be from eight to ten feet long, by a breadth somewhat less. In depth it may be five or six feet, and it contains about three feet of water. In taste, the water of this fountain answers the description of the Marah of the Bible.

Proceeding on a south-east course, the traveller reaches Wady Ghurundel, a noted valley which extends from the Red sea far into the interior. In the rainy season, it becomes the channel of a broad and powerful mountain torrent. It is bounded by ridges of high hills. It has no soil but drifting sand; and so far from being covered with verdure, as commonly represented, ninety-nine parts in a hundred of its entire surface are perfectly bare. The palm-groves reported to be found here are only eight or ten neglected stunted trees, which are scattered along the road for a mile or more. Nearer the sea there are said to be a few more. Tamarisks and several other shrubs on which the camels browse are, with a few acacias, thinly scattered over the surface. The tamarisks grow out of hillocks of sand, several feet in height, which seem to have been formed at first by lodgments made by drifting sands under their shelter. The spreading roots gradually gave consistence and permanence to the growing masses, till they have attained the magnitude of little hills; and, covered as they are with foliage, they are the chief objects of beauty and interest in this place. This valley is considered to be the Elim of Moses, the first station of the Israelites after they left Marah, from which Wady Ghurundel is not more than eight or nine miles distant. One well only remains out of the twelve which Moses found here. In all the fountains of the desert, the water rises very near to the surface of the earth. Wells are of little depth, and if neglected for a short time, they become choked with sand, and are perhaps lost. The mountains in this part of the desert are composed of limestone, which frequently appears in the valleys, though it is usually covered there with sand. A part of Wady Ghurundel, through which Sinai may be approached, is cut by winter torrents into deep channels, the bottoms and sides of which are composed of limestone of the most beautiful whiteness. A range of mountains of considerable elevation, and of a dark gloomy aspect, limits the view on the left. The intermediate space of two or three miles is filled up with low hills. On the right, and at a greater distance, is another range of still loftier mountains; in many places, the brown disintegrated rock which

covered the surface, has been removed by rains, where the limestone, of unparalleled whiteness, forms a striking and splendid contrast with the dark masses adjacent to it. In little more than an hour, and after ascending some rising ground and passing two or three gorges, the wayfarer enters Wady Useit, a valley of sand, enlivened by a few palm-trees and a scanty verdure of shrubs, some of which are scented. The mountains that bound this wady are similar to those just described. Seen at the distance most favourable for softening their rougher features, and blending the lights and shades produced by their projecting and receding points, they have often the appearance of the background of a beautiful landscape painting. The sides, though not perpendicular, are commonly very steep; and they are covered for the most part with flint pebbles and mouldering disintegrated rock of a dark hue, but not so thick as to conceal the perfectly regular horizontal stratification. The rains, which at times are abundant in this elevated region, rush down these dingy slopes in an infinite number of small rills that pursue right lines, perpendicular as well as of every variety of inclination, to the horizon, and leave tracks of that brilliant whiteness which has been already ascribed to this limestone. The appearance is still farther diversified by the horizontal lines of the strata, and the entire face of the mountain is thus inscribed with squares, oblongs, and triangles of every conceivable variety. The dark and white lines form a fine contrast; and when illuminated by the dazzling brightness of the sun, the scene is of great and unique beauty.

The whole route from the fountain of Marah lies among mountains, which constantly bound the view before and behind, as well as on either hand, and yet leave the road almost perfectly level. The barrier which, seen at a distance, threatens to arrest the steps, vanishes on being approached; and an opening ravine, the sandy bed of a winter torrent, gives admission into another vale or wady. The successive wadys become less sterile as you penetrate further into the mountain region, and are adorned with a more plentiful, but still very scanty, vegetation. The acacia and the palm are the only trees to be seen, and a few species of shrubs are found in every valley.

Next ensues Wady Thal, and after that Wady Shubeikeh, when, after an hour, the road divides, one branch opening to the right into Wady Taiyibeh, between two very lofty white cliffs of limestone. The last wady extends to the sea, and is thought to have been traversed by the Israelites in their march from Elim (Wady Ghurundel) to their next encampment on the shore. 'Their route to this point,' according to Olin, 'is well defined by the natural formation of the region. The masses of Jebel Homma

which occupy the tract between our course and the sea, extend quite to the shore, leaving no passage on that side for an army, and limiting that of the Israelites to the one here traced.' From this point the nearest road to Sinai lies in a south-east direction, while the longer is by the sea-shore. The former leads at once into Wady Humr, which is more than a mile in width by several miles in length, and is hemmed in by perpendicular cliffs two hundred feet high. Salt in a pure state is found here, equal in whiteness and purity to the best used for the table.

In Wady Humr the limestone region terminates, and is succeeded by sandstone formations. The sandstone of which the mountains are composed is of a very dark grey, while a layer occasionally appears, commonly at a great elevation, of exquisite whiteness. In the next wady, that is the Wady el-Bedah, whence there is a distant view of Sinai, the sandstone is succeeded by granite, grey occasionally, but mostly red. A little further in a south-eastern direction, the traveller enters through a deep mountain pass, into a narrow ascending vale, but containing a great many acacias and shrubs. He goes on for three hours between mountains, which no longer form regular ranges, but rise into ragged peaks and unshapely masses of a great variety of forms. They are composed of granite and porphyry, with some greenstone, and exhibit a curious variety of colours—grey, brick-red, black, green, &c. The gorges that separate the different peaks are narrow and precipitous. Regular walls of porphyry, rising five or six feet above the adjacent rock, and from five to twelve feet in thickness, run along the sides and summits of the mountain, and transversely quite down to the bottom of the valleys, imparting to the whole region a very peculiar appearance. The granite peaks are often topped with shining black masses, forming with them, as with the prominent porphyry strata that chequer the sloping sides, a striking and beautiful contrast. The next wady, namely, the Wady el-Boork, is covered with decomposed granite which gives to it a reddish cast. The mountains of red granite on either hand have all the peculiarities of those just described, and are similarly diversified with shining bulwarks of dark porphyry. These perpendicular strata have in many places been decomposed by the action of the elements, and the rains have removed the debris, and left the deep narrow chasms which intervene between the numerous isolated peaks that crown these mountains. Large masses of greenstone occasionally appear near the base of the mountain, and their decomposition has covered considerable tracts of the valley with pale-green debris. 'Our special attention,' says *Olin*, i. 372, 'was attracted by an isolated

mass of red granite, situated a considerable distance from the mountain. It may be fifteen feet high by ten in diameter, and it stands on three small points or feet, like a tripod. Some convulsion may have reared it in its present position.' In Wady Berah is an immense block of red granite, forty feet high by twenty-five or thirty square, covered with inscriptions in an unknown language. Near the termination of this wady the granite mountains approach so near as to form a narrow passage of some hundred yards wide. They rise to a great elevation; and a vast number of cavities, of every variety of form and extent, give to their sides the appearance of an immense sponge. These cavities have been formed by the decomposition of portions of the rock, which were slightly combined. Large masses, lying at the base of the mountain, fall to pieces on being struck with a stick or the foot. Within a short distance of this pass the colour of the granite abruptly changes from red to grey. The two opposite ridges both experience the transformation at the same point. At this interesting place, Jebel Derbal, one of the highest mountains of Arabia, bursts upon the view fifteen or twenty miles distant. It rises in many lofty, ragged peaks, separated from each other by deep, narrow gorges. The mountain is of a singular appearance. It would seem to have been cast up from the bowels of the earth in a state of fusion by some mighty throes of nature, and instantaneously cooled. Its form may be described as an immense mass of stalagmites. A multitude of small conical hills rise far below these lofty summits, around the base. They appear black and gloomy, not unlike the accumulations in the precincts of an ancient furnace.

The road to Sinai soon lies up towards a gap in the mountains. A perpendicular ridge, composed of gravel and sand, extends across the road; but a deep ravine, formed by the rains, has reduced this elevation and made the ascent easy. The traveller comes upon a table-land of a stony and unequal surface, embraced by two arms, which stretches out a mile or more from the mountain in front, in the form of a semicircle. Nakh Hawa, the gap through which the mountains of Sinai are entered, cuts this in the centre. At this point a deep ravine commences, the bottom of which is the bed of a torrent. The mountains on the right and left, though not perpendicular, are very steep and lofty, and their rapidly sloping sides meet at the bottom of the gorge and form the channel of the torrent. An ascent lies along its western side by a winding way, so narrow that camels advance with difficulty. A sort of pavement has been formed for a short distance, by arranging large flat stones in a line. In other places, the path is worn

into the rock by the tread of the camel; but for the greater part of the way no attempt has been made to lessen the natural difficulties which seem to forbid advance. As Olin and his companions had to clamber up the successive steep slopes over immense piles of loose or rolling stones, the camels often stopped, and, looking back and down into the deep ravine on the left, uttered piteous groans, and were with difficulty compelled to proceed. They several times kneeled down to have their burdens lightened, and manifested great reluctance to prosecute their painful journey over these threatening rocks that seemed to rise interminably before them. A great number of huge masses of rock, disengaged from the heights above, have tumbled from their native bed into the abysses below, lodging in the bottom and upon the sides of the mountain in indescribable confusion. The eastern cliff is almost perpendicular, 800 or 1000 feet high; and its front, like that of the opposite mountain in the west, contains an infinite number of cavities, of the most various forms and sizes, which give to these stupendous masses the appearance, upon a mammoth scale, of worm-eaten timber. Their summits are ragged and irregular, shooting up into black, threatening peaks, which are separated to great depths by narrow, dark, perpendicular gorges. Some vegetation is found even in a region of so forbidding an aspect. Several neglected date-trees find root in the fissures of the rock; and the fig-tree, as well as blades of grass, are here seen. Two hours are spent by travellers in the midst of this magnificent scenery. 'We now advanced,' says our authority, 'through a narrow, uneven pass for a few minutes, when our guides, pointing eagerly to the dark, rugged mountain which began to rise before us, and evidently sharing with us the interest of the occasion, exclaimed in loud, exulting tones, "Jebel Mousa! Jebel Mousa!"—the Mountain of Moses! the Mountain of Moses! The valley, which was here of inconsiderable width, gradually expands into an extensive plain, bounded on the right and left by very high dark ridges of granite, divided into many rugged, perpendicular peaks by gorges which cut them almost to the base. Athwart the valley, immediately in front and at the distance of nearly two miles, Mount Sinai rises abruptly in view to the height of 1500 feet or more. As seen from this point, it is nearly isolated, being separated by deep valleys on the east and west, as well as on the south, from the immense dreary piles of granite that fill up the surrounding region. The dry and rocky bed of a wild torrent runs along at no great distance from its base; from this a swelling table land, composed of sandstone and gravel, extends to the foot of the towering rocks, which rise in dark broad masses to the region of the clouds.'

Here is presented a scene of awful and overpowering grandeur. The monastery of St. Catherine, the usual lodging-place for Christian travellers, is situated in a narrow deep ravine, under the eastern side of Mount Sinai, and about half a mile beyond the southern termination of Wady el-Rahah. The approach is obstructed by masses of rock and loose stones.

A steep ravine leads from the convent to the top of Sinai. The ascent is difficult and extremely laborious. The ravine is choked up by rolling stones and many huge masses of rock, which have been arrested in their descent from the higher regions of the mountain. Several objects of interest occur on the way to invite momentary repose and lighten the toils of the ascent. Beautiful fountains burst out of the rock and form a sparkling torrent, which runs along the bottom of the ravine, sinking sometimes under the shelving rocks and immense accumulations, and again appearing. Its cool, clear waters gratefully slake the thirst caused by extreme toil on the part of the traveller and by the rays of the sun, which exert great power in this deep glen, though he shivers with the cold before he reaches the summit of the mountain. Another object is a deep grotto formed by an overhanging mass of granite, whose origin is said to have been miraculous. A little further on is a small chapel dedicated to the Virgin, built of rough, unhewn stones, and destitute of all elegance or ornament. Another laborious effort along the steep path, which is overhung by tall cliffs, brings you to a small gateway, up to which the projecting points of rock narrow the ravine. Here, formerly, a porter was stationed, whose business it was to see that none passed but those who were furnished with a permission from the heads of the convent. Nothing can exceed the grandeur of the view enjoyed by the spectator on this part of the route, especially when he turns and looks down on the yawning gulf he has left behind. Before him opens an unexpected scene of loveliness. There is a deep valley bounded on the right and left by tall, bare cliffs. A magnificent and graceful cypress, which rises near its centre, invites the weary pilgrim to repose in its shade, and a well of excellent water offers him its welcome refreshment. Favoured by the congenial moisture of this elevated region, small plots of grass flourish with a luxuriance unknown in the valleys below. At a little distance beyond this delicious resting-place is a small chapel, rudely constructed, like all the edifices on the holy Mount, and dedicated to the prophet Elijah. Here, according to the tradition, that wonderful man had the memorable view with the Almighty after his flight from the persecuting rage of Jezebel. Here credulity shows the cavern where the prophet slept.

and even the tomb where he was buried. A coarse, heavy portrait which hangs in this chapel, passes for that of Elijah.

The top of the mountain still rises high above the visitor's head, but the undiminished toil of the ascent is compensated by the increasing sublimity of the view. The atmosphere becomes chilly, and the rocks in the middle of March are covered with ice. Between two and three hours are spent in reaching the top of the mountain, which is occupied by two small buildings, one a Christian chapel, the other a mosque. The first edifice, according to the monks, covers the spot where the Almighty dictated the law to Moses. A range of grand, impressive objects is beheld from Mount Sinai, which is surrounded with sacred associations. The region through which lies the route from Suez is spread out like a map before the eye; and the long ranges of limestone mountains, and the sandy valleys between them, are seen with great distinctness. The view towards the west and north-west is less extensive. The higher summits of St. Catherine conceal the Red sea and Suez, which are visible from its top. On Sinai, the gaze fixes itself on a field of perhaps thirty or forty miles in diameter, filled with mountains very similar in their structure and appearance to Sinai, and embraced under that general name. No one appears to be more than from five to eight miles in length, and nearly all of them are much shorter. With a general and remarkable similarity in form and aspect, they are independent and distinct masses, separated by deep narrow valleys, which are sometimes visible, but generally concealed from the eye of the spectator, on the top of Sinai, the highest, with two exceptions, in the entire group. This circumstance often gives a cluster of separate mountains the appearance of being one vast pile, surmounted by a number of lofty pinnacles. These summits observed more carefully, or from other positions, are discovered to be the combs of short but distinct ridges, divided into a number of tall, slender peaks, by deep ravines which are formed by the dissolution of perpendicular strata of porphyry, interposed between the more solid masses of granite. They remind the spectator of the slender, lofty towers that rise at regular intervals upon the walls of a Saracenic fortress. In regard to vegetation, stunted trees and a scanty shrubbery are occasionally found in deep valleys, where springs or rain supply the requisite moisture; but they are wholly unobserved in a general view, and lend not a single tint to the general aspect.

On the lower sides of these mountains, and less frequently near their summits, are many immense masses of rock, which occasionally present a smooth and unbroken surface. For the most part, however, the slopes

of the mountains are full of shelves and cavities formed by the dissolution of the less solid portions of the rock, which has the appearance of being a mere shell. The tall and slender masses which shoot up above the main body of the mountain sometimes present a columnar appearance, and they occasionally remind one of the clustered ornaments of some old Gothic tower.

The colour of these mountains, though very various, is uniformly dark and sombre. In some of the less elevated masses the greenstone formation prevails, which, being easily decomposed and diffused by the rains, tinges the whole region below with a dull yellowish green. Where porphyry predominates, it imparts its own hue to the higher portions of the mountain, and a number of considerable tracts have their surface of a brick-red colour; but by far the largest part of this singular collection of mountains is composed of red granite, whose bright and beautiful hues time and the elements have converted into a dull reddish brown. Other shades appear in various localities, but we have enumerated those which predominate and control the aspect of the whole. All is dark and gloomy in hue, and sublimely magnificent in altitude and form.

The eye of the spectator on the top of Sinai ranges over hundreds of these wild dark masses, which might seem to have been specially formed by the hand of God to be the theatre of his Divine manifestations, and to give the highest sanction and effect to the precepts of morality and religion promulgated on Mount Sinai. It is not given us to comprehend fully the reasons which guided Infinite Wisdom in the choice of circumstances; why the Law was delivered in the midst of thunder and earthquakes on Mount Sinai, while the Gospel was promulgated in the simple accents of a mild and persuasive benevolence. We may, however, be sure that these sublime and awful manifestations were wisely adapted to the age, to the dispensation, and to the character and condition of the people. Barbarous, ignorant, debased, and depraved by ages of bondage and grinding oppression, their feelings and imagination could be impressed only by awful and striking tokens of Divine power. Hence those exhibitions on the mountain, the sight of which was so terrible that Moses himself said, 'I exceedingly fear and quake.'

The particular mountain to which the monks have given the name of Sinai, is not the spot on which the law was given to Moses. That great event took place on what may be termed the northern extremity of it, which they have denominated Horeb, and which the Arabs are said to call Jebel Sook-safa (or Safsafah). This last rises from a broad and spreading base into several high and almost perpendicular peaks. It has an aspect of awful and imposing grandeur, and though

inferior to the neighbouring summit in elevation, far surpasses it in effect. It perfectly overlooks the extensive valley of el-Rahah, which stretches from its base northward about two miles, with a breadth varying from less than half a mile to nearly a mile. Wady es-Sheikh, which enters from the east, crosses Wady el-Rahah immediately in front or north of the mountain, adding largely to the extent of the level region. This spot possesses every advantage for the encampment of a large army; and no one, after obtaining some knowledge of the neighbourhood, can hesitate to believe that this was the plain occupied by the camp of Israel during the time of the giving of the law. The ascent to the top of this mountain is extremely difficult. Its summit, which, seen from Wady el-Rahah, seems but a point, spreads out into a level area of considerable extent, composed of dark grey sunburnt granite. The view from this point is little inferior to that from Sinai, and embraces nearly the same region. It not only commands the plain of el-Rahah, but every object of sufficient magnitude, and every transaction on the summit, must have been seen by the encamped Israelites. Several deep valleys lie among the different masses of this part of the mountain, covered with a profusion of shrubs, to which the goats belonging to the Bedouins find their way. The entire region is full of precipices and impassable gulfs, amidst which the traveller who is without a guide is overcome with fatigue in attempting to descend, and every now and then in situations of extreme peril.

The deep solitude of the whole district is a marked feature of it. A few small wandering tribes, scattered over an immense tract of country, from the Nile to the frontiers of Syria, alone interrupt the perfect silence which Nature has ordained throughout this vast region; and these possess so few habits and sympathies in common with the rest of the species, that they cannot be regarded as interfering with the absolute and complete seclusion which prevails.

The garden of the convent here shows what may, even in this desert region, be effected by industry and skill. This garden contains about three acres, much of it consisting in terraces constructed on the mountain side. The soil, which is indebted for its fertility to irrigation, must have been transported from some other place. The garden and groves present olive and fruit-trees. It also grows excellent wheat. Two smaller gardens are in the neighbourhood.

From Wady el-Rahah, the course towards the north, out of the Sinaitic district, lies through Wady es-Sheikh, a romantic valley encircled by lofty bare mountains. An incident which here happened to Olin is too characteristic to be omitted:—“We went to bed last night (March 10), as usual in the

desert, at an early hour and under a cloudless and brilliant sky. Nothing was farther from our thoughts than rain, which began to fall gently by two A.M., and a little later in torrents. It was accompanied by a furious gale of wind, which drove the water through our tent-cloths and overthrew several of the tents. The beautiful valley which we had all admired the evening before for its romantic situation on the deep bosom of the mountains, was soon furrowed with several powerful torrents; and I was called from my bed a little before daylight by their loud roar, and startled to find myself on an island of sand, with a furious stream sweeping along on either side, within a few feet of my tent. The dawning day disclosed to us a scene of such peculiar and imposing magnificence as almost to compensate for the inconveniences of the night. The valley is hardly more than a quarter of a mile wide, and the almost perpendicular cliffs that form its sides cannot be less than 1500 or 2000 feet in height above its level. Each of these elevations is cut with a narrow, deep channel, formed by the displacement of some perpendicular strata, and running at right angles with the plain of the slope, quite from the summit to the base. These are the drains of the small valleys and gorges that divide the peaks and pervade the upper mountains. Both were nearly opposite to our encampment and to each other. The rain which so unexpectedly inundated the valley, filled these steep channels, and converted them into foaming, furious cataracts. We gazed at once on two cataracts ten times as high as Niagara, pouring an overwhelming flood for a transient hour into the thirsty vale, where on the previous evening not a drop of water could be found, except what we had brought on our camels’ (i. 424).

Wady Sheikh is long and sandy, bounded by granite mountains possessing the general characteristics of the Sinai group. On leaving this valley, Olin passed a well and two small enclosures containing some palm-trees and a shrubbery, which derive support from the moisture that extends for a short distance around. Then there ensues a plain of considerable extent, the expansion of a wady termed Tahfi. After passing from Wady Gemaninah, a broad vale scantily supplied with the common shrubs of Arabia, into Wady Dellagah, the granite mountains give place to those of sandstone. The point of transition exhibits, as is usual in this country, a confused mixture of granite, red and grey porphyry, greenstone, and sandstone. The traveller soon enters a broad valley covered with white sand, and bounded on the right and left by mountains of sandstone, which at first exhibit nothing remarkable, being of a dirty yellowish grey, regularly stratified, and a good deal covered with debris. In another hour, they assume a more

varied appearance. The base to the height of two hundred feet is formed of very white strata, which may be mistaken for chalk. Above this white mass the strata are, for perhaps an equal height, purple and red. From thence to the summit the mountain is composed of a dull brown, half-formed mass. Perpendicular strata of porphyry occasionally rise in the sandy plain or broad valley of Tellegah, to the height of several feet above its surface. Towards the termination of this valley, the way becomes laborious and difficult. A considerable ascent has to be made over ridges of very white sandstone, which at length become very broken and rugged. The track is worn into the soft rock, and occasionally leads close to the brink of deep precipices. The camels become weary, and are urged along with difficulty. As you advance, and have a view of the ground from another position, you perceive it to be cut into deep gorges which run, in different directions, between what now appear to be precipitous mountains of considerable elevation. From the first position the eye rests upon the summits, which are rather lower than this point of view; and as the intervening valleys are not visible, the whole seems a broad plain formed of bare white stone. The heat in the middle of March is intense; not a breath of air moves in these narrow defiles. The sun pours down his rays in overwhelming power. The reflection from the white rock is so intensely glaring and so highly heated as nearly to produce blindness. The pain suffered by the eyes is acute, and penetrates to the brain.

The traveller next takes his way through Wady Megarah, a broad rocky valley, scantily supplied with the common species of shrubs. A few acacias, the first seen on this side of Mount Sinai, find root among the rocks at the bases of the mountains and along the middle of the valley. The general course is now a little east of north; and though in following the mountain defiles you deviate towards all points of the compass, the principal valleys pursue this direction with a regularity which, considering the perpetual breaks in the ranges of the mountains, is truly surprising.

Wady el-Ain appears to be the principal drain of a large section of this mountainous country. The bottom of the valley is covered with white sand, and the reflection of the intensely heated rays of the sun is very painful to the eyes, and burns the skin almost to a blister. The common shrubs are now more abundant, as well as of a larger size. The tamarisk is here to be seen a foot and a half in compass. It does not rise, however, to any considerable height, and the trunk, twisted and misshapen, commonly bends towards the earth. The mountains on either side are of red sandstone, and porphyry strata occasionally appear. The north-

ern termination of this valley presents a spectacle of beauty very rare in this region—a small thicket of low, neglected palm-trees, intermingled with cane. Here is something like a marsh or morass of inconsiderable extent, but it feeds a small brook of drinkable though not good water. Perpendicular rocks bound this well-watered copse on the right, and rise beyond it into high, broken tableland. This watering-place gives name to the noble valley, and is one of the most noted places in this part of the desert. Wady el-Ain afterwards makes a short bend to the right, and, under the name of Wady Wetah, proceeds in nearly a direct line to the gulf of Akabah.

The mountains that bound Wady el-Ain are sandstone. They are composed of red and grey granite at its northern termination, a little below the fountain el-Ain, where they are cut into gaping perpendicular chasms, which have a very wild and savage appearance. In passing out of this valley in a north-east direction, your way appears to be suddenly stopped by a high mountain of sandstone which presents a great variety of brilliant colours. The base to the height of one hundred feet is red; and above this are successive layers of yellow, white, and purple. The whole is surmounted by masses of common yellow or brown stone, which rise to a great height, contracting regularly towards the top. The route, which ascends to the left of this mountain, and is obstructed by ledges running across the narrow gorge, is bounded on the right and left by lower precipitous rocks of no great elevation, in which granite of various hues is mingled with the sandstone, which also presents every variety of colour. A little further, and on the left, is a mass of earth, fifty or sixty feet in height, which makes the same exhibition of beautiful colours with the red cliffs on the opposite side of the route, but the process of conversion into rock seems to have been suddenly arrested. The lower rocks, close to the route and the mountain, here distant perhaps two hundred yards, are perpendicular or overhanging. The upper strata, which are sufficiently solid to resist the action of rains, rest upon masses of softer rock, and the water that falls upon them runs over their hard, regular edges, and trickles down the side of the softer mass below, conforming it to the same perpendicular with the superincumbent crust, or causing large cavities beneath it. At the depth of twenty, fifty, or a hundred feet, the descending fluid meets another and another hard layer, and the same changes are produced by the elements upon the half-formed masses underneath. The variety and regular succession of colours and figure, give great interest and unique beauty to this singular mountain, which is called Jebel Miset.

In descending from this ridge into the next

valley, another very beautiful formation occurs. A vast number of pebbles, which by some agency have a globular form, are imbedded in sandstone. The mass has, however, been partially decomposed by the action of the elements, leaving the pebbles, which still retain their peculiar forms, encrusted with a thin coating of sand, and joined together in a great variety of rare and graceful combinations. Many of these resemble, in form as well as size, clusters of grapes; others, bunches of plums or apples that grow crowded together upon one stem; and not a few of a larger size assume the exact form of double-headed shot.

Wady Souanah, into which this interesting pass leads, is covered with white sand, gravel, and fragments of flintstone. The north-eastern termination of the valley exhibits another instance of the mixture of red and grey granite, porphyry, greenstone and sandstone of various hues, which gives such a peculiar aspect to the mountains of this region. A decided change soon takes place now in the features of the country. The valleys are broader, and the mountains much less elevated. Wady Hessaieh is a wide valley well supplied with shrubs, and bounded by low mountains. The traveller ere long enters Wady Tih, which is no longer a mountain valley, but a broad plain of chalkstone mountains, being five or six miles distant from the route. This district is diversified with a scanty verdure and dark streaks covered with fragments of flint. An ascent of several hours brings you to the summit of a low ridge of limestone which declines abruptly into another plain. The sandstone here re-appears, though white ridges, apparently of chalk, are still seen at the distance of several miles on the left—on the right, ranges of red sandstone. Pursuing a direction north-east and east-north-east, you pass Wady Graffah, which leads into Wady es-Satah, a vast plain which has a striking resemblance to the desert of Suez. It is composed of gravel and sand, diversified with occasional stripes of shrubbery, and shaded with fields sown with flintstone. In an hour from this place you may strike into the great route of the pilgrims from Egypt, by Suez and Akabah, to Mecca. Here is something like an artificial road. Some labour has been employed in removing rocks that impeded travel, and in several places terraces are built on the declivity of mountains to support the road above. The descent now begins towards the sea in a somewhat more easterly direction. The eye here ranges over a wild and striking scene. Besides an immense field of mountains, visible on both sides of the sea, there are dark, deep ravines in front, which seem to have been produced by mountain floods, though on a scale of grandeur which would lead the spectator to conclude that they are to a great extent na-

tural, and that the descending torrents have deepened them and added to their gaping, almost terrific aspect. The descent is very steep for about an hour, when you reach mountains of red granite, the sides perpendicular and ragged, with a multitude of lofty slender peaks, separated by deep gorges. Perpendicular strata of porphyry run in all directions along their sides and summits. Greenstone appears in the lower parts, while some of the higher masses are black, or of a dark slate colour. The route of the pilgrims wanders among these curiously formed and diversified mountains to the coast of the gulf of Akabah. It is whitened with the bones of camels, and at short intervals are seen many simple monuments which mark the places where these zealous Mussulmans have terminated their career.

The first view of the gulf of Akabah which Robinson had, if not beautiful, was in a high degree romantic and exciting. Olin says, 'Our position commands a fine view of the beautiful sheet of water from the head of the gulf to a great distance down its widening channel, and also of the grand mountain scenery on the opposite shore. The eastern coast spreads out into a plain several miles in width, extending from the sea to a range of high mountains. In a southerly direction, this plain extends perhaps two miles. The eye is unable to reach its northern limit, where it merges into Wady Arabah.' The following is Robinson's account:—'The eastern gulf of the Red sea is narrower than the western; but it is the same blue line of water, running up through the midst of a region totally desolate. The mountains, too, are here higher and more picturesque than those that skirt the gulf of Suez; the valley between them is less broad; there is not the same extent of wide desert plains along the shores. Towards the south, the gulf seemed to be some ten geographical miles in breadth. The western mountains are mostly precipitous cliffs of granite, perhaps 800 feet in height, and in general a mile or more distant from the shore, though bays occasionally set quite up to their foot. From them a slope of gravel usually extends down to the sea. Opposite to Wady es-Sadeh, the mountains of the eastern coast are higher than those of the western, but further north they are lower. The general line of the western coast runs N.N.E. as far as to the remarkable Cape Ras el-Burka, which terminates the view in that direction. The bright morning presented a beautiful view of the sea, shut in among mountains like a lake of Switzerland. The eastern mountains, too, glittered in the sun—fine, jagged peaks, much higher than those we were to climb.'

From Akabah, one course towards Palestine lies northward through the Wady Arabah, which was once thought to have been

the ancient channel of the Jordan in flowing from the Dead to the Red sea. The valley has only the usual appearance of giving a passage to mountain torrents in times of rain. At its southern extremity, it is from three to four miles wide. The route is along the middle of the valley, equidistant from the western and the eastern mountains. It has a scanty supply of shrubs for the first five hours. They then become more abundant as well as of a larger size. The tamarisk is by far the most common growth. The mountains on each hand run in nearly parallel ranges, and they have a very considerable elevation. Those on the eastern side are composed chiefly of red granite, exhibiting all the peculiarities of the Sinai group, though on a smaller scale. They are intersected in their length and breadth by porphyry strata, and shoot up into ragged peaks, separated by narrow, deep gorges. The western range is of sandstone, with regular perpendicular cliffs, rising like terraces one above another to their summits. In front of the more lofty range are some low ridges of red granite, which run close to its base along the western edge of the vale. What is a little remarkable, a low sandstone ridge runs in the same manner along the base of the high granite mountains on the east.

The mountain formations on each side of the valley are very interesting. The granite ridge on the eastern side becomes lower as you advance northward. At about thirty miles from Akabah it ceases altogether, and is succeeded by sandstone. This exhibits a beautiful variety of colours as well as form. There are some low hills, rising between the base of the principal mountain and the plain, which are of a pure white when not obscured by debris or sand. The main ridge is composed of yellow, red, white, and sometimes purple strata. In one place, an extensive perpendicular mass is of a beautiful light slate colour. Sometimes, the summit to the depth of two or three hundred feet is of a delicate red, while the base is white, and the intermediate strata alternately white and red; again, the whole mountain is of deep red or brilliant white. Several masses are of a delicate flesh colour. A similar variety of colours, though less brilliant, is observable in the western, which is composed of perpendicular cliffs and steep slopes, that succeed each other alternately from the base quite to the summits. White and brown are the prevailing hues, though red strata are often seen. The action of the elements has given to many parts of this range something like architectural forms, and the eye is often gratified with the sight of natural walls and colonnades.

Wady Arabah is on many accounts highly interesting. It was for ages the great thoroughfare for Indian commerce on its way to Syria, Asia Minor, and Europe. There

is much reason to believe that two, if not three, of the journeys of the Israelites to and from the frontiers of Palestine, were performed along this great natural highway, and that many years of their wandering in the desert were passed near it. Mount Hor, where Aaron was buried, and Mount Seir, are on its borders. Kadesh Barnea, where the Israelites were twice encamped, was not far north of Mount Hor, and certainly in or near this valley. 'During,' we quote Olin, 'our first hour's ride this morning, we entered a section of Wady Arabah, which presents an unusual and very cheerful aspect. The valley suddenly expands into a breadth of seven or eight miles, by the receding of the mountains that bound its western side. Its surface is composed of compact sand, is almost perfectly level, and as we approached, appeared to be carpeted with green grass. My eyes rested upon it with a degree of satisfaction never before afforded by such a sight. I had seen nothing like it since we left the valley of the Nile. Much of the beauty of the scene vanished on a nearer view, and the grass, instead of covering the ground, shot forth in single spires, resembling a field of thinly-sown grain just rising above the surface. Our camels grazed it with an eagerness which showed their preference for grass above the dry and unnutritious shrubs on which they are accustomed to subsist. Several flocks of sheep and black goats, with a herd of perhaps a hundred camels, were scattered over this verdant plain, under the care of their keepers. 'This beautiful oasis, which is the first spot in Arabia I have yet seen deserving of that name, is limited on the north by a range of sand-hills extending quite across the valley, which again contracts to a width of five or six miles, and its bottom is once more paved with stones and gravel, and furrowed with mountain torrents. Before nine o'clock the ascent had become laborious, and, for such a plain, quite steep. As we advanced northward, the valley before us had the appearance of an interminable hill-side of a uniform slope, which finally reached an elevation equal to that of the ridges of mountains by which it is flanked. By twelve o'clock we had reached the greatest elevation. It gave us an extensive view, especially of the region through which we had passed in coming from Akabah. It enabled us to overlook the ranges of mountains which bound Wady Akabah on the west, and to view the immense mountain region which stretches to the west and south-west far beyond them. It appears like a vast plain, whose utmost limit is the visible horizon.'

At this elevated point, travellers, at about two-thirds of its length, leave the Arabah to proceed to Petra, lying north-east. Granite and porphyry extend on the western side, in

broken but nearly continuous ridges, to this place. Loftier sandstone ranges are visible beyond the granite chain, and low hills of sandstone rise between the latter and the plain. Sandstone and granite ridges are also much intermingled along the route from Wady Arabah to Mount Hor.

The route towards Petra is mostly ascending. It lies through a table-land of no great breadth, with several isolated masses of sandstone, and a number of low ridges of granite and greenstone, running across in different directions. The sandstone masses have received a variety of curious forms from the action of the atmosphere. One resembles the Flavian amphitheatre at Rome; another is not unlike an immense palace. The body of the rock, which is white, has the appearance of a lofty wall, with rows of columns in front. The part answering to the roof is red, and contrasts beautifully with the white mass which it surmounts. In another place, a tomb has been excavated in a cubical mass of sandstone which stands upon the top of another isolated huge rock. Mount Hor is the highest mountain in sight, with its broad summit of sandstone.

Another road from the peninsula of Sinai into Palestine lies W. N. W. from Ailah across 'the great and terrible wilderness' in which Israel wandered so long, to either Gaza or Hebron. We will give a few particulars respecting this route from the narrative of Dr. Robinson, who proceeded from Akabah to Hebron. Your first labour is to ascend and pass over the mountains which run close down to the water of the gulf and contain the pass of Akabah, which is famous for its difficulty and for the destruction which it causes to beasts of burden. The path is here almost literally strewn with camels' bones, and skirted with the graves of pilgrims. Over this pass you are brought to the level of the great Western desert, et-Tyh. You immediately enter on an immense plain, covered with pebbles of flint, or consisting of indurated earth, the whole utterly destitute of vegetation. This plain is so high that you find yourself above all the peaks and hills over which you have passed. It is terminated towards the north by a ridge of low, dark-coloured granite hills. Then you cross another plain; in some of the smaller watercourses are a few herbs and some trees. Hills and plains now succeed; the general character of the desert is vast and unbounded plains, a hard gravelly soil, irregular ridges of limestone hills in various directions, the mirage and the wadys, all which run towards the north-west. As you proceed, you come to the top of a low limestone ridge, where before you lies an almost level plain, covered with pebbles and black flints, beyond which at a great distance rises a conical mountain called Jebel Araif en-Nakah, which,

standing almost isolated, forms a conspicuous landmark for travellers. The features of the desert vary little, consisting of wide plains presenting the very picture of barrenness. The watershed or dividing line between the waters of Arabah and the Mediterranean; the former drained off by Wady Jerafeh, the latter by the great Wady el-Arish, which runs far up to the south of the peninsula, extends north and south in the wilderness, somewhat to the east of a line, dividing it into two equal parts. All the roads leading across this immense region from Akabah, and from the convent in Sinai, to Hebron and Gaza, meet together in one main trunk in the middle of the desert. The whole district adjacent to the Arabah is mountainous, and composed of steep ridges, running mostly from east to west, and presenting almost insuperable obstacles to the passage of a road parallel to the Arabah. In consequence, no great road leads through this district; but the roads from Akabah which ascend from Wady el-Arabah, and in any degree touch the high plateau of the desert south of el-Mukrah, must necessarily all curve to the west, and passing round the base of Jebel Araif en-Nakah (30 deg. 36 min. by 30 deg.), continue along the western side of this mountainous tract. Here is the ancient Roman road, leading from Akabah to Jerusalem. 'In respect to the route of the Israelites,' says Robinson, 'in approaching Palestine, we obtained only the conviction that they could not have passed to the westward of Jebel Araif, since such a course would have brought them directly to Beersheba, and not to Kadesh, which latter city lay near to the border of Edom' (Numb. xx. 16). Somewhat to the south-west of the western end of Araif, Robinson came on a plain to a spot which he thought was probably Lyssa, a station on the Roman road. He next passed a basin full of shrubs and vegetation, with traces of rude ploughing. He then ascended along a narrow wady to the top of a sloping ridge; vegetation continued to the summit, consisting of shrubs and thin tufts of slender grass. This point commands a wide view over a broad open tract of country, and towards the north-west, broken in some parts by low limestone ridges and hills of chalk; while on the right, the precipitous chalk-hills of the district continued. The country now begins to improve. A little rain-water is occasionally found in the wadys, and a scanty vegetation is less infrequent. Yet barren tracts have to be passed. At length the traveller, coming on a plain where all the roads across the desert combine into one main trunk, he finds on both sides of the way patches of wheat and barley, their deep green contrasting strongly with the barrenness around. This plain is about a mile in diameter and

covered with shrubs. 'We crossed the plain'—we quote Robinson's own words—'and descended Wady es-Seram. The desert began to assume a gentler aspect. The Seram spread out further down into a wide plain, with shrubs and grass, and patches of wheat and barley, looking almost like a meadow. A few Arabs were pasturing their camels and flocks. The country around became gradually still more open, with broad arable valleys, separated by low swelling hills. Grass increased in the valleys, and herbs were sprinkled over the hills. We heard this morning, for the first time, the songs of many birds, and among them the lark. I watched the little warbler rising and soaring in his song, and was inexpressibly delighted.'

The Seram expands into a boundless plain, partly covered by sand. Soon, Robinson met with remains of walls and houses, with hewn stones and fragments of pottery. A quarry in a limestone hill also occurred, now the resort of multitudes of pigeons. The principal ruins are situated on a hill or rocky ridge; among these was what resembled the fortress of an acropolis, also a Greek church, a cistern, and wells. These Robinson considered to be the remains of Eboda, a city mentioned only by Ptolemy. It must have been a place of importance and strength. It is rare to find in the desert a fortress of such extent and built with so much care. But the desert has re-assumed its rights; the intrusive hand of civilisation has been driven back; the race that once dwelt here have perished, and their works now look abroad in loneliness and silence over the mighty waste. Eight hours bring the traveller from Eboda to Elusa.

At Ruhaibeh, which lies nearly half-way between Elusa and Beersheba, Robinson met with ruins which he was unable to identify with any ancient city, yet they appear to be the remains of a place of not less than twelve or fifteen thousand inhabitants. Now there is nothing but a perfect field of ruins, a scene of unutterable desolation. 'Multitudes of lizards were briskly and silently gliding among the stones; and at evening, the screechings of an owl were the only sound to break in upon the death-like stillness.' Ruhaibeh is the great point from which the roads across the desert, after having been all united, again diverge towards Gaza and Hebron. The former is distant a long day's journey; to reach the latter, requires two days.

The middle of this northern desert is occupied by a long central basin, extending from Jebel et-Tyh to the shores of the Mediterranean, descending towards the north with a rapid slope, and drained through all its length by Wady el-Arish, which enters the sea near the place of the same name. West of this basin, other wadys run by themselves

down to the sea. On the east of the same central basin is another similar and parallel one, between it and the Arabah, extending from the Tyh nearly to Jebel Araif and el-Mukrah, and drained throughout by the Wady el-Jerafeh, which, having its head in or near Jebel Tyh, empties into the Arabah, not far from el-Mukrah. North of this last basin, the tract between the Arabah and the basin of the Arish is filled up by ranges or clusters of mountains, from which, on the east, short wadys run to the Arabah, and on the west, longer ones to Wady el-Arish; until, further north, these latter continue by themselves to the sea nearer Gaza. If, now, the parallel of the northern coast of Egypt is extended eastward to the great wady el-Arabah, it appears that the desert south of this parallel rises gradually towards the south, until, on the summit of the ridge et-Tyh, between the gulfs of Suez and Akabah, it attains, according to Russeger, the elevation of 4322 feet. The waters of all this great tract flow off northward, to either the Mediterranean or the Dead sea. The Tyh forms a sort of offset; and along its southern base the surface sinks at once to the height of only about 3000 feet, forming the sandy plain which extends nearly across the peninsula. After this the mountains of the peninsula proper commence, and rise rapidly through the formations—sandstone, greenstone, porphyry, and granite—into the lofty masses of St. Catherine, which has an elevation of more than 8000 Parisian feet. Here the waters all run eastward or westward to the gulfs of Akabah and Suez.

The country down Wady er-Ruhaibeh becomes broad and arable, with rounded hills on either side; as you advance, it is covered with grass, and in a season of ordinary temperature would be full of luxuriant herbage. In April, the birds warble forth their carols and fill the air with melody. The quail with his whistle, and the lark with his song, may be noticed among smaller songsters. The nightingale is also heard. The path leads over a hill and down a small valley, which spreads itself out on every side with swelling hills almost as far as the eye can reach. Crossing a tract of low hills, you reach Elusa, now in ruins, which cover an area of fifteen or twenty acres, throughout which the foundations and enclosures of houses are distinctly to be traced, and squared stones are every where thinly scattered. The town, which may have contained 20,000 inhabitants, is not mentioned in the Bible. Jerome relates of St. Hilarion, that, travelling with a company of monks into the desert of Kadesh, he came to Elusa just as an annual festival had collected all the people in the temple of Venus, whom they worshipped, like the Saracens, in conjunction with the morning star. The town

itself, he says, was for the most part semi-barbarous. Here was a Christian church with a bishop. As an episcopal city, Elusa was reckoned to the third Palestine. Having remained unknown for eleven centuries, it was rescued from oblivion by Dr. Robinson.

The *retem*, a species of broom-plant, translated 'juniper' in the English Bible, is the largest and most conspicuous shrub of these deserts, growing thickly in the watercourses and valleys. The Arabs select the spot where it grows for shelter from the night wind. During the day, they not unfrequently sit or sleep under a bush of *retem* to protect them from the sun. It was in this very desert, a day's journey from Beersheba, that the prophet Elijah lay down and slept beneath the same shrub (1 Kings xix. 4, 5).

The road here lies among swelling hills of moderate height. Other hills, higher, but of the same general character, soon begin to appear. The herbs of the desert are no longer seen, and the hills are thinly covered with grass which in April is dry and parched. The ascent is long and gradual. On reaching the top, the eyes look out over a broad lower tract, beyond which they are saluted with the first sight of the mountains of Judah, south of Hebron, which skirt the open country, and bound the horizon in the east and north-east. The desert is now at an end. Descending gradually, you come on an open, undulating country; green grass is seen along the lesser watercourses, and almost greensward, while the gentle hills are in ordinary seasons covered with grass and rich pasture. Arabs feed their cattle in various parts, but no traces of dwellings are visible. In about an hour you reach Wady es-Sheba, a wide watercourse or bed of a torrent, running W. S. W. On its northern side, close upon the bank, are two deep wells, still called Bir es-Seba, the ancient Beersheba. This marks the southern limit of Canaan. See KADASH.

Since the preceding was written, the author has had the advantage of learning the views on the route of the Israelites entertained by the learned Dr. Wilson, in his elaborate and very valuable work, 'The Lands of the Bible Visited and Described,' Edinburgh, 1847. Dr. Wilson has declared his approbation of a paper on the subject by the present writer, published in Dr. Kitto's 'Biblical Cyclopædia' (see the article EXODUS). The positions taken in that paper may be improved if somewhat qualified. Dr. Wilson's conclusions in regard to the route of the Israelites are no less judicious than moderate: 'From the statements which I have now made, and the reasonings which I have now pursued, it will be seen, that while we consider the actual route of the Israelites to the Red sea still an open question, and one which will probably never be satisfactorily solved, we think that there is no difficulty in pointing to several

routes to the Red sea which may have been perfectly practicable to them. We consider also that, whatever may have been the route of the Israelites to this sea, they must have passed it considerably to the south of Suez, say from the Wady Tawarik; and in those circumstances which lead us to receive the narrative of Scripture and the devout and exalted song of Moses, and the Israelites, according to their apparent and proper meaning, without qualification, detraction, or obscurity' (i. 159). With more confidence is the following expressed: 'We unanimously came to the conclusion that the theory which effects the passage (of the Israelites) at Suez must be utterly abandoned, and that which fixes it at the mouth of Wady Tawarik, or from the front of the Ras Atakah, must be adopted.' The ensuing passage is both interesting and valuable. Speaking of the valley of Mukatteb ('written valley'), in the peninsula of Sinai, Dr. Wilson says, 'I proceeded to take a peep, through our telescopes, at the high range of red granite mountains lying to the east. We were so much struck with their absolutely naked flanks, and with what appeared to be numerous dark metallic veins or basaltic dykes, running up to their summits like a series of bars or ribs, that we resolved to visit them. On a hill in front of them, which we had to surmount before we could get to their base, we were surprised to see immense quantities of debris and slag, with fragments of stone mortars and furnaces, which we doubted not had been used in the remotest antiquity for the pounding and smelting of ore. When we actually reached the mountains, we found that they had been peeled and excavated to a great extent where the veins and dykes had occurred, and that only their coarser contents had in some places been spared. Numerous grooves and channels seemed to be cut in the extraction of the ore, from the very top to the bottom of the mountains, even where they were most perpendicular; and the mountains are completely spoiled and stripped of their treasures. How they were wrought—whether by the aid of scaffoldings reaching from the bottom, or by supports let down from above by ropes or chains—it is impossible to say. They formed to us a most striking and valuable illustration of the ancient processes of mining, as referred to in that sublime and interesting chapter of Job, the twenty-eighth. The stone is of a felspathic porphyry, with a dark coating upon it, probably arising from the presence of copper. Whether silver was of old procured in this neighbourhood or not, we could not venture to form an opinion; but we were inclined to think that some of the empty channels may have contained gold, for we found what appeared to be a few particles of that precious metal in the sands not far distant. These mines seem

to differ from those of Magharab, Sarabut el-Khadin, and Wady Nasb, which have been discovered and described by other travellers, as the excavations have been made at them principally above the base, and not among the roots of the mountains. They may have been wrought prior to or contemporaneously with the others now mentioned, and by the Egyptians, whose tablets and tombs, covered by hieroglyphics, have been discovered in the neighbouring places of the peninsula, and some of which have been accurately delineated by Laborde. This enterprising traveller, to whose pencil we are so much indebted, does not attempt to decipher these hieroglyphical inscriptions; but, comparing the cartouches which he gives with those in Wilkinson's tables, I find some of them to be those of Osirtasen I., who is supposed to have ascended the throne B.C. 1740, and to have been reigning when Joseph came into Egypt' (i. 187, *seq.*).

We shall give a few additional notices from Dr. Wilson's work, bearing on points introduced into this Dictionary:—The rest of the sabbath is always welcome to the wayworn traveller; but in a place so sublime and beautiful in its natural scenery, and so interesting and sacred, as Wady Feiran, it is peculiarly precious. This we felt throughout the day, when encamped under the shadow of the majestic and gigantic Serbal, which we considered distinctively the Mount Paran of the Bible' (199; comp. Habbak. iii. 8—7). 'On a sudden, a broad quadrangular plain, but of much greater length than breadth, lay before us. It is bounded at its farthest extremity by a mountain of surpassing height, grandeur, and terror; and this was the very 'Mount of God' where he stood when he descended in fire, and where rested the cloud of his glory, from which he spoke 'all the words of the law.' The plain itself was the Wady er-Rahah, the 'valley of rest,' where stood the whole congregation of the sons and daughters of Israel when gathered together before the Lord. As of old, the everlasting mountains by which it was bounded on every side were the walls, and the expanse of heaven itself the canopy, of this great temple. Entered within its court, so sacred in its associations, we felt for a time the curiosity of the traveller lost in the reverence and awe of the worshipper' (210). 'The garden (at Sinai) is beautiful, and the sight of culture in the region of desolation itself is quite refreshing. The soil, which must have been accumulated with prodigious labour, is exceedingly rich, being formed of the waste of the primitive rocks, intermixed with manure. Considerable crops of vegetables are raised upon it, and it supports a large number of trees and bushes. Among these we noticed many of those which are most familiar to us in sacred history and sacred song. The fig-tree was there, ready to put forth her green figs

in due season. The pomegranate had budded (end of February), and the vine was about to flourish. The tall gopher, or cypress, stood upright in its dark perennial green. The almond, the most abundant of all, was in its fullest blossom, the emblem, in its spring, of the hoary locks of man in the winter of his age' (213). 'We had a perfectly clear atmosphere when we stood on Jebel Musa, and there was nothing around us except the higher peaks of Jebel Katherin and the ridge of which it is a part, to the south and west of us, to interrupt our view. It was terrific and sublime beyond all our expectations. We were in the very axis, as it appeared, of the most remarkable group of primitive mountains in this remarkable peninsula. In the stability of their foundations, the depth of their chasms, the magnitude and fulness of their masses, the loftiness of their walls, and the boldness of their towering peaks, we had the architecture of Nature revealed to us in all its grandeur and majesty' (217). 'Notwithstanding all that has been said to the contrary, and particularly by Dr. Robinson in his able work, we could find no sufficient reason for opposing the ecclesiastical and local tradition, according to which Jebel Musa is the very spot where the Lord communed face to face with his servant Moses. The tradition I consider to be in strict accordance with the inferences which the Scripture narrative suggests. Jebel Musa is from the plain on which the Israelites must have stood, about two miles in the line of descent. There is in its position something remarkably in accordance with that narrative. Moses, when on the mount of communion, seems to have been not only beyond the inspection of the camp, but altogether removed beyond the reach of the sound of its idolatrous shouts, and consequently at a distance from Salsafah (which Robinson considers the spot where the Lord descended and proclaimed the law), from which the Israelites could have been seen and heard (comp. Deut. ix. 12). It was not till Moses and Joshua 'turned and went down from the Mount,' that they had their personal attention directed to the noise in the camp; and they were then at such a distance from the camp that they were at a loss to come to an understanding about the nature of the noise; and it was not till they had advanced and 'come nigh unto the camp,' that they 'saw the calf and the dancing.' When thus nigh unto the camp, they were not further advanced than the front base of Horeb; for Moses 'cast the tables out of his hand, beneath (or under) the Mount.' All this is exactly what would be the case in their descending from Jebel Musa by the usual track to the site of the convent, where they would first hear the confused shouts of the multitude, reaching them through the small vale of Shueib; and on their advancing through that defile to the

Wady Rahah, where they would be both nigh unto the camp and beneath the mountain. If Moses stood on Safsafah, he must have distinctly heard the idolatrous shouts of the people in the vale below, before commencing his descent; and he and Joshua could not be said to have gone down from the mount till they had arrived at the bottom of the descending ravine of el-Lejah, at the western side of Horeb, and were close on the camp' (224). 'There is almost an entire destitution of grasses both on these plains and mountains. Where they do occur, they are found merely in single stalks or solitary tufts. A good many camels, including those belonging to our own kafilah, were browsing in the valley, laying hold with equal eagerness of the tender herb and the prickly thorn. A great deal more sustenance for cattle may be found in these parts than the apparent nakedness of the face of the country leads us, at first view, to suppose. However, if the quantity of vegetation during the wanderings of the Israelites was not more abundant than at present, their flocks and herds would require to be widely dispersed in order to find sustenance. The soil has been probably injured since their day, by the continued action of the winter torrents sweeping down the mountain sides, and inundating and scouring the plains, without leaving any perceptible quantity of new soil. Perhaps the nomadic tribes inhabiting the south of the peninsula acted of old as the Tiyahah Bedouins do in its northern parts at the present day,—sow grasses where practicable, and bring plots of ground into partial cultivation. The question of the possibility of the maintenance of the Israelites in the desert did not, on the whole, present itself to us during our journeyings through the great and terrible wilderness, as one of great difficulty' (237). 'The Israelites must have left Sinai by a route which, in the first instance, permitted their orderly march and encampment according to their tribes; and every one who will look to the topography of the Sinaitic range, must see that their course must have been through the wide avenue of Wady es-Sheikh. Coming out of the Sinaitic group, probably near their former encampment at Rephidim (Wateiyah), they were in 'the wilderness of Paran,' which is admitted to be a part of the head of the valley of Feiran. Still further advancing, they were in the *plain* of Haderah, or Hazeroth. All this seems natural and perfectly congruous. If we take them, however, to the *well* of Haderah, by Dr. Robinson's route, we lead them from a broad valley—where they could march in order—over hills, and ridges, and narrow valleys, where their ranks must have necessarily been broken. We continue them among the irregularities and tortuosities of the eastern outposts of the Sinaitic group for about twenty miles. We give them an exit from these groups,

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where Jebel Tih runs down upon them from the north-west, and we find, for the first time probably, a part of the plain of Haderah, where an encampment could easily be formed for them. We take them a stage in advance, to the well of Haderah, the path to which is so rugged and difficult that, according to the accounts of Dr. Robinson's Arabs, their camels could not reach the spring. In the neighbourhood of this well, in a very confined space, there is placed a regular station of the Israelites. Afterwards, they are necessitated—for they cannot mount Jebel Tih—to descend upon the gulf of Akabah, and to proceed along its narrow shores, rounding its headlands, jutting into the sea of Exion-gaber. That all this is *possible*, I should certainly not venture to deny. But a course apparently more consistent with the sacred narrative can be found for them. They departed from the mount of the Lord three days' journey. Here they were at Taberah. They next proceeded to Kibroth-Hatavah, which was obviously in a plain, and not in a defile. They journeyed hence unto Hazeroth (Numb. xi. 35), or Haderah, a great plain lying north-east of the Sinaitic group' (256—259). 'The Israelites, leaving Haderah, might have at once surmounted Jebel Tih, either by the pass of Mareikhi, or that of Zaranah, at the head of Jebel Shakerah. Ascending through either of these passes, they would be in the 'great and terrible wilderness' in which universal tradition supposes them to have wandered. Their route by the latter pass, which appears the more probable of the two, when its relative position to Mount Seir is considered, would carry them along the plateau behind the ridge, bounding the sea of Akabah, allow the orderly pitching of their camp, according to the Divine directions, free them from many difficulties which the narrow coast-road presents, and actually prove the shortest route to Exion-gaber (Elath), or to any part of Wady Arabah, bounded by Mount Seir, at which they might descend from the plateau by any of the numerous wadys which lead into that long and distinctive plain' (261). 'Emerging from what may be called the roots of Mount Seir, and turning our backs on the land of Edom, we began this morning (March 14) to cut through the Wady Arabah in a north-west direction. We occupied seven hours (from ten to eleven miles) in crossing the Arabah, and we found that, as farther to the south, it has here entirely the character of the desert, though the acacias and camel-bushes are perhaps more abundant than in the great plateau to the west' (337). 'The Wady Arabah and its continuation, the valley of the Jordan, whatever partial changes they may have undergone in our own Adamic era, form perhaps the most wonderful crevasses in the whole world—a fissure made by volcanic and basaltic eruptions long before the race of man appeared on the globe' (286).

2 O

WAR (T.), as an appeal to brute force, is, as might be expected, found in the least advanced stages of civilisation—would that we were not compelled to add, as well as in states of society which assume the credit of being pre-eminently Christian! The first war recorded in the Bible is that in which Abraham, with his 318 slaves, took part, when a conflict was waging between two sets of petty princes that ruled in Western Asia (Gen. xiv.). In general, however, the patriarchs led a peaceful life; though the ruder descendants of Abraham, through Ishmael and Esau, were given to predatory habits, and, as true sons of the desert, lived by the strong hand and the unfailing arrow. How little the Hebrew temperament was made of those passive materials that incline men to servitude, is seen in the daring with which Moses slew the Egyptian, and devised and executed the deliverance of his captive people (Exod. ii. 11, *seq.*). When the rescued nation entered the Sinaitic wilderness, they had to meet and overcome opposition from wild Arab tribes, who considered it their home, and may have found advantage in some internal organisation of tribe and family which made the whole people one large army, as well as in weapons and skill borrowed from their Egyptian masters. During the forty years spent in the desert, the Israelites must have greatly improved in the art of war (Exod. xvii. 8, *seq.* Numb. xiv. 40; xxxi. 7, *seq.*); since at the end of that time they were found able to make a successful invasion of Canaan (Josh. vi.—x. xii. Judg. i.), the nations of which were well prepared with means of defence. Thus commencing their proper national existence with an aggressive war, the Hebrew people retained for centuries no little of the warlike spirit, till, in the downfall of their polity, thousands of them formed valuable auxiliaries in the Greek and Roman armies. The aggression which, on entering Canaan, the children of Israel began, was, with great alternations of success, continued for centuries, nor was it till the days of the valorous David that they fully obtained quiet possession of the land. With the same period, too, commences the more systematic conduct of war which characterises what are called civilised countries; though, were our earlier historic materials more full and minute, we should perhaps find the Israelites to have at least excelled their neighbours in warlike art and skill.

Campaigns among the Hebrews began in spring (2 Sam. xi. 1. Joseph. Antiq. vii. 6, 8), after consultation by means of the high-priest's breast-plate (Judg. xx. 27. 1 Sam. xiv. 37; xxiii. 2; xxviii. 6; xxx. 8), or a prophet (1 Kings xxii. 6, *seq.* 2 Chron. xviii. 4, *seq.* 2 Kings xix. 2, *seq.*); sometimes with a public declaration of war (Judg. xi. 12, *seq.* 1 Kings xx. 2, *seq.* 2 Kings vi. 8. Joseph. Antiq. iv. 8, 41); sometimes with-

out any announcement. Before the battle an offering was made (1 Sam. vii. 9; xiii. 2, *seq.*), accompanied by an address delivered by one of the attendant priests (Deut. xx. 2, *seq.* 2 Chron. xiii. 12, 14; comp. Numb. x. 9), or by the commander-in-chief (2 Chron. xx. 20). Then the trumpets gave the signal for battle (Numb. x. 9. 2 Chron. xiii. 12), which began with the war-cry (1 Sam. xvii. 52. Is. xlii. 13. Amos i. 14. Jer. l. 42. Ezek. xxi. 22). The troops were drawn up in lines (1 Sam. iv. 2; xvii. 8, 20, 21; comp. Judg. xx. 80), admitting a three-fold division—right wing, left wing, and centre (Judg. vii. 16, 19. 1 Sam. xi. 11. 2 Sam. xviii. 2). In the conflict they fought hand to hand, the arm, thrust beyond the mantle, being bare (Ezek. iv. 7. Is. lli. 10), so as to make personal bravery, strength, and skill, of the greatest consequence (2 Sam. i. 23; ii. 18. 1 Chron. xii. 8. Habakkuk iii. 19). Ceasing from pursuit and retreat were commanded by the trumpet (2 Sam. ii. 28; xviii. 16; xx. 22). Sometimes two champions fought, instead of the armies to which they each belonged (1 Sam. xvii. 2 Sam. ii. 14, *seq.*). Stratagems were employed (2 Kings vii. 12, *seq.*), especially a sudden onslaught (Judg. vii. 16, *seq.*), ambush (Josh. viii. 2, 12. Judg. xx. 36, *seq.* 1 Sam. xv. 6), and extension of the line, so as to outflank the enemy (2 Sam. v. 23); also scouts and spies (Josh. ii. 6, 22. Judg. vii. 10, *seq.* 1 Sam. xxvi. 4). Perilous efforts were encouraged by special rewards (Josh. xv. 16. Judg. i. 12. 1 Sam. xvii. 25, *seq.* 1 Chron. xi. 6). With a view to success, the ark was sometimes taken with the army (1 Sam. iv. 4, *seq.*; comp. 2 Sam. v. 21). As to the nature of the camp, see Numb. ii. It appears in later times to have been in the form of a circle, and environed by a wall, perhaps of carriages. Camps were commonly well watched by outposts (Judg. vii. 19), and during the fight they, with the baggage, were protected by a band (1 Sam. xxx. 24). Conquered enemies were cruelly treated; their princes and generals were put to death (Josh. x. 24. Judg. vii. 25). Captives were often plundered (1 Sam. xxxi. 8), and then sold into slavery (Numb. xxxi. 26, *seq.* Deut. xx. 14). Females might be married (xxi. 11, *seq.*). Captives also were put to death (Judg. ix. 45); sometimes they were shockingly treated (2 Sam. xii. 31. 2 Chron. xxv. 12; comp. Judg. viii. 7) and mutilated (Judg. i. 6, *seq.* 1 Sam. xi. 2). The cruelty extended to women, children, the pregnant and the suckling (2 Kings viii. 12; xv. 16. Amos i. 13. Hos. x. 14; xiv. 1. Nahum iii. 10). Horses were houghed (2 Sam. viii. 4. Josh. xi. 6). Subjugated cities were burnt or demolished (Judg. ix. 45); their population was carried away (Is. xlvi. 1), and the sites laid waste (Judg. vi. 4. 1 Chron. xx. 1. 2 Kings iii. 11). Sometimes conquerors

were satisfied with levelling the strongholds (2 Kings xiv. 14; comp. 1 Kings xiv. 28. 2 Kings xxiv. 13), or plundering the treasures, taking hostages (2 Kings xiv. 14), and imposing tribute (2 Kings xviii. 14; comp. Is. xxxiii. 18). Garrisons were occasionally left behind (2 Sam. viii. 6, 14). Victory was celebrated with hymns of triumph, cries of joy, and dancing (Judg. v. 1 Sam. xviii. 6, *seq.* 2 Sam. xxii.); also by erecting trophies (1 Sam. xv. 12. 2 Sam. viii. 18). As memorials, captured weapons were laid up in the temple (1 Sam. xxi. 9; comp. xxxi. 10. 2 Kings xi. 10. 1 Chron. x. 10). Special honours awaited successful valour (2 Sam. xviii. 11; xxiii. 8). Fallen leaders were bewailed by their troops (2 Sam. iii. 31), and buried with their weapons of war (Amos ii. 2). The scrupulosity of the later Jews in regard to the observance of the sabbath took from them many military advantages, and sometimes occasioned their surrendering to their foes.

The armies of Israel consisted originally of infantry (Numb. xi. 21. 1 Sam. iv. 10; xv. 4),—not merely because the hilly surface of Palestine was unfavourable to cavalry, for the Canaanites and Philistines possessed chariots covered with iron, which they well employed on the plains (Josh. xvii. 16. Judg. i. 19; iv. 3; v. 22. 1 Sam. xiii. 6), as well as horsemen (2 Sam. i. 6). Also neighbouring nations made war on Palestine with these means of offence (Josh. xi. 9. 2 Sam. x. 18. 1 Kings xxii. 31. 2 Kings vi. 14). This fact, and external wars, induced Solomon to form a body of cavalry which he distributed in different cities (1 Kings iv. 26; ix. 19; x. 26). Also, under later monarchs, we find cavalry mentioned (1 Kings xvi. 9. 2 Kings viii. 21; xiii. 7. Is. ii. 7. Micah v. 9). Every male at twenty became liable to serve (Numb. i. 8; xvi. 2. 2 Chron. xxv. 5) till he was fifty (Joseph. Antiq. iii. 12, 4); exceptions are found in Deut. xx. 6, *seq.* If a general arming became necessary, the young men assembled, the number to be supplied by each tribe being fixed by 'the principal scribe of the host' (Jer. lii. 25. Numb. xxxi. 3, *seq.* Josh. vii. 3. Judg. xx. 10). On a sudden invasion, the Israelites liable to serve were summoned by messengers (Judg. vi. 35), by the sound of the trumpet, or by signal fires on the hills (Judg. iii. 27; vi. 34; vii. 24. 1 Sam. xi. 7. Jer. iv. 5, *seq.*; vi. 1. Ezek. vii. 14; comp. Is. xviii. 3. Jer. iv. 21; li. 27). The entire force was, with reference to diversity of arms (2 Chron. xiv. 8), divided into bands and troops of 1000, 100, and 60 men (Numb. xxxi. 14, 48. Judg. xx. 10. 1 Sam. viii. 12. 2 Kings i. 9; xi. 5), of which each had its own leader (2 Kings i. 9; xi. 4. 2 Chron. xxv. 5). Larger bodies, what the French call *corps d'armées*, are mentioned (1 Chron. xxvii. 11, *seq.* 2 Chron. xvii. 14,

seq.). The head general bore the title of 'captain of the host' (1 Sam. xiv. 50. 2 Sam. ii. 8), and with the captains of hundreds and thousands, formed the council of war (1 Chron. xiii. 1). Often, the king himself held the command. The Hebrew soldier does not appear to have worn a uniform, and originally each soldier had to make war at his own expense. Yet as early as Judges xx. 10, is found something like provisional arrangements (comp. 2 Sam. xvii. 27, *seq.*). The strength of armies is sometimes fixed very high, which in cases of a levy *en masse*, when the bulk of the population flocked together, need not excite surprise (1 Sam. xi. 8; xv. 4. 1 Chron. xxvii. 1, *seq.*). Josephus 'got together an army out of Galilee, of more than a hundred thousand young men, all of whom he armed with the old weapons which he had collected together and prepared for them' (Jew. War. ii. 20, 6). The commencement of a standing army was made by Saul, who chose a band 3000 strong, to which he from time to time added valiant individuals (1 Sam. xiii. 2; xiv. 52; xxiv. 8). His example was followed by David, who, besides his body-guard (see *СНАЗЫВНІЕ*), maintained a national army, a division of which was in service each month (1 Chron. xxvii. 1, *seq.*); also by Solomon (1 Kings iv. 26; ix. 19; x. 26). Also princes of the blood royal had a body-guard (2 Sam. xv. 1. 1 Kings i. 5). Under Rehoboam (1 Kings xiv. 28), Asa (2 Chron. xiv. 8), Jehoshaphat (2 Chron. xvii. 14, *seq.*), Athalia (2 Kings xi. 4), Amasiah (2 Chron. xxv. 5), and Uzziah (2 Chron. xxvi. 11), soldiers are mentioned during peace, but they were not in constant service. Only the kingdom of Israel appears to have kept up a standing army (perhaps owing to the proximity of the warlike Syrians), since revolutions caused by soldiers were then common.

Wars spring from the ill-regulated, grasping, and boundless passions of men (James iv. 1, 2), and, being from below, must disappear in proportion as 'the Prince of Peace' (Is. ix. 6) extends his benign empire; who taught men to love their enemies (Matt. v. 44), to overcome evil with good (Rom. xii. 19, 21), declaring, 'all they that take the sword shall perish with the sword' (Matt. xxvi. 52). And though the Jewish annals are ensanguined with war, and should in consequence be read by the young not without Christian counteractions, yet do they contain the development of a higher spirit, whose prevalence will render war impossible (Is. ii. 4. Ps. xvi. 9. Hos. ii. 18. Zech. ix. 10). 'Come, Lord Jesus, come quickly!' (Revel. xxii. 20).

WATCHES. See NIGHT and TIME. In Rev. xvi. 15 we read, 'Blessed is he that watcheth and keepeth his garments'; where the image is taken from the burning of the clothes of those priests who were found

sleeping at their post in the temple. The chief watchman every night went his rounds, having torches carried before him. If he came to a watchman who was not on his feet, he cried out, 'Peace be with thee!' If he found one asleep, he struck him with his staff, and had the authority to set his clothes on fire.

WATER was in general held to abound in Canaan (Deut. viii. 7); and at times there also fell, producing fruitfulness (Zech. x. 1; comp. ix. 17), plentiful rains, on which account the land was said to drink 'water of the rain of the heavens' (Deut. xi. 11). Yet it sometimes suffered from want of fountains and clear fresh water (Gen. xxvi. 20. Numb. xx. 19. Lamen. v. 4); and in consequence of the heat, water was highly prized. Hence many lovely images found in the poets. Water as a symbol of abundance and blessing is very common (Numb. xxiv. 7. Job xx. 17. Isaiah xlv. 3), and not seldom the highest spiritual good is likened to a well or fountain of living water (Is. xii. 3. Ps. xxxvi. 9); as, indeed, in the hot East generally, the image is no less suitable than common which compares fruitfulness and beneficence with refreshing moisture—now the dew, the rain, the clouds (Prov. xi. 25; xxv. 14, 25); now seas, rivers, fountains, and brooks (Psalm lxxiv. 6. Joel iii. 18). Fountains (one name for a fountain, 'eye' [of the earth], is very beautiful), from their value, acquired a sacred character, as appears in the history of the patriarchs. In order to keep the water cool and pure (compare Prov. xxv. 26), they were covered with a stone (Gen. xxix. 3, 8), which was sometimes secured with a seal formed in clay (Cant. iv. 12). Water affords phraseology for psychological topics, indicating communication and rich fulness of spiritual qualities; so that the spirit is said to be 'poured out' (Joel ii. 28. Isaiah xxxii. 15. Prov. i. 23). Hence Philo's notion of the Divine Wisdom as a divine energy diffused through the universe, and the system of emanations, that is, flowings forth of the mind of God. Our Lord compares his doctrine and influence with living water, that is, water ever rising fresh from the up-welling fountain of Divine grace, which, always remaining limpid and fresh, quickens or restores those who drink thereof (John iv. 10—14; vii. 37, 38). Accordingly, water enters as a principal feature into the prophetic description of the Hebrew golden age, which, happily for mankind, was always placed (and still is) in the future (Ezek. xlvii.). With great boldness is the metaphor employed by Isaiah, who places 'rills and streams of water' on high hills, which commonly are parched by the sun (xxx. 25). With force, propriety, and beauty not easily appreciated in our moist climate, is the happiness of the righteous set forth, under figures borrowed from the luxuriance of vegetation under the

effects of water (Is. i. 30; lvi. 11. Job vii. 16; xv. 32. Jer. xvii. 8. Ps. i. 3).

None but travellers in Eastern countries can feel the value of water fresh from the spring. Water carried in leathern bottles rises, under the burning suns of these lands, to nearly a blood heat; and the salt taste, which is barely perceptible at the fountain, becomes offensive under the influence of the heat; and, what is worse, while the water gives only a momentary relief, it excites increasing thirst. 'One can never' (we cite the words of Dr. Olin, 'Travels in Egypt, Arabia Petrea, and the Holy Land,' 1844) 'appreciate the inestimable value of pure, cool water, who has not felt the want of it in the desert. The eulogies pronounced on this most delicious of all beverages by the zealous advocates of temperance reform are well merited.' A scanty supply creates fertility and affords a luxury to the wayfaring man. 'A few palm-trees and shrubs, and a delicious grass-plot, flourish in the little oasis which is cooled and fertilised by the sparkling rill that soon disappears in the sand.' 'Who, after ten days of almost incessant thirst, aggravated by tantalising draughts from tepid, brackish springs, could resist the strong temptation of a full draught of cool, sweet, and tolerably clear water? Seldom in my life have I experienced so much pleasure from the gratification of the appetite' (Olin).

Robinson (i. 109) thus speaks of his want of good water when in the peninsula of Sinai (March 20):—'A little beyond this place, our Arabs expected to find rain water among the rocks; and scattered themselves, running off into the different openings of the mountains, to seek for it. They were not very successful, finding but little, and that strongly impregnated with camels' dung. Yet our Arabs seemed to drink it with gusto. We now found ourselves, in fact, straitened for water. What we had brought from the spring Naba, near Suez, had become much worse than at first, and since then we had met with none fit to fill the empty water skins. We had got tolerably accustomed to a leathery taste in the water we carried, but had not yet learned to relish that which was briny and bitter, or which smacked of camels' dung.'

'We made no stay here, anxious to arrive, if possible, that evening at Jerusalem; but in crossing the plain we encountered the noon-tide heat of a Syrian sun, and were annoyed by swarms of gnats, and parched by intolerable thirst. The water in our leathern bottles was soon exhausted; and had not the peasant girls brought us a welcome supply, as we passed through the villages, anxious to gain a few paras from the passing stranger, we should have suffered cruelly. In the afternoon, just as we entered the hills, we came upon a well by the road side, most welcome to us in 'that dry and thirsty land.'

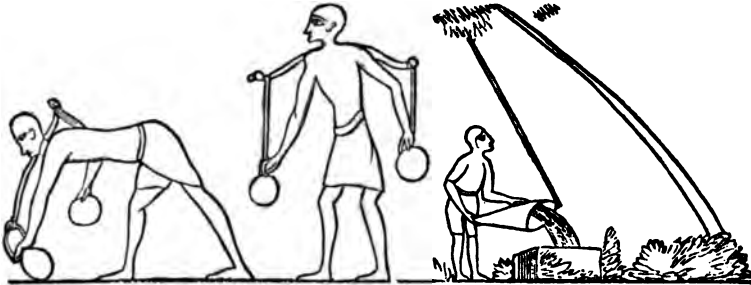
Grouped around were a motley host of tired wayfarers. The Arab sheikh, letting down his leathern skin into the well, drew water to supply his fainting steed, drinking from a hollow stone. Flocks of glossy-haired goats and sheep, with loud bleatings, surrounded the appointed trough, which it required the constant labour of several women to keep full. Caravans of camels, relieved of their burdens, were reposing around, their drivers crowding to the well. We were as weary and as thirsty as the rest; and, letting down our water-skins, took long and repeated draughts of the reviving element, and, stretched in the shadow of a huge rock, enjoyed a most welcome 'siesta.' (Bardlett's 'Walks about Jerusalem,' Introd. p. 10).

Warburton, on returning from the Dead sea, came to the 'fountain Ain Hagla, which well deserves the name of 'The Diamond of the Desert.' The costliest wine that ever

sparkled over the thrilled palate of the epicure, never gave such pleasure to his eager lip as the first draught of that cold, shining water to our parched mouths. Even our escort forgot all fear of the hostile tribes, and we all—Frank and Arab—flung ourselves down by the brink of the fountain, under the shade of the green willows, and drank and bathed our beards, and drank again, until the sheikh's entreaties prevailed and set us once more in motion.'

Under Eastern skies, irrigation always produces the greatest fertility. The most desolate spots in the desert are at once converted into blooming gardens, wherever a good supply of water can be obtained. In consequence of the prolific effects of water, means were taken, by aqueducts, &c., to convey water from parts where it abounded to others where it was wanting.

Remains of aqueducts are still found on



EGYPTIAN IRRIGATION.

the plain of Jericho. The lower, composed of ten arches, is built of hewn stone and still in good repair. It conveys water from the Fountain of Elisha, to irrigate a part of the plain. Another, called the upper aqueduct, is much dilapidated. This also was built to serve the once prosperous agriculture of that productive plain. An hour or more further north, near the base of Mount Quarantania, are ruins of other aqueducts. Taken together, these must have formed, when in successful operation, a splendid system of irrigation, and they point to a high degree of national and individual affluence and civilisation. The pointed arches of the aqueducts, which demonstrate their Saracen origin, show that these now almost desolate plains were adorned with exuberant luxuriance long after the subversion of the Jewish power.

We learn from Maundrell (6) that the Orontes, in his time, was applied to turn 'great wheels made for lifting up the water by its natural swiftness, without any force added to it, by confining its stream.'

Water, as symbolical of purity, was employed among most ancient nations by persons who were about to take part in worship.

For this purpose, a vessel of water was placed at the entrance of the temples, with sometimes a branch of ivy, with which a priest sprinkled those who entered. The water was of the purest kind, and therefore was drawn from a spring. The Essenes in their washings employed the purest water. Hence the allusion in Heb. x. 22; comp. Ezekiel xxxvi. 25.

The traveller in the desert is sometimes tantalised with the appearance of water which proves to be only the mirage. 'The mirage lent its illusions to the scene this morning, and filled up the splendid outline with what seemed the creations of enchantment. The southern part of the plain appeared to be converted into an extensive lake, and immediately beyond it rose a forest of tall palm-trees, whose graceful tops seemed to hang deep in the water, from which they were distinctly and beautifully reflected. The same appearance of water stretched along the beach, from which our route was distant about five miles, and between it and the actual sea rose a steep chalky cliff that reminded me of the shores of England. The waves dashed against its base, and sent their white spray in shining streams into the air.'

It was difficult to realise that all this was an illusion. So true to nature was the whole gorgeous scene, that I enjoyed it as a reality, and gazed in admiration for some minutes before the truth occurred to my thoughts' (Olin).

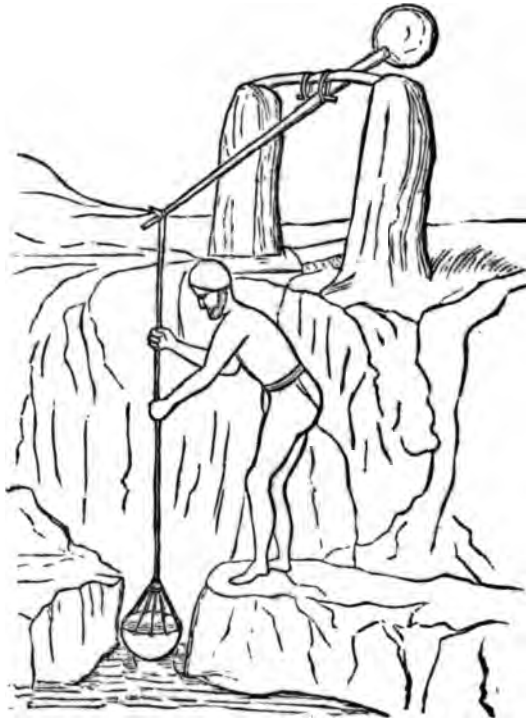
Water was among the ancients accounted to possess a morally cleansing power (1 Sam. vii. 6). In the 'Orestes' of Euripides (1808), water is described as possessing peculiar qualities in cases of blood-shedding. The Scholiast on the Ajax Mastig. of Sophocles, states that ablution of the hands was held to avail for the cleansing of guilt. Pausanias says that Orestes expiated the murder of Clytemnestra in the waters of Hippocrene. Thoas, in the 'Iphigenia' of Euripides, delivers it as a law that 'water washes away all the evils of men.' Similar in effect are those words of Virgil (*Æneid* ii.)—

'In me 'tis impious holy things to bear,
Red as I am from slaughter, new from war,
Till in some living stream I cleanse the guilt
Of dire debate and blood in battle spilt.'

We find in the Pentateuch the bitter water

by which female chastity was submitted to the test. Throughout Greece, Italy, and the Northern nations, the ordeal by fire and water appears to have prevailed. Among the legends of Ceylon is a story of a sword-leaved tree, on the summit of which was a bird, from whose bill distilled a miraculous and sanative liquor which could be procured only by a woman. The ascent involved a hazard, as the sword-leaves instantly destroyed the unchaste. We may also mention the horns of chivalry, from which the liquor was fated to be spilled if an unchaste woman essayed to drink them, and which became undoubted trials of continence. In Spenser's 'Faery Queen,' the office is performed by the cestus of Venus.

'That girdle gave the virtue of chaste love,
And wifedood true to all that did it beare,
And whosoever contrary doth prove,
Might not the same about her middle weare,
But it would loose or else asunder teare:
Whilome it was (as Faeries wont report)
Dame Venus' girdle, by her 'steemed deare,
What time she us'd to live in wively sort,
But lay'd aside, when so she us'd her loose
sport.'



THE SHADUF

Various modes are at present employed in Egypt for raising water and irrigation. The

water-wheel, *sakieh*, is usually turned by an ox, and raises the water by means of jars

fastened to a circular or endless rope which hangs over the wheel. Robinson (i. 542) thinks that in ancient times the water-wheel may have been smaller, and turned, not by oxen, but by men pressing upon it with the foot, in the same way that water is still often drawn from wells in Palestine. Niebuhr describes such a machine in Cairo, called 'a watering machine that turns by the foot' (Deut. xv. 10). The labourer sits on a level with the axis of the wheel or reel, and turns it by drawing the upper part towards him with his hands, pushing the rounds of the under part at the same time with his feet, one after another. In Palestine, the wheel or reel is more rude, and a single rope is used, which is wound up and around it by the same process. See WELL. The *shaduf* consists of two posts or pillars, about five feet in height, with a horizontal piece of wood, to which is suspended a lever having at one end a weight, and at the other a bowl or bucket. With this vessel the water is thrown up to the height of about eight feet into a trough. The operation is extremely laborious.

WAVE-OFFERINGS, in the original (Lev. ix. 21; xiv. 12) coming from a word whose root signifies 'to lift up' (Exod. xx. 25. Job xxxi. 21), were oblations connected especially with thank-offerings, which both before and after the slaughter of the victim were moved up and down, as well as to and fro, probably in order to show that the sacrifice was made to the Lord of all the four parts of, that is the entire world; to whom thus a solemn homage was paid (Exodus xxix. 24, 26. Lev. vii. 30, 34; xxi. 20). In the original, the word 'wave' is used in Numbers viii. 11, where the Levites are required to be waved as a wave-offering; the intention probably being indicated by suitable movements of the hands.

The ceremony of cutting the first or wave-sheaf is thus described in Helon's 'Pilgrimage to Jerusalem' (i. 287):—'At sunset, the citizens who had been appointed to cut the wave-sheaf by the Sanhedrim, came down through the courts, accompanied by a great concourse of people, and Helon joined in the procession. They went to the nearest field of barley before the city; the 16th of Nisan was begun, and the evening star was already visible in the sky. The person who was appointed to reap asked aloud, 'Is the sun gone down?' The people who stood around answered, 'Yes.'—'Shall I cut?' 'Yes.'—'With this sickle?' 'Yes.'—'In this basket?' 'Yes.' The questions, thrice repeated, being thrice answered in the affirmative, he cut as much as would furnish an omer, and, binding the sheaves together, carried them to the temple. The barley was there roasted by the fire, cleared from the husk, ground into meal, bolted thirteen times, and the omer (a measure containing

about forty-three egg-shells) of the finest meal was kept till the following day.'

WAYS (L. *via*), or roads, in very early periods could have been only footpaths for men and cattle, worn by use, and taking their course from convenience. In consulting this convenience, regard would be had to local peculiarities and to the site of great centres of population and commerce. The winding valley would be preferred to the shorter road over the mountain, as affording shelter and means of refreshment. War and trade supplied the impulse to travelling, and paved the way for roads; for the course of the shepherd was too devious and changeful to do more than form slight and evanescent tracks. In time, however, the route of shepherds in some great thoroughfares became fixed, and pointed out to the nomad and the merchant the way they should pursue. Religion had a great influence. Pilgrims resorting from several quarters to a holy place, came in time to discover the most convenient ways, which usage could not fail to perpetuate. When great monarchies arose, they gave birth to roads connecting together remote parts of their dominions. The Romans employed great care and labour in constructing roads, which, having the city of Rome for a centre (see Vol. ii. 248), ran over all parts of their widely-extended empire, and so united together nearly all the civilised world. Their roads, the idea of which they are said to have borrowed from the Carthaginians, were introduced into Palestine as well as other parts of the East. On them mile-stones were set up. These may in part have taken their direction from customary lines, in part have determined and perpetuated lines of road. Two or three of the chief roads which bound Judea with other countries may be here traced. These remain nearly the same to the present day. In Northern Palestine there ran a cross-road from Acco (Ptolemais) to Nazareth, which, going along the northern border of the plain of Esdraelon, turned in a north-easterly direction to Tiberias, went by the sea of Gennesareth to Capernaum, then passed the Jordan, it may be at the point where now stands 'Jacob's Bridge,' and proceeded north-eastwardly, over the southern portion of Anti-Lebanon, as far as Damascus. This, an ancient military and commercial highway, called in the history of the crusades the 'Way of the Sea,' formed a bond of union between Europe and Inner Asia. Under the Romans, its tolls were productive. In Matt. ix. 9, Matthew is near Nazareth found by Jesus sitting as toll-collector on this road. The act is incidentally mentioned. But for our knowledge of the line pursued by the road, we might have wondered why Matthew appeared there in the discharge of his functions. In the actual circumstances, all is clear. Minute agreements of this nature are

not, cannot be invented. The narrative proceeded from an eye-witness, and represents a reality.

From the same point (Acre), or from the neighbouring Cæsarea, began a much-trodden road, which, running down the sea-coast, passed through the cities of Philistia, and thence proceeded by Pelusium into Egypt. From this there broke off a road leading from Cæsarea, through Antipatris and Diospolis, to Jerusalem (Acts xxiii. 31, *seq.*). The shortest way from Judea into Galilee lay through Samaria (Luke xvii. 11. John iv. 4. Joseph. Antiq. xx. 6, 1; Life, 52). This journey took three days. A full day's journey enabled the traveller to pass from Jerusalem to Sychar; thence he went forward to Gineza (Hug says Nain, *Einleit.* i. 18, 4th edit.; comp. Luke vii. 1—11), the last place in Samaria, and so entered Galilee by the plain of Esdraelon. In the Roman period there was a road from Jerusalem, through Sychar, to Scythopolis, which, keeping a northerly course, ran to the lake of Galilee; and at Scythopolis, sending off a branch in a westerly direction, passed through Jezreel (Stradela) to Cæsarea. The same road went forward to the north-east, through Gadara and Capitolias, to Damascus (Joseph. Antiq. xiv. 3, 4). From Jerusalem there were three chief roads. One, in a north-easterly course, went over Olivet and through Bethany, by gorges and winding desert ways, to Jericho (Matt. xx. xxi.). The distance was about eighteen Roman miles. At Jericho the Jordan could be passed, and hence travellers went to Gilead or Perea. This way was mostly taken by the Galilean Jews on going to and returning from Jerusalem on festive occasions, as they thus avoided the hostile Samaritans. At the same point, opposite Jericho, a road ran towards the south, along the Dead sea, as far as Aila, or Elath, on the eastern arm of the Red sea. The last is the road pursued by the Israelites on their final approach to Canaan. Down the former came the Syrian armies when invading Israel (2 Kings x. 32, *seq.*; comp. viii. 28; ix. 14), and at a later period, the Assyrian troops (1 Chron. v. 26). The second chief road lay from Jerusalem southward to Hebron, whence ran a way to Aila, and another westwardly to Gaza. From Gaza, through Rhinocolura and Pelusium, was the shortest and most convenient road down into Egypt (Joseph. Antiq. xiv. 2). Along this road thousands of prisoners were, after the overthrow of Jerusalem under Vespasian, conducted to Alexandria, in order to be shipped there for Rome. The third road from Jerusalem ran to Joppa, on the Mediterranean. This was the shortest way by which the sea could be reached from the capital.

The exact nature of these roads is not known. In the Roman period, some of them

would more or less resemble their greatest works. Before that time, the roads in Palestine were less artificial. If the statement of Josephus is not coloured by a wish to do honour to his country, Solomon 'laid a causeway of black stone along the road that led (where from?) to Jerusalem' (Joseph. Antiq. viii. 7, 4). The stony surface of large portions of Palestine rendered highly artificial roads less necessary, and the great inequalities of the surface in general made the formation of them difficult.

Of the several Hebrew words rendered 'way' and 'road,' *I. aragh*, denotes a way in general (Job xix. 8), and is translated 'path' (Gen. xlix. 7), 'highways' (Judg. v. 6), also (with a slight change in the accents) 'company,' that is, 'a caravan' (Gen. xxxvii. 25; comp. Judg. xix. 17); *II. dereck*, has a similar import, being translated 'way' (Gen. iii. 24), 'journey' (xxx. 36), evidently applied to a recognised and trodden, if not formed road,—thus, 'the king's way' (Numbers xx. 17, 22; compare xiv. 25; xxi. 1. Deut. i. 2. Josh. xii. 3). In Deut. xix. 3, a way for the manslayer is commanded to be prepared or made (comp. Prov. iv. 26). In Isaiah lvii. 14 are employed words, 'Cast ye up, cast ye up, prepare the way, which seem to represent the operations of road-making. Still more expressive is the passage in lxiii. 10, comp. Mal. iii. 1. We find several ways mentioned as if indicating well-known and established high roads. Thus we have 'The way of Egypt,' 'The way of Assyria' (Jer. ii. 18), 'The way to Zion' (l. 5. Lam. i. 4), 'The way of the North' (Ezek. xliii. 1), 'The way of Hethlon' (xlvii. 15). The most striking passage is found in Isaiah xl. 3, 4, which must have been written by one who was familiar with the process of forming artificial roads.

There are no artificial roads at present in Palestine. Their absence detracts from the beauty of the landscape. Travel and transport being all performed on the backs of beasts of burden, which usually move in single file, the most important routes are marked only by narrow winding paths, that receive their direction from the ever-varying features of the region over which they pass. The soil is often so hard as to take no impression from the feet of animals; and the eye of an unpractised traveller perceives, even on a common thoroughfare, no evidence that others have passed along the same way. No repairs are ever made—no labour employed to remove an obstacle or prevent a breach. If a rock rolls down from the mountain, or a chasm is made by a sweeping torrent, the next passer goes round it the best way he can, and henceforth there is, to the needless extent, a change in the road. When the want of room to deviate from the old path, or any other cause, has for a long time confined the travel to a

single track, a narrow channel is usually worn deep into the earth, or even into the face of the rock, which is ordinarily paved or half filled up with rolling stones; thus forming the worst possible foothold, and the most uncomfortable accommodation to the foot of the horse or the donkey.

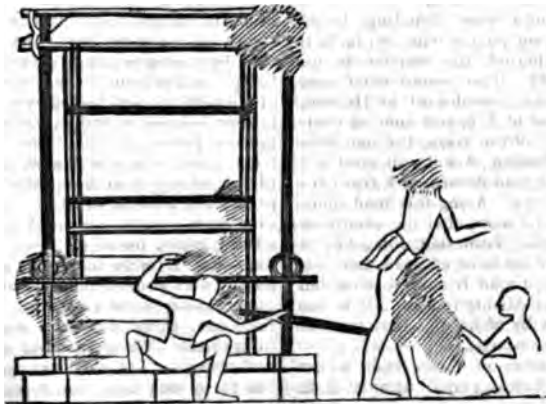
The great road leading across the plain from the Damascus gate at Jerusalem, has been worn by travel and washed by rains till it has the appearance of a deep artificial trench, into which an infinite number of small rolling stones have been gathered from the adjacent fields. Where there are no roads, there can be no wheel-carriages. Olin did not see so much as a cart or wheelbarrow in the Holy Land. Solomon and some other kings had carriages, and the invaders of the land often increased the terror of their approach by war-chariots. It is evident, however, that the royal equipages were confined to a few short routes, and these ill-adapted instruments of war could never have left the plains. The hill country was as unfavourable as possible to their movements; and it is sufficiently evident that convenient artificial roads never existed here to any great extent, with the exception of the few military routes constructed by the Romans during their sway over these countries.

On his way from Jerusalem to Nablous, at Jufna, Robinson (iii. 77) found 'evident traces of an ancient paved road, entirely similar to the Roman roads of Italy and other regions. It was obviously of old a public and probably a military way between the cities of Gophna and Jerusalem; the great road, apparently, which in ancient times, as now, led along the summit of the high mountainous tract from the plain of Esdraelon, through Neapolis and Gophna, to the holy city. The pavement still remains entire for a very considerable distance.'

In the valley of Esheol, Robinson (i. 316) found a paved path, or rather one laid unevenly with large stones, in the manner of a Swiss mountain road. It passes between the walls of vineyards and olive-yards,—the former chiefly in the valley, and the latter in the slopes of the hills, which are in many places built up in terraces. Robinson also passed what bears every mark of always having been a great highway between Hebron and Jerusalem. It is direct, and in many parts artificially made, evidently in times of old. 'But wheels,' he says, 'certainly never passed here; the hills are too sharp and steep, and the surface of the ground too thickly strewn with rocks, to admit of the possibility of vehicles being used in this mountainous region without the toilsome construction of artificial roads, such as never yet existed here. Indeed, we nowhere read of wheeled carriages in connection with the country south of Jerusalem, except where Joseph is said to have sent waggons to bring down his father into Egypt. These came to Hebron, and Jacob travelled with them thence to Beersheba (Gen. xlv. 19, 21, 27; xlv. 1). We had this circumstance in mind on our journey from Beersheba to Hebron; and long before reaching Doherijeh, we were convinced that waggons for the patriarch could not have passed by that route. Still, by taking a more circuitous course, up the great Wady el-Khulil, more to the right, they might probably reach Hebron, through the valleys, without great difficulty.'

WEAVE (T. comp. web) stands (Judges xvi. 13. Is. xix. 9) for the Hebrew *ahrag* (comp. G. *arachné*, and L. *aranea*, 'a spider'; 'weave the spider's web,' Is. lix. 5).

Weaving, as one of those arts without which men cannot take the first steps in civilisation, was known to the ancient Egyptians, from whom, if previously ignorant of it, which



EGYPTIAN LOOM.

is not likely, the Hebrews may have learnt the art. Accordingly, 'vestures of fine linen'



are mentioned as employed in Egypt in the days of the patriarchs (Gen. xli. 42; comp.

Is. xix. 9); and at a later period, Egypt is found supplying fine linen, with embroidered work (Ezekiel xxvii. 7). The coverings of the tabernacle, made by the hands of Israelites, show that the nation had attained much skill in weaving (Exodus xxxv. 35). Among them, spinning (25, 26) and weaving (Prov. xxxi. 13) were the special occupation of housewives, even though of high birth, and of female slaves (Exod. xxxv. 25. 2 Kings xxiii. 7. Prov. xxxi. 13, 19; comp. Joseph. J. W. i. 24, 3); though weavers of the male sex are mentioned (Exod. xxxv. 35; comp. 1 Chron. iv. 21). The loom was the simple elevated frame, usual in primitive times, requiring the workman to stand at his employment; as parts of it are mentioned, the shuttle (Job vii. 6), the beam (1 Sam. xvii. 7. 2 Sam. xxi. 19), and the pin (Judg. xvii. 13, 14). From the references in the Bible to various parts of the processes (Levit. xiii. 48. Judg. xvi. 13. Is. xxxviii. 12), we may



EGYPTIAN SPINNING.

infer that weaving reached among the Hebrews artistic excellence, though they obtained their finer fabrics from Egypt (Prov. vii. 16) and Babylon (Joseph. Antiq. xviii. 9, 1). Of highly-wrought articles we find in the Scriptures, I. an 'embroidered coat' (Exod. xxviii. 4), probably worked in small squares, as tessellated pavements, or, it may be, somewhat after the manner of the Scotch plaids; II. 'clothing of wrought gold' (Ps. xlv. 13), that is, interwoven with threads of gold so as to produce regular figures; III. 'skilful work' (Exodus xxvi. 1), exhibiting symbolical forms, as the cherubim; IV. 'divers colours of needle-work' (Judges v. 30. Ezek. xvi. 13), probably a kind of tapestry or carpet. Embroidery is said not to have been known to the Hebrews before the exile. That the Hebrews possessed the skill to work (weave) in many colours, appears from Exod. xxvi. i. seq., where we find curtains of fine twined linen (byssus) in colour blue, purple, and scarlet, inwrought with cherubims. Of

this splendid kind of texture were made the hangings for the tabernacle and the tunic of the high-priest. In the New Testament we have the seamless coat worn by Jesus, that is, made exclusively by weaving (John xix. 23). A tradition of the Jews represents the garments of the high-priest to have been made without a needle, being woven each in one piece. See CLOTHES, SEAM.

WELL (T.), a, is described by Robinson, lying on his road from Jerusalem to Gaza. 'Another ancient well in the valley, exhibiting quite a pastoral scene of patriarchal days. Many cattle, flocks of sheep and kids, and also camels, were all waiting round the well, while men and women were busily employed in drawing water for them. These people at once offered and drew water for us and our thirsty animals, without the expectation of reward. The well was square and narrow; by measuring the rope, we found the depth to be sixty feet. A platform of very large stones was built up around it, and then

were many drinking troughs. On the platform was fixed a small reel for the rope, which a man, seated on a level with the axis, wound up by pulling the upper part of the reel towards him with his hands, while he at the same time pushed the lower part from him with the feet. This may not improbably have been the ancient Egyptian manner of watering with the foot' (Deut. xi. 10). See WARREN.

Wells in Arabia at the present day are, as they were in the days of the patriarchs, halting-places, on account of the torrid nature of the country, highly prized. Diodorus Siculus states that the Nabathæan Arabs were celebrated for their 'seasonable (conveniently placed) wells' in the desert, which were known to themselves only, and consequently were made by them places of safe retreat. The ancient Gebers (or fire-worshippers) were much famed for the wells which they dug, many of which still exist in Persia. Sir W. Ouseley has cited Isfendiar's vow to make a hundred places of repose and a hundred thousand wells, with trees around them.

Olin, on the south of Judah, met with two ancient wells which were walled up in the most substantial manner with hewn stones, having no windlass or other machinery for drawing water, which was done by means of a rope and bucket of goat or sheep skin, let down into the well and raised by hand. 'Watering troughs, dug out of large blocks of stone, stand about the well, for the purpose of watering the flocks. Here, not improbably, Abraham and Isaac watered their flocks.'

Robinson reports (ii. 619)—'At Milh (on the route from Wady Mousa to Hebron) are two wells, measuring about forty feet in depth, and walled up round with good mason work; one of them is seven and a half, and the other five feet in diameter. The water seemed not to be good, and the Arabs said it was acid; but we had no rope or bucket to draw any. The Arabs of the Tiyahah water here; they come hither early in autumn. These wells and ruins at el-Milh I am disposed to regard as marking the site of the ancient Moladah of the Old Testament, the Molatha of the Greeks and Romans (Josh. xv. 26; comp. 21; xix. 2. 1 Chron. iv. 28. Neh. xi. 26).

A species of well was used in Syria, the soil being dry, as a granary for preserving corn. Varro says that wheat laid up in this way remains good even fifty years, millet more than a hundred. Such granaries are intended in Jer. xli. 8. Amos ix. 6. Joel i. 17.

Jacob's well (see the article) Olin (ii. 351) found concealed from the view by what at first seems only a heap of rubbish. A church was built over the well by the empress Helena. It has long sunk to ruins; but an arch of solid masonry still remains over the

well, at the height of several feet above the natural surface of the rock through which the excavation was made. Olin dropped some stones into the well, and was satisfied that it contained water and was very deep. Maundrell reports it to be dug in a firm rock, three yards in diameter and thirty-five in depth, five of which were full of water. Several travellers have found it dry. The quantity of water varies.

The well was deep in the days of Jesus, and the Samaritan woman had no means with her of procuring water from it (John iv. 11). In illustration, may be cited Rauwolf's words (*Reise*, 450): 'Near Bethlehem is a good cistern, full of water, deep and wide. On this account, persons who go there to draw water carry with them ropes and leathern buckets, which are also borne by caravans with a view to their being used for obtaining water on the journey.'

WHEAT (T.) was so superior and so abundant in Palestine, that ears of it appear on coins as a symbol of the land (comp. Is. xxviii. 25. Ezek. iv. 9). It, as well as barley, grew in all parts (Deut. viii. 8. Judg. vi. 11. 1 Samuel vi. 18. 2 Samuel iv. 6; xvii. 28). The produce being beyond the wants of the inhabitants, a yearly present was made by Solomon to Hiram, king of Tyre (1 Kings v. 11), and a regular trade in exporting wheat was carried on by means of the Tyrians (Ezek. xxvii. 17). Wheat was made into bread, eaten (the grains) parched or in green ears (Lev. xxiii. 14; comp. Josh. v. 11. Ruth ii. 14. 1 Sam. xvii. 17. 2 Sam. xvii. 28). Captain Mangles saw at Heshbon wheat whose ears were of unusual size, one of them exceeding in dimensions two of the ordinary. Laborde says there is to be found at Kerek a species of hundred-wheat, which justifies the text of the Bible against the charge of exaggeration. According to Mangles, the Heshbon wheat is to the English as 180 grains is to 43; and in regard to number of grains in an ear, as 84 of the former to 41 of the latter. How fine the wheat of Palestine was of old, may in a measure be conceived from the ears which appear as symbols on Jewish coins. See Vol. ii. 26.

Robinson (ii. 394), on his way from Gaza to Hebron, found the crops of grain very good. 'In one field, as we approached Kubeibeh, nearly two hundred reapers and gleaners were at work, the latter being nearly as numerous as the former. A few were taking their refreshment, and offered us some of their 'parched corn.' In the season of harvest the grains of wheat, not yet fully dry and hard, are roasted in a pan, or on an iron plate, and constitute a very palatable article of food; this is eaten along with bread, or instead of it. Indeed, the use of it is so common, at this season, among the labouring classes, that this parched wheat is sold in the markets. The whole scene of the reaping

ers and gleaners, and their ' parched corn,' gave us a lively representation of the story of Ruth and the ancient harvest-home in the fields of Boaz' (Ruth ii. 8, 14). Robinson, a little further on (446), adds another trait, speaking of the vicinity of Hebron and the barley harvest:— ' Here we needed no guard around our tent. The owners of the crops came every night and slept upon their threshing-floors, to guard them; and this we had found to be universal in all the region of Gaza. We were in the midst of scenes precisely like those of Ruth, where Boaz winnowed barley on his threshing-floor, and laid himself down at night to guard the heap of corn' (iii. 2—14).

Near Jennin (Ginsea), for several miles round, Olin (ii. 378) states the land was covered with wheat, which, he says, is the great crop of Palestine, thriving on all soils capable of bearing anything. The straw is shorter than that of the United States, even when grown on the richest land. The wheat, however, which is always bearded, is large and heavy, and the grain of good quality.



PALESTINIAN WHEAT.

' Plucking the ears of corn' is illustrated by Robinson, who is speaking of the country between Hebron and Ain Jidy: ' The whole tract was almost covered with fine fields of wheat. Watchmen were stationed in various parts to prevent cattle and flocks from trespassing upon the grain. The wheat was now ripening, and we had here a beautiful illustration of the Scripture. Our Arabs ' were an hungered,' and, going into the fields, they ' plucked the ears of corn and did eat, rubbing them in their hands' (Matthew xii. 1).

On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances' (ii. 192).

WHITE, no less than purple garments, were of old characteristic of high distinction and even royalty. Hence in the transfiguration our Saviour's vestments are glistening white (Matt. xvii. 2), and in the Revelation the saints are clad in white; also the angels that appeared at the sepulchre were in white (John xx. 11),—instances in which celestial purity seems to be indicated, inasmuch as the light of the skies naturally symbolises the lustrous sanctity of heaven. According to Josephus (Antiq. viii. 7, 3), Solomon, accompanied by his body-guard, used to repair daily to a house of pleasure at Etha, not far from Jerusalem, in a chariot, clad in white robes. The custom, on the part of kings, of wearing white state apparel, explains Ps. lxxviii. 14— ' When the Almighty scattered the kings (of the Canaanites) thereon, it (the field of battle) was as snow in Salmon,' white with the cast-away mantles of the routed chieftains.

The image in Apoc. iii. 5 may have been taken from a custom observed in the Sanhedrim, which, in investigating the genealogies of priests, with a view to the maintenance of the purity of their descent, is said by Maimonides to have caused such as had ' a blot on their escutcheon' to be clothed in black, and others, whose lineage was free from exception, to be clad in white garments, in which they went into the temple, to superintend, with their brethren, its public services.

In some parts of the East at the present day white is the colour of mourning. There are not wanting indications that the same was customary among the Jews. When Archelaus, after the death of his father, Herod, assumed the sceptre, he repaired to the temple in white apparel (Joseph. J. W. ii. 1, 1).

The ' white horse' mentioned in Rev. vi. 1, 2, appears to have been set forth painted or portrayed in a book. Pictures have been found in Oriental manuscripts of very ancient date.

White horses were employed in triumphal processions as a token of victory. The vision of a white horse in a dream indicated, according to rabbinical tradition, something good among the Jews, who held that one of the guardian angels made his appearance on a white horse.

WIDOWS were by Paul (1 Timothy v. 9) allowed to be chosen to the service of the church if threescore years old, and had had but one husband. Among the Romans, widows who had been married only once were held in special esteem. The admission of widows and others as deaconesses

was a relaxation of that Oriental law which excluded females from taking part in the services of public worship, and conspired, with other Christian influences, to raise woman to her present rank; which, however, from the great deficiencies of her early education, is much lower than it should, and in time, we trust, will be. The mother, as, in the proper sense of the term, the educator of the family, should herself receive the best possible education.

WIMPLES, signifying the lappet of a hood or veil as worn by nuns, is, in Is. iii. 23, the rendering of a word which, in Ruth iii. 15, is translated 'the veil,' and in the margin, 'sheet or apron.' This veil was obviously the large cloak or plaid that covered the whole person. The words in the common version, 'the mantles and the wimples,' have been rendered, 'the hoods and the veils.'

WINDS, THE, in Palestine, were of old four, conformably to the opinion that there were four quarters of the world (Jerem. xlix. 36. Dan. vii. 2. Zech. ii. 6. Matt. xxiv. 31. Apoc. vii. 1). The winds in Palestine are regular, depending on fixed and periodical causes. They also vary according to the relative position of the place of observation. In autumn and winter, according to Russeger (*Reisen*, iii. 195), who has given exact tables of the results of his observations, the winds that prevail in Inner Syria are the east and the south-east; whilst immediately on the coast, the north and north-west winds are most frequent. What contributes mostly to this are the local relations, and especially the vicinity of the lofty plain of the Hauran, and the high hills along the east of the Jordan, which are soon covered with snow, while on the coast you meet with the prevalent sea-winds.

When in the peninsula of Sinai, and drawing near to the southern boundary of Palestine, Robinson and his companions were overtaken by a violent sirocco, resembling the khamsin of Egypt. The wind had been all the morning north-east, but at eleven o'clock it suddenly changed to the south and came upon them with violence and intensity, until it blew a perfect tempest. The atmosphere was filled with fine particles of sand, forming a bluish haze; the sun was darkly visible, his disk exhibiting only a dun and sickly hue; and the glow of the wind came on the face as from a burning oven. Often, they could not see ten rods around them, and their eyes, ears, mouths, and clothes, were filled with sand. The thermometer at twelve o'clock stood at 88 deg. F., and had, apparently, been higher; at two o'clock it had fallen to 76 deg., although the wind still continued. The tempest went on increasing until it had become a tornado. It was with the utmost difficulty that they could pitch their tent, or keep it upright after it was pitched. For a

time the prospect was dreadful; yet there was no danger of life. Most of the Arabs covered their faces with a handkerchief, though travelling before the wind. After five o'clock the wind fell, the air became less obscure, a breeze sprang up from the N.W. which soon purified the atmosphere, restored the sun to his splendour, and brought a clear and pleasant evening, with a temperature of 66 deg. It was no little labour for the party to free themselves from the sand in which they were enveloped.

In Egypt, a period of the year bears the name of el-Khamsin, when hot southerly winds are very frequent and particularly noxious. This period is said to commence on the day after the Coptic festival of Easter Sunday, and to terminate on Whit-Sunday, thus continuing forty-nine days. It generally begins in the latter part of April, and lasts during the whole of May. This is the most unhealthy season in Egypt; and while it lasts, the inhabitants are apprehensive of being visited by the plague.

In July and August there sometimes prevails in Egypt a wind which resembles the blast from a furnace, rendering every article of furniture literally hot.

The samoom, which is a very violent, hot, and suffocating wind, is of more rare occurrence than the khamsin winds, and of shorter duration. Its heat is intense, its course impetuous. Its direction is generally from the south-east or south-south-east. It is commonly preceded by a fearful calm. As it approaches, the atmosphere assumes a yellowish hue, tinged with red; the sun appears of a deep red colour, and gradually becomes quite concealed before the hot blast is felt in its full violence. The sand and dust raised by the wind add to the gloom, and increase the painful effects of the heat and rarity of the air. Respiration becomes uneasy, perspiration seems to be entirely stopped; the tongue is dry, the skin parched, and a prickling sensation is experienced, as if caused by electric sparks. It is sometimes impossible for a person to remain erect, on account of the force of the wind, and the sand and dust oblige all who are exposed to it to keep their eyes closed. It is most distressing when it overtakes travellers in the desert. A very violent samoom seldom continues longer than half an hour. Distressing as it is, it does not prove fatal, unless to persons who are already brought almost to the point of death. The camel suffers equally with his master, and often lies down with his back to the wind, closes his eyes, stretches out his long neck on the ground, and so remains until the storm has passed over.

The zobah, very common in Egypt and the adjacent deserts, is a whirlwind which raises the sand or dust in the form of a pillar, generally of immense height. Twelve have been seen in one day. They are some-

times carried with great rapidity across the deserts and fields of Egypt, and over the river, boats on which are upset by it unless timely precautions are taken.

WISE. When, in 2 Cor. xi. 19, Paul declares, 'Gladly ye endure fools, being wise yourselves,' he may make reference to the tolerant and even respectful feeling with which persons of weak intellect are regarded in the East—a feeling which has for its foundation the idea that such unhappy beings are objects of God's special favour, and therefore are in some sense sacred.

WOMEN, among the ancient Hebrews, were in a condition of less seclusion and restraint than is now customary in the East, doubtless in virtue of the higher estimation in which the Bible places them (Gen. ii. 20, *seq.*). Yet, conformably with Oriental customs, the wife dwelt in a separate apartment (xxiv. 67; xxxi. 39), taking her share, however, unveiled, in the business of the house, and so visible to its inmates and visitors (Gen. xx. 2. Judges iv. 17), while maidens busied themselves with the cattle (Genesis xxix. 9. Exod. ii. 16. 1 Sam. ix. 11). In later periods, women of the middle class lived mingled with the men (2 Sam. xix. 5; xx. 16. Matt. ix. 20. John iv. 7. Luke x. 38). Yet females were more confined to the house than among us, and men of high rank having several wives kept them in a harem (2 Kings xxiv. 16. Esther ii. 3, 9); not, however, so as to prevent them from appearing in public (1 Kings xiv. 4, *seq.* 2 Sam. vi. 20). In general, females of all classes were occupied with domestic duties—weaving, cooking, and making garments (1 Samuel ii. 19. 2 Samuel xiii. 8. Prov. xxxi. 13, *seq.*), and attending to even the manufacture and sale of linen (18, 18, 24), also to agricultural duties (16).

It was a part of the pious offices rendered to our sex by women that they, in paying to the bodies of deceased friends the last attentions, anointed or embalmed them. Hector's body was washed and embalmed by maidens (Il. xxiv. 582). Tanaquil, the spouse of Tarquinus, washed and anointed his corpse. With complete propriety, in the evangelists we find the same office assigned to our Lord's female friends (Mark xvi. 1. Luke xxiii. 56; xxiv. 1).

Maidens were employed not only as door-keepers (John xviii. 17), but to convey invitations (Prov. ix. 8). Hasselquist observed in Egypt a custom which he considered very old. At Rosetta, he saw ten or twelve females who went about conveying invitations to a banquet. As they went, they sang a joyous song.

In the East now, serving her husband is the wife's first care and duty. Next to this, the most important occupation is that of spinning, weaving, or needle-work. 'Sitting for an hour employed with the distaff is

better for women,' said Mohammed, 'than a year's worship; and for every piece of cloth woven of the thread spun by them, they shall receive the reward of a martyr.' The arts above mentioned are pursued by the females in the harems of the middle and higher classes, who are much given to embroidering handkerchiefs, head-veils, &c., with coloured silks and gold. Many women, even in the houses of the wealthy, replenish their private purses by ornamenting handkerchiefs and other things in this manner, for the sale of which they employ a female broker. The whole of female life in the East at the present day is, however, far lower, more material and sensual, than it appears to have been in the best times of the Hebrew commonwealth; and even in the degenerate days in which Christ appeared, the fact that he was attended and so faithfully served in his public ministry by women (Matt. xxvii. 55), suffices to prove that there existed among Jewish females then a higher culture than is now prevalent either in Palestine or other parts of the East.

In general, the Syrian girl of modern days has a high, intelligent forehead, with arched eyebrows, large and long-shaped, soft, dark eyes, a fair complexion, a delicately-formed aquiline nose, and a small, pretty mouth. The face is long, with such a grave, thoughtful expression, that the little girl seems as though she carried an old head on young shoulders. There is no dimpled prettiness about the young Syrians, but a sort of dignified beauty which, when matured, is very striking; and the Syrian women retain their youthful appearance very long. Delicacy being their personal characteristic, they contrast strongly with the Arab girl.

The ancient Jewess was doubtless beautiful. This is sufficiently attested by the features of Hebrew females in these days, after the race has suffered under all kinds of degrading influences. Like the religiousness of the men, the beauty of the women is indestructible. A noble race was that which descended from Abraham! High destinies have they fulfilled in giving birth to the religions of the most civilised nations; and a high reward, we trust, yet awaits their indomitable sons and lovely daughters.

Of the women of Hebron, Robinson thus writes (ii. 44): 'We saw here none of the Jewish women, except in passing the open doors of different rooms where they were sitting; they greeted us kindly. Those whom we had met yesterday at the harem, and indeed all we had seen in Palestine, were habited in white—a long piece of white stuff, like a veil or shawl, thrown over the head, drawn together under the chin, and hanging down to the feet. Many of the Arab women dress in the same manner when they go out; but they wear a face-veil to conceal their features, which the Jewish females do not. The appearance of the latter was neat and

prepossessing. Indeed, so far as concerns their general condition of thrift, cleanliness, and welfare, the Jews of Hebron seem to be far better off than their brethren in Jerusalem or elsewhere in the Holy Land.

Miss Martineau ('Eastern Life,' iii. 62) thus speaks of the women of Hebron: 'The idlers who hung about us were a very handsome set of people, and in the town we were yet more struck with the beauty of those we passed. There was something cheerful in meeting the women with faces uncovered, after the dark, dismal veiling we had been accustomed to so long (in Egypt). Among all the Jews we saw, I observed only one who had what we call the Jewish cast of countenance. Here, and at Jerusalem and elsewhere, we saw many Jews with fair complexions, blue eyes, and light hair. Such eyes I never saw, as both the blue and the brown; soft, large, noble eyes, such as bring tears into one's own, one knows not why. The form of the face was usually fine, and the complexions clear, brown, or fair; the hair beautiful. The drawback was the frequency of scrofulous disease among them, which I observed particularly at Jerusalem.'

Among the walls of separation which Paul asserts the gospel threw down, was that which distinguished the sexes in their spiritual relations; for he declares (Galat. iii. 28) not only there is neither Jew nor Greek, bond nor free, but 'neither male nor female; ye are all one in Christ Jesus.' Among the Pagans, women were not allowed to take part in public religious ceremonies. Among the Jews, on many both civil and religious occasions men only were actors. Women did not inherit property on equal terms with men. Neither in civil offices nor in the priesthood could a female have a part. Thrice a year were all males to appear in the temple; tradition excluded women and slaves. The Hebrew men prided themselves on the fact that they were Israelites, not Pagans; free men, not slaves; males, not females. This mere distinction of sex Christianity disallows (Matt. xix. 4, *seq.*), and thus shows how wide and elevated is its spirit, and acquires another claim to be accounted the most lofty and the universal expression of spiritual religion.

The 'woman clothed with the sun,' in Rev. xii. 1, is a symbolical representation of a kind that was common when the words were penned. On a Roman coin of the age of Adrian, *Salus*, or 'the Common Good,' is seen as a woman sitting on a globe, in order to set forth the welfare and security of the world under that emperor. The deification of Roman emperors was represented on coins by the moon and stars surrounding their bust. See HEAVEN.

WORD (T. comp. L. *verbum*) is the rendering (John i. 1) of the Greek *logos*, which,

from *legein*, 'to pick up,' 'collect,' put or compare together, denotes 'the reasoning faculty,' first in itself (comp. Matt. xviii. 23; xxv. 19. Luke xvi. 2), then in its results, and so 'an account,' 'reason,' or 'explanation' (Matt. xii. 36. Acts xix. 40. 1 Pet. iv. 6. Heb. xiii. 7; also iv. 13, 'with whom we have to do,' i. e. 'to whom we must render an account'); and secondly, in its more obvious form, 'an articulate sound' (Matthew viii. 8. Acts xv. 24); also, as conveyed in words, 'doctrine' (Mark iv. 14. Acts vi. 7). Without noticing some shades of meaning found in the New Testament, we learn from what has been said that 'word,' in the Greek *logos*, denotes two things—thought and speech, *ratio* and *oratio*, reason and language. *Logos* signifies also 'the thinking faculty,' but of this its etymological import, only traces can be found in the New Testament, though John, in i. 1, shows that he was familiar with the conception. In general, *logos* may be said to mean intelligence (*lego*, *legein*), and its natural expression, speech, thought, and words; for words are only uttered thoughts. Considered in reference to its source, *logos* is 'mind'; in reference to its results, 'language.' The first is the internal capacity, the second the outward manifestation. From this double meaning of the word *logos*, which corresponds with a twofold reality found in all intelligent beings, was deduced the doctrine which John sets forth in the proem to his Gospel. That doctrine, how dissimilar soever in appearance from modes of thought presented in the synoptical writers, and, as may therefore be presumed, current in the section of the primitive church which those writers taught and still represent, John in no way explains, confining himself to the application of it to the Gospel. As, then, he employs the term *logos* without giving its import, we may be sure that he knew his readers were acquainted with its signification. That signification, in consequence, must have been current in his day. If so, it is to history we must appeal for a knowledge thereof. Hence those interpretations must be erroneous that have not an historical basis. If our object is not to support preconceived ideas, but to ascertain what John meant, we have only two sources of information open to us—I. the etymological meaning of the word, of which we have briefly spoken; and II. its historical import, on which we now say a few words. In regard to the historical import of *logos*, in our restricted space we omit the doctrines of the pure Greek schools of philosophy, and confine our remarks to Hebrew sources, whence, it is to be presumed, John mainly drew the elements of his conception. The root of that conception is to be found in Gen. i., where God appears as *speaking* the world into existence. This sublime anthro-

pomorphitic representation furnished a suitable element for poetry, and therefore Ps. xxxiii. 6 gives a poetic comment:

By the word of Jehovah were the heavens made, -
And all the host of them by the breath of his mouth.

The same process is exhibited in Prov. viii. 22, seq., where Wisdom is set forth as a person that was with God as his divine associate and instrument in the creation. This poetic personification was solidified into a separate and substantial existence in the cold hands of Jewish philosophy. In the transmutation, influences co-operated which came into the mind of the Hebrews during the captivity in Babylon. Hence in books written after that event we find the *Logos*, or Word of Jehovah, so strongly personified as finally to appear as a person. In Ecclesiasticus the following language is found: 'The Word of God Most High is the fountain of Wisdom' (i. 5). 'God created Wisdom, and poured her out upon all his works; she is with all flesh, according to his gift' (9, 10). 'I (Wisdom) came out of the mouth of the Most High, and covered the earth as a cloud' (xxiv. 3). 'I, therefore, being eternal, am given to all my children' (18). A long passage (vi. 22—ix.) in the Book of Wisdom (written, probably, about a century A.C.) should be studied; these words are specially noticeable: 'Wisdom is conversant with God; Give me Wisdom, that sitteth by thy throne; Wisdom was with thee; O send her out of thy holy heavens and from the throne of thy glory, that, being present, she may lead me; Send thy Holy Spirit from above.' In chap. x., Wisdom is said to perform a number of events which in the Hebrew Scriptures are ascribed to God. She preserved Adam, and the earth after the flood, delivered the Israelites out of Egypt, and destroyed their enemies in the Red sea (comp. cvii. 20. 1 Chron. xxi. 15, 16). In Wisdom xviii. 15, 16, the word of God is strikingly personified: 'Thy Almighty Word leaped down from heaven, out of thy royal throne, as a fierce man of war into the midst of the land of destruction; and brought thine unfeigned commandment as a sharp sword, and, standing up, filled all heaven with death; and it touched the heaven, but stood upon the earth.' From the materials thus supplied, Jewish philosophy readily formed a person which they described as 'the Word of God,' identifying it with Jehovah and with the Shekinah, or the Divine Presence in the sanctuary; and both the Word and the Shekinah they identified with the Messiah (De Wette, *Eisleit. in das A. T.* § 57, seq. Berthold. Christol. 120). But as the age in which these representations originated on the part of the Targumists may be disputed, we refer to the doctrine of Philo, the Alexandrine Jew, in whom were united the philosophy of the East and that of the West;

by means of which he put forth his allegorical and mystical views of the facts, requirements, and doctrines set forth in the Hebrew Scriptures. Philo, who flourished in the first half of the first century of our era, may be considered as a contemporary of the apostle John. Philo taught that God came into contact with the material world, and revealed himself by means of his *Powers*, all of which were centred in his *Logos* as their source. That *Logos* existed either in God himself, as his own essence, or without God himself, in his manifestations. The *Logos*, as God in action, created the world. Another view makes God to have created the world 'by him.' The *Logos* is not like God, eternal, but begotten; therefore is he 'the oldest Son of God, his first-begotten,' 'God's image,' 'the Creator of the world,' 'the revealed name of God,' 'the Mediator between God and the world,' 'the Second God,' 'the High-Priest,' 'Expiator,' 'Representative between God and men,'—whose historical existence and appearance are visible in the annals of the Jewish people; so that all the divine forms and manifestations found there are referable to *The Word*. Philo thus wears the appearance of having made the *Logos* into a person, especially as he spoke of the *Logos* as a second God. Wishing to save his monotheism, he adds that the Word is God 'in a figurative sense.' Clearly, however, does he furnish materials for a marked distinction between God and his Word. That distinction appears in the preface to John's Gospel, in which the Word or *Logos* is represented as being with God, as being God, and as having been made flesh in Jesus Christ (John i. 14; comp. 1 John i. 1).

In the passage, 'shoot with bitter (poisoned) words,' Ps. lxiv. 3, reference is supposed to be made to the ancient practice of sending letters by shooting them when fired on arrows. In this way, at the siege of Peltima, Artabazus and Timoxenas sent each other letters. According to Jewish tradition, Shebna and Joah in the same manner sent letters to Sennacherib, informing him that all Israel, save Hezekiah, was inclined to make peace with him (2 Kings xviii. 18, 37; xix. 2. Is. xxxvi. 3).

WORKMAN (T.), in Acts xix. 25; comp. 2 Tim. ii. 15, stands for the Greek *ergata*, which is rendered also 'labourer' (Mat. xx. 1), and is used figuratively of persons engaged in promoting the gospel (ix. 37, 38).

These artisans, or workmen, are mentioned in the Scriptures: the founder (Judges xvii. 4. Is. xl. 19. Jerem. x. 14); the goldsmith and silversmith (Is. xl. 19); maker of the holy oil, or perfumer (Exod. xxx. 35); the engraver, or smith; the artist, or 'skilful workman;' the embroiderer; the weaver (xxxv. 35. Deut. xxvii. 15. 1 Samuel xiii. 19); the blacksmith, or worker in iron (Is.

xliv. 12, 2 Kings xxiv. 14); the brasier (1 Kings vii. 14; comp. 2 Tim. iv. 14); the carpenter, or worker in wood (2 Samuel v. 11. Is. xlv. 18. Matt. xiii. 55. Mark vi. 3); the stonemason (2 Kings xii. 13); the plasterer, probably as separate from the former (Ezek. xiii. 11); the potter (Is. xxix. 16. Matt. xxvii. 7, 10); the armourer (Jer. xix. 3); the fuller (2 Kings xviii. 17. Mark ix. 3); the weaver (Exod. xxviii. 32; comp. 1 Chron. iv. 21); in large cities, the baker (Hos. vii. 4. Jer. xxxvii. 21. Joseph. Antiq. xv. 9, 2); at a later period, the barber (Ezek. v. 1). In the New Testament are found the tanner (Acts ix. 43), the tent-maker (xviii. 3). In Josephus we have the cheese-maker (J. W. v. 4, 1), hairdresser, who serve men eminent for station (Antiq. xvi. 11, 5. J. W. i. 7, 5); and in the Talmud, among others, the tailor, the shoemaker, the glazier, the dyer. Though hand-labour was generally not held in disrespect by the Israelites, and every father was required to give his son a trade, those intended for literature not excepted, there were employments which disqualified persons for the office of high-priest, such as weavers, hairdressers, fullers, perfumers, blood-letters, tanners, and keepers of baths. These employments, especially tanners and hairdressers, were accounted mean.

The work-places and shops in large cities seem to have been confined to particular spots (Jer. xxxvii. 21). In the Talmud we find the shambles, in Josephus the cheese-vale (J. W. v. 4, 1); also the smithy, or residence of the smiths; also of the woollen-draper and clothiers (v. 8, 1). The Hebrews obtained or improved their acquaintance with the mechanical arts in Egypt. In the wilderness, they in consequence possessed workmen of high skill. But the wars requisite for gaining possession of Canaan, and the subjugations that ensued, diminished the general culture of the nation, and made handicraftsmen rare; and when David and Solomon had need of workmen of high skill, they procured them from Tyre (1 Kings v. 6. 1 Chron. xiv. 1. 2 Chron. ii. 7). See ARTIFICER, CARPENTER.

WORLD. That the world was to be destroyed by fire (2 Peter iii. 7; comp. ii. 5), was a widely-spread opinion in ancient times. Josephus (Antiq. i. 2, 3) refers to an ancient tradition, that the children of Seth had before the flood learnt from Adam that the earth was to perish, first in water, and then in fire; on which account they inscribed their astronomical observations, which they wished to transmit to posterity, on two columns—one of stone, to withstand the water, the other of brick, to withstand the fire. One of the oldest Grecian sages taught that when the world had been destroyed by fire, a new world would arise thereout. Of the same opinion were the Stoics.

Vol. II.

WORMS, by, Herod Agrippa, while beholding the games at Cæsarea, was eaten, so as to occasion his death. Some have thought the king died of the frightful disease which Pliny (xxvi. 86) calls *phthiriasis*, or 'lice-distemper,' in which a multitude of gnawing vermin are bred in the body while yet alive, but which soon perishes. These vermin swarm in ulcers which break out all over the body, and which no skill can heal. Sylla died of this hideous and painful disorder, which commonly arises from unbridled licentiousness. Comp. Joseph. Antiq. xix. 8, 2. Antiochus Epiphanes having been suddenly seized with excruciating pains in the bowels, worms proceeded from his body and devoured him alive (2 Macc. ix. 5). We may also mention what Josephus (Antiq. xvii. 6, 5. J. W. i. 88, 5) says of Herod the Great, namely, that worms were formed in his privy parts. The emperor Maximinus is also said to have been eaten up by worms formed within his body. In the explanation of these statements, reference has been had to the probable fact that worms already existing in the intestines, becoming numerous, may eat their way through the skin and destroy the body. The more trustworthy facts are to be found in connection with those worms, or rather maggots, that are sometimes produced in boils, abscesses, and ulcers. It is also said that in very corrupt blood small animals are formed which come forth at all the openings of the body, the nose, the eyes, &c., occasioning death. These remarks are made for the sake of illustration, not to assign the cause of Herod Agrippa's death, which is referred to the hand of a divine instrument: 'The angel of the Lord smote him because he gave not God the glory' (23).

WORSHIP (T. as a noun, the quality of worth or being worthy, hence 'excellence,' 'honour,' 'dignity;' and as a verb, 'to recognise high qualities') is, in the New Testament, the rendering of I. *Eusebeo*, 'I am pious towards' (Acts xvii. 23; comp. 'show piety' in 1 Tim. v. 4). II. *Therapeuo* (Acts xvii. 25), which is generally rendered, 'to heal' (Matt. iv. 23), meaning, to attend to, take care of, and so show attention to or wait on. III. *Latreuo* (Acts xxiv. 14), which properly signifies 'to serve' (Matthew iv. 10. Luke iv. 8). IV. *Proskuneo* (Matt. ii. 2, 8, 11; iv. 9), primarily denoting obeisance or prostration before a superior, the kind of homage intended being determined by the relations of the two parties (Matt. ix. 18; xx. 20; xxviii. 17. Luke iv. 7, 8. John iv. 20. Acts vii. 43; viii. 27; x. 25; xxiv. 11. Apoc. xix. 10); and V. *Sebamai* (Matthew xv. 9. Mark vii. 7), 'I offer devotion to,' comp. 'religions' in Acts xiii. 43, and 'devout' in Acts xiii. 50.

Religious worship in ancient times was not so rigidly restricted to the Creator as it is now. Polytheism relaxed men's notions,

2 F

and made their practice inconsiderate, if not loose. Hence worship was given to men, and in no few cases to men of vile characters; and it became a customary tribute of flattery among the degenerate Romans to assign to their distinguished men, and even to wicked emperors, when deceased, a place among the gods of the universe.



This caused the term god to become one of a large class. Meaning at first little, if any thing, more than our 'divine,' it was, with the progress of social corruption, lowered by its application to beings unworthy the name even of men. Thus many of the successors of Alexander have the title 'god' on their coins. Alexander himself is described by Lucan as 'Alexander, the highest of the gods whom Memphis adores.'

Darius, the father of Xerxes, was, even

while alive, honoured by the Egyptians with the epithet 'god.' Even Antony's Cleopatra was designated 'the saviour goddess.' Instances, indeed, are numerous. The ancient coin represented above bears the inscription, (money) 'of the brother divinities:' the faces on the left are those of Ptolemy and Berenice; those on the right, of Ptolemy Philadelphus and Arsinoe, children of the former. Between these children there was an incestuous intercourse, which is commemorated in the inscription above given, and in another coin mentioned by Spanheim (*De Usu Numm.* 404; *Amstelodami*, 1771). *Comp. John x. 34, seq. Romans xiii. 1. Pl. lxxxii. 6.*

The worshipping of angels which Paul condemns in Colossians ii. 18, may refer to practices of the Essenes, who (Joseph. J. W. ii. 8, 7) paid special reverence to certain mythological abstractions so called. Other human ordinances, subjection to which the apostle disapproves (20, seq.), appear to refer to ascetic observances of the same sect. Probably there was at Colosse a fraternity of Essenes, converts from which had introduced into the church of Christ 'commandments and doctrines of men.'

Y.

YEAR, the fiftieth, was a remarkable year. Hence the words addressed to Christ, 'Thou art not yet fifty years old; and hast thou seen Abraham?' (John viii. 57). At the age of fifty, the Jews held a man to be fit to offer good advice; hence the Levites at fifty were set free from their service, because then it was more suitable for them to give counsel than to bear burdens. A person must have reached his fiftieth year before he could be chosen as an interpreter or expounder in a community. If any one died before fifty, his death was considered premature, or even as a divine punishment. See MONTH, TIME, SEASONS, JUBILEE.

YOUNG, THE, afford, in the spirit manifested towards them, and the manner in which they are treated, one of the best and most certain indications of the real character of a polity or an individual; since being weak, they are unable to take guarantees of security, and, being interesting and lovely, they excite in all gentle hearts feelings which involve regard, forbearance, and ready aid. This test affords decided and satisfactory results in its application to Revealed Religion. The Mosaic polity, in consecrating the domestic relations, took special and fitting care of youth, as well as in the observances by which the leading facts of the national history and the fundamental truths of religion were,

through the eye as well as the tongue, transmitted to sons' sons in distant generations.

The concern which the great Hebrew legislator evinced towards the young of animals (*Deut. xxii. 6*) is in beautiful harmony with the benevolent tendencies of his religion, which in its later developments taught that a Father's hand gave food to the young ravens when they cried (*Ps. cxlvii. 9*), and in the Book of Proverbs and other parts, gave utterance to the weightiest moral lessons, expressed in terms as concise and striking as they are loving in their tone and urgent in their manner. The full manifestation of this truly parental solicitude is not met with until we behold the Light of the World, the image of the invisible God, embracing and blessing little children, and even declaring that of such is the kingdom of heaven (*Mat. xix. 13, seq. 20, seq.*)—a spectacle which, for united tenderness and sublimity, is unequalled in the annals of mankind. Such love on the part of the great Head of the Church may well have made Paul and other servants of Christ wise in heart, rich in feeling, and eloquent in language, when they turn their attention towards the young of the Christian fold (*Ephes. vi. 1. 1 Tim. iv. 12; v. 1. 2 Tim. i. 4, seq.; ii. 20*). In the young they saw the most promising subjects of divine grace, and the future pillars of the

church. Hence arose those catechetical instructions which were designed to communicate to the young and the untaught the facts and truths which form the basis of Christianity (Luke i. 1, *seq.*), which in one form or other have, with more or less purity, zeal and efficiency, been constantly given in the Christian community down to the pre-

sent day, and which, in conjunction with the rites of baptism and the Lord's Supper, serve to keep up an ever-living tradition, and so to transmit the substratum of the gospel from age to age, till time shall be no more, and the distinctions of age shall have passed into the perpetual youth of a purely spiritual and endless life.

Z.

ZACCHEUS (H. *just*), 'chief among the publicans,' appears to have been what the Latins called *promagister*, who had oversight of those who were engaged in actually collecting the taxes. This promagister was the provincial representative of the *magister societatis publicanorum*, or head of the associated farmers of the revenue, men of equestrian rank, who resided in the capital. Zachæus, therefore, was in a condition likely to make him 'rich.' The specific mention that he was so seems to show that his wealth was considerable (Luke xix. 2).

ZACHARIAH (H. *memory of Jehovah*; A. M. 4782, A. C. 768, V. 773), fourteenth monarch of Israel, son of Jeroboam the Second, and of a similarly irreligious character, ascended the throne in the thirty-eighth year of the reign of Uzziah, after an interregnum of twelve years, during which the greatest confusion prevailed in the land. Having held the sceptre for six months, he was assassinated by Shallum. With Zachariah the royal family of Jehu became extinct (2 Kings xiv. 29; xv. 8—12).

Zachariah, the son of Barachias, is mentioned by our Lord (Matthew xxiii. 35. Luke xi. 51) as having been slain by his guilty countrymen between the temple and the altar—the altar, that is, of burnt-offerings—which stood in the court of the priests. The crime was the more heinous as having been committed in a sacred spot, where refuge and impunity were ordinarily conceded to all but the most wicked men (Exodus xxi. 14. 1 Kings ii. 28; xi. 15). Who this Zachariah was it is not easy to ascertain. In Luke he forms one of a class termed prophets. But Luke's 'prophet' (50) can mean no more than Matthew's 'righteous blood' (35), since the class begins and is represented by Abel. The person intended has been found in the Zechariah who, under Joash, was stoned to death, 'at the commandment of the king, in the court of the house of the Lord, for having reproved the Jews for their idolatry' (2 Chron. xxiv. 18, *seq.*). This Zechariah, however, is designated the son of Jehoiada. An old scholar explains the variation on the ground that it was not unusual for the Jews to have two names—as in the well-known cases of Paul and Peter. As the latter is called both

Simon and Peter, also Simon Peter, so the priest Zecharias (or Zechariah) may have been termed son of Barachias as well as son of Jehoiada. Or Jehoiada's father may have had the name of Achias; in which case his grandson might be designated Bar-Achias, or son of Achias, as well as son of Jehoiada. Winer is of opinion that this, the son of the high-priest Jehoiada, is the person intended by our Lord, the rather because as Abel is the first, so is this Zacharias the last of the righteous men recorded in the Canonical books as having been put to death by the unrighteous. Probably the descriptive words, 'son of Barachias,' which are not found in Luke, came at a later period into Matthew's text, from an idea that the prophet Zechariah was intended (Zech. i. 1).

Zechariah, son of Berechiah, and grandson of Iddo, the prophet, a priestly family, one of those that returned home under Zerubbabel, began his prophetic ministry in the second year of the reign of Darius Hystaspis, that is, about eighteen years after his emancipation under Cyrus (Zech. i. 1, 7). The writings of Zechariah wear, both in their form and diction, clear traces of his Chaldaic education, and bear a nearer resemblance to the later (particularly Ezekiel) than the earlier prophets. Historical allusions found in them correspond as to time with their self-assigned date. Portions of them were unquestionably written in the interval between the commencement and the termination of the return home from the Babylonish captivity. His authorship has been limited to the first eight chapters, which, it must be confessed, vary in conception and manner from the six which ensue. In the latter the political horizon is changed, but may be referred to a later period of Zechariah's life, as well as to an earlier writer. It must not be omitted, however, that Matthew (xxvii. 9) ascribes the passage found in Zech. xi. 12, *seq.* to the prophet Jeremiah. On this point Henderson ('Minor Prophets,' p. 424) remarks, that we are restricted to one or other of these conclusions:—I. that Jeremiah was put for Zechariah by error of memory; II. that this part of the book was really written by Jeremiah; III. that the citation in Matthew is made from an apocryphal book bearing Jeremiah's name; or, IV.

that there is a corruption of the name in the Greek text of Matthew. To this last view the learned writer inclines. With those who find the inspiration and truth of the Scriptures not in their words and individual statements, but their general aims, spirit, and universal teachings, difficulties or discrepancies such as this occasion no surprise. Indeed, their fewness of itself suffices to illustrate the trustworthiness and vindicate the credibility of the sacred writings. Not improbably, the marked way in which Zechariah in his latter chapters refers to times and events which find their counterpart only in Christ and Christianity, may not have been unimportant in occasioning the attempts made with a view to disconnect them from the name of Zechariah—a prophet of whom, if we know little, the little we do know is clear and definite, and his age well ascertained.

ZADOK (H. *just*; A. M. 4515, A. C. 1033, V. 1045), son of Ahitub, whose genealogy is traced back to Eleazar, the third son of Aaron (1 Chron. vi. 4, *seq.*; xxiv. 3), was a faithful servant of David, whom he made high-priest in place of Abiathar (2 Samuel viii. 17; xv. 29; xx. 25. 1 Kings i. 8, 45; ii. 35). In Zadok the pontificate returned to the oldest surviving branch of the family of Aaron (comp. Lev. x.), having left that of Ithamar, from whom Heli descended. From the case of Zadok we learn that the prophetic office was sometimes intimately connected with the priestly caste (2 Samuel xv. 27). The former was a personal gift, the latter a family inheritance: the former might be imparted to the latter; and as the priests were the cultivated portion of the nation, they may in some instances have been peculiarly susceptible of the prophetic inspiration.

ZAPHNATH-PAANEAH, which in Coptic is said to signify the *revealer of secrets*, was the name given by Pharaoh to Joseph. Luther renders the words, 'he (Pharaoh) named (or appointed him) his privy counsellor.'

ZAREPHATH, a Phœnician city lying between Tyre and Sidon (Obad. 20. 1 Kings xvii. 9), the same as Sarepta (Luke iv. 26).

ZEAL (G.) represents the Hebrew *kinah*, which is rendered, I. *zeal* (2 Kings x. 16); II. *jealousy* (Numb. v. 14); III. *envy* (Job v. 2; comp. marg. 'indignation,' and Prov. xiv. 30. Eccl. ix. 6), and the Greek *zelos*, rendered, I. *zeal* (John ii. 17); II. *indignation* (Acts v. 17); III. *envy* (Acts xiii. 45); IV. *jealousy* (2 Cor. xi. 2); V. *emulations* (Gal. v. 20). Hence zeal appears to denote an intense feeling (Revel. iii. 19) or a glowing desire (1 Cor. xii. 31); and as all such emotions are exclusive, and are in danger of becoming suspicious, so it signifies the jealousy of a husband towards a suspected wife (Numb. v. 14, *seq.*). This strong affection for a person (2 Cor. vii. 7, 'fervent mind') or an object may be a beneficial feeling, leading to earnest and useful efforts (John

ii. 17. Gal. iv. 18), but it may also be easily perverted to that narrow and irrational zeal which we call bigotry (2 Kings x. 16. Phil. iii. 6). In the anthropomorphism of the Bible, God is represented as bearing towards his people the conjugal relation. In accordance with this, he is, in relation to idols and their worship, represented as jealous (Exod. xx. 5. Deut. iv. 24; v. 9). The figure, as designed to benefit man rather than honour God, must be considered as specially appropriate and forcible. In no other light could God's hatred of idolatry and its disorganising and immoral consequences, be so strongly and impressively brought home to the human heart. A system of ceremonial observance, outward morality, and literal interpretation, such as was Judaism, easily begot that zeal, or narrow and exclusive attachment and self-esteeming bigotry, which characterised Pharisaism, and made the Jew of the time of Christ eager in proselyting and inaccessible to light. Hence in its worst acceptance the word zeal may be considered as expressive of the Pharisaic or Jewish character (Rom. x. 2), and as representing that state of mind which occasioned the rejection and crucifixion of the Saviour of mankind. This feeling, which is thus baneful in its consequences, is the more insidious, as well as the more powerful, because in its pure form it is good in its origin, its operation, and its effects, and because, when it has to do with our higher sentiments, it finds strong, if not resistless, sympathies in our hearts. Jealousy is deadly because it is the bastard offspring of love. Bigotry has religion as its province, and could prosper in no less nutritious soil. It is only what is very good that can become very bad.

ZEBEDEE (H. *abundant portion*), a fisherman on the lake of Galilee, who employed in his business several servants (Matt. i. 20). He was the father of the two apostles, James the Elder and John (iv. 21. Luke v. 10. John xxi. 2). His wife bore the name of Salome (Mark xv. 40; xvi. 1; comp. Matt. xxvii. 56). Through her, Zebedee, it is said, was related to Jesus.

ZEBOIM (H. *deer*), a city in Benjamin (Neh. xi. 34), lying in a vale (1 Sam. xiii. 18). Zeboim was also the name of a capital of a petty kingdom (Gen. xiv. 2, 8) in the vale of Siddim (x. 19), which sunk, with Sodom and Gomorrah, on the spot where is now the lake Asphaltites or Dead sea (Deut. xxix. 23. Hos. xi. 8).

ZEBULUN (H. *delight*), the tenth son of Jacob (Gen. xxx. 20; xxxv. 23), own brother, by Leah, of Issachar, on which account the two appear together (Deut. xxxiii. 18. Ezek. xlviii. 26), was the head of an Israelite tribe (Gen. xlv. 14), which at the first muster numbered 57,400 (Numbers i. 30, 31; ii. 7, 8), and at the second, 60,500 (xxvi. 27). In the division of the land, Zebulun had its portion on the west of the Jordan, in Northern

Palestine, extending from the lake of Genesareth to the sea at Carmel. On the south was Issachar; on the west, Asher and the Mediterranean; on the north, Naphtali (Josh. xix. 10—16; xxi. 34, 35. Ezek. xlvi. 26). From its position, Zebulun was connected with navigation, agreeably to the prediction of Jacob and Moses (Gen. xlix. 13. Deuter. xxxiii. 18, 19. Joseph. Antiq. v. 1, 22). The Zebulunites did not succeed in exterminating the old inhabitants (Judges i. 30), and had mingled with themselves a mixed population (Is. ix. 1; comp. 1 Kings ix. 11). Against the Canaanites they displayed valour (Judg. iv. v. 14, 18; vi. 35), and gave to Israel a judge, by name Elon, who ruled the people ten years (xii. 11).

ZEDEKIAH (*H. justice of Jehovah*; A.M. 4951, A.C. 597, V. 599) was the name given to Mattaniah, son of Josiah and uncle of Jehoiakin, by Nebuchadnezzar, when, having carried Jehoiakin to Babylon, he set Mattaniah on the throne of Judah; thus, while acting the part of a tyrant, paying some regard to hereditary rights. Zedekiah, the twentieth and last king of Judah, was, in regard to justice and idolatry, no better than his predecessors; so that he brought on his devoted country the last blow which put an end to her tottering power, and placed her in the hands of Babylon, now supreme in Western Asia. Ere this took place a struggle ensued. Zedekiah, with a view to assert the national independence, sought for succour. The old Egyptian influence was not extinct. In hope of finding effectual aid in the land of the Pharaohs, and probably in other parts, the king of Judah revolted from Babylon. Not despairing of Divine aid, he withstood the Chaldean arms. Place after place was lost. At length, Jerusalem itself was beleaguered. But the city was strong. During the siege occurred an incident which strongly marks the inconstancy for good of the Israelites of the time. A law of Moses (Exodus xxi. 2. Deut. xv. 12) required all slaves of Hebrew blood to be set at liberty every seventh year of their service. This law, which with others had been neglected, was, under the impulse of fear, observed. The Chaldean army was called off to meet an attack from Egypt. The rich, thus relieved from their alarms, iniquitously compelled their slaves to resume their bonds. If justice is the foundation of states, a people capable of such a deed could not continue to subsist. In fact, the Chaldeans came back, and, after frightful sufferings, the city fell. Zedekiah, seeking safety in flight, was captured and treated as a rebel. His chief officers and his sons were slain before his eyes, which were then torn out. In this condition he was conducted to Babylon and cast into prison, where he ended his days; a sad spectacle of the degradation and wretchedness to which monarchs as well as ordinary men may be brought by disobedience

to God and social crimes. Thus terminated the kingdom of Judah (A.M. 4962, A.C. 586, V. 588), and the remnant of the people entered on that captivity which was to teach them to honour the fundamental doctrine of Moses, namely, that there is but one living and true God, and to cause them to concur in preparing the world for Christ. Besides the terminating chapters of Kings and Chronicles, the reader should on this subject study the prophecies of Ezekiel and Jeremiah, in which are depicted, in glowing colours, the disobedience, wickedness, and confusion of the times—evils which had for centuries been accumulating, and which Zedekiah was too devoid of character to abate, much less remove.

ZELOPHEHAD, the son of Hopher, of the families of Manasseh, son of Joseph, who, leaving behind him only daughters, occasioned a law to be promulgated by Moses which secured their father's property to heiresses in their own right (Numb. xxvi. 33; xxvii. 7), with a requirement that they should not marry out of their tribe: 'So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers' (xxxvi. 6, seq.).

ZEPHANIAH (*the secret of Jehovah*, cir. A.M. 4916, A.C. 632, V. 629), the ninth of the minor prophets, the son of Cushi, who prophesied in the days of Josiah, king of Judah, probably between the first (i. 4) and the second reformatory efforts made by that monarch (2 Chron. xxxiv. 3. 2 Kings xxii. 8). The prophet has given us a genealogy of himself which traces his origin up to Hizkiah, whom some have, perhaps without reason, identified with Hezekiah, king of Judah. While these facts, the like of which are often unwarrantably honoured with the name of history, acquaint us with nothing of importance, the brief poem which has come down to us, bearing his name, presents a clear and definite impress of his mind, and so perpetuates the man and discloses the prophet to all generations. Thoughts partake of the immortal essence of the mind whose emanations they are.

The prophecy of Zephaniah is a burden of threatening and woe against I. Judah, whose idolatry of various kinds had provoked Jehovah (i.—ii. 3); II. the Philistines, whose land was to be occupied by the Israelites when the punishment of the latter was over, and they were brought back from their captivity (ii. 4—7); III. Moab, because it had dealt reproachfully with God's people: their idolatry was to be put down, and the worship of Jehovah to become universal (ii. 8—11); IV. Cush, the Ethiopians, or whatever people the term denoted. Flying from the south, the prophet hurries to the north, and pours forth God's anger against Assyria and Nineveh, in

the description of whose doom he employs more words (ii. 12—15). Zephaniah returns to Jerusalem, and, with discriminating reproaches, flogs its princes, priests, and judges (iii. 1—7). With characteristic kindness, the tone changes to one of gentleness and mercy. A brighter day is foretold, as a consequence of the establishment of the unpolluted worship of Jehovah. The piece ends in a jubilant strain of religious joy, occasioned by the anticipated prevalence of true religion and its blissful consequences (iii. 8—20).

Though brief, this composition has a great width of view, and exhibits the world as the theatre of God's providence, whose sovereign will and uncontrolled sway and omnipotence are forcibly delineated. There prevails also in it a judicial impartiality which is seen in the allotment of good and evil solely in virtue of obedience, or the reverse, and which tends to show how the Hebrew polity contained the elements of expansion and progress within its bosom.

ZERUBBABEL, the grandson of Salathiel, of the royal house of David (1 Chron. iii. 17, *seq.*; comp. Ezra iii. 2), called in Ezra i. 8, 'Sheshbazzar, the prince of Judah,' whom Cyrus permitted (538 A. C.) to conduct back to Palestine the first body of captive Jews (ii. 2; iii. 8; v. 2), restoring to him the precious and sumptuous vessels of the sanctuary carried off by Nebuchadnezzar. In union with the high-priest Joshua, Zerubabel took steps for re-establishing the national worship; but while engaged in rebuilding the temple he was hindered by the Samaritans, and was not able to resume his pious labours till the second year of Darius Hystaspis (521 A. C.), which he completed in 515 A. C. According to Josephus (Antiq. xi. 3), the favour shewn by Cyrus in liberating the captive Israelites was owing to the personal influence of Zerubabel.

ZIKLAG (H. *pressed measure*), a town on the southern borders of Judah, assigned to Simeon (Josh. xv. 31; xix. 5. 1 Chron. iv. 30). In Saul's time it was subject to the Philistines, whose king, Achish, gave it to David when in flight. During the absence of the latter, Ziklag was plundered and set on fire by the Amalekites. This act was punished by David. Here he received news of the death of Saul, and slew the messenger (1 Sam. xxvii. 6; xxx. 2 Sam. i.; iv. 10. 1 Chron. xii.).

ZIMRI (H. *my friend*; A. M. 4630, A. C. 918, V. 929), fifth king of Israel. By conspiring against Elah, he gained a short-lived power of seven days; at the end of which, being overcome by Omri, he, after the manner of Sardanapalus, set on fire his palace and perished in the flames (1 Kings xvi. 15—22).

ZIN (H. *buckler*), a desert in stony Arabia, on the southern limit of Palestine (Numb. x. 22; xxiv. 3. Joshua xv. 1), and

on the borders of Edom (Numb. xxiv. 3), where lay Kadesh (xx. 1; xxvii. 14).

ZION, the stronghold, or the hill on which was the fort so called, forming the south-western portion of the whole parcel of land on which, at a later period, stood Jerusalem (2 Sam. v. 7. 1 Kings xviii. 1). See JEUSALEM and the Map. Zion represents the capital or the land in general (Ps. lix. 35. Is. x. 24; xxiv. 23; lix. 20), and the heavenly Jerusalem (Heb. xii. 22. Rev. xiv. 1).

'Or if Sion hill

Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God; I thence
Invoke thy aid to my adventurous song.'

ZOAN, or TANIS, a very ancient city in Lower Egypt, the residence of a royal dynasty (Numb. xiii. 22. Ezek. xxx. 14. Is. xix. 11; xxx. 4. Ps. lxxviii. 12). The modern San, on the eastern bank of the Tanitic arm of the Nile, contains remains of the ancient Zoan.

ZOAR (H. *little*), a town on the promontory lying at the south-east of the Dead sea, previously called Bela, having a regal government, was, on account of the wickedness of the inhabitants, destined, with four other cities, to be destroyed (Gen. xiv. 2—8), but was saved by Lot's mediation (xix. 18, *seq.* Deut. xxix. 23). The present village Ghor Szafye, inhabited by a few poor people, corresponds in locality with Zoar. It lies at the mouth of Wady Kerek, three hours and a quarter north-west from Kir-Moab.

ZOBAB, a Syrian kingdom whose forces fought against the Israelites, under Saul and David (1 Samuel xiv. 47. 2 Samuel x. 6), and were twice vanquished by the latter (viii. x). According to the number of troops sent by it into the field, and the amount of booty made, Zobab must have been a considerable state. Hadadreser seems to have been a name common to its monarchs (2 Samuel viii. 5; x. 16. 1 Kings xi. 23), who may have had vassal princes (2 Sam. x. 16). It is not easy to assign the exact district occupied by this state. It has with probability been placed between the Euphrates and the Orontes, north-east of Damascus. The Syrians identify it with Nisibis, a very ancient and populous city in Northern Mesopotamia, two days' journey west of the Tigris, on the river Mygdonius. Winer, however, says that Nisibis lay too much to the north-east to be the same as Zobab.

ZOREAH, or ZORAH (H. *leprosy*), a town in Judah (Josh. xv. 33), belonging to Dan (xix. 41; comp. Judg. xviii. 2). At a later time, it was a frontier stronghold of the kingdom of Judah (2 Chron. xi. 10). After the exile, Zorah was again possessed by Jews (Neh. xi. 29). Eusebius places it in the vicinity of Eleutheropolis, ten miles therefrom, on the road to Nicopolis.

ZUZIMS, a race of giants overcome by Chedorlaomer (Gen. xiv. 5; comp. Deut. ii. 20, and GIANTS)

INDEX OF SCRIPTURE PROPER NAMES ACCENTED.

When *c* is written thus, *ç*, it should be pronounced as *s*; at all other times as *k*. Pronounce *ch* as *k*. The mark *·* over one of two vowels indicates that they are to be pronounced separately; when not so marked, they are to be pronounced together, or as one broad vowel.

Aa'ron	A'bealom	Ahi'man	A'nathoth
Aa'ronites	A'echo	Ahi'melech	A'ndrew
Aba'ddon	Achai'a	Ahi'noam	Androni'cus
Aba'gtha	Acha'icus	Ahi'o	A'ner
Aba'na	A'chan	Ahi'samach	A'нна
A'barim	A'char	Ahi'tophel	A'nnas
A'bba	A'chim	Ahi'tub	A'ntioch
A'bda	A'chish	Aho'lah	A'ntipas
A'bdi	A'chmetha	Aho'libab	Anti'patris
A'bdiel	A'chor	Aho'liab	App'e'lles
A'bdon	A'chahah	Aholiba'mah	A'phek
Abe'dnego	A'chshaph	A'i	Apollo'nia
A'bel	A'chzib	Ai'ath	Apo'llos
Abel-beth-mas'-	A'dam	A'jalon	Apo'llyon
chah	A'dar	Alexa'nder	A'ppii Fo'rum
Abelma'im	A'ddi	Alphe'us	A'quila
Abelmeho'lah	A'dmah	A'malek	Ara'bia
Abelmi'sraim	Ado'nibezek	Ama'lekite	A'ram
Abi'ah	Adoni'jah	Ama'na	A'rarat
Abia'lbon	Adoni'kam	Ama'sa	Arau'nah
Abi'athar	Adra'mmelech	Amasi'ah	A'rba
A'bib	Adramy'ttium	A'mmah	Archela'us
Abi'dan	A'dria	A'mmi	Archip'pus
Abi'e'zer	Adu'llam	Ammi'nadab	Arctu'rus
A'bigail	A'gabab	Ammi'nadib	Areo'pagus
A'bihail	A'gag	A'mmon	A'retas
Abi'hu	A'gar	A'mnon	A'rgob
Abi'jah	Agri'ppa	A'mon	A'riel
Abi'jam	A'gur	A'morite	Arimathe'a
Abi'melech	A'hab	A'mos	A'rioeh
Abi'nadab	Ahasue'rus	Amphi'polis	Arista'rehus
Abi'noam	Aha'vah	A'mplies	Aristobu'lus
Abi'ram	A'has	A'mram	Armaga'ddon
A'bishag	Ahasu'ah	A'nah	Arme'nia
Abisha'i	Ahi'ah	A'nak	A'rnon
Abi'hud	Ahi'jah	A'nakims	A'roer
A'bner	Ahi'kam	Ana'mmelech	A'rphad
A'braham	Ahi'mas	Anani'as	Arpha'xad

Artaxerxes	Belshazzar	Ca'rehemish	Dio'trephe's
Ar'temas	Belteshaz'zar	Ca'rmel	Do'eg
A'sa	Bena'iah	Ca'rmi	Do'rcas
A'sahel	Bena'mmi	Ca'rpus	Do'than
Asa'iah	Benha'dad	Casi'phia	Drusi'lla
A'saph	Be'njamin	Ce'dron	Du'mah
A'senath	Beno'ni	Ce'nehrea	Du'ra
A'shdod	Be'or	C(ç)é'phas	
A'sher	Be'rachah	Cha'leol	E'bal
A'shtaroth	Bere'a	Chalde'a	E'bed
A'shur	Be'rith	Cha'rnan	E'bedmelech
A'sia	Berni'çe'	Che'bar	Ebene'zer
A'shkelon	Be'sor	Che'marims	E'ber
Asna'pper	Betha'bara	Che'mosh	E'den
Assy'ria	Be'thany	Chenani'ah	E'dom
Asy'neritus	Betha'ven	Che'rith	E'glah
A'tad	Bethdi'blatha'im	Chi'lmad	E'glon
Athali'a	Be'thel	Chi'mham	E'gypt
Athali'ah	Be'ther	Chi'os	E'hud
A'thens	Bethe'sda	Chi'e'leu	E'kron
A'ven	Bethe'zel	Chi'ttim	E'lah
Augu'stus	Bethga'mul	Chi'nan	E'lam
Azari'ah	Bethha'ocerem	Chio'ë	E'lath
Aze'kah	Bethho'ron	Chora'zin	Elbe'thel
	Be'thlehem	Chu'shan-riasha-	E'lidad
	Be'thlehem Ephra'-	tha'im	Elea'leh
	tah	Chu'sa	Elea'zer
Baa'lbe'rith	Be'thlehem Ju'dah	C(ç)ili'cia	El Elo'he I'srael
Baa'lha'mon	Be'thpeo'r	Ce'opas	Elha'nan
Baa'li	Be'thphage'	Colo'sse'	E'li
Baa'lim	Bethsa'ida	Con'iah	Eli'ab
Baa'lis	Be'thsan	Co'rinth	Eli'adah
Baa'lmeo'n	Be'tshemesh	Corne'lius	Eli'akim
Baa'lpeo'r	Bethu'el	Co'zri	Eli'am
Baa'lpe'razim	Beu'lah	Cre'scens	Eli'as
Baa'lsha'lisha	Be'zaleel	Cri'spus	Eli'ashib
Baa'lta'mar	Bo'zek	Cu'shan	Elio'zer
Baa'lzebu'b	Bi'ehri	Cu'shi	Eliho'reph
Baa'lzephu'n	Bi'dkar	C(ç)j'prus	Eli'hu
Baa'nah	Bi'ghan	C(ç)j're'ne'	Eli'jah
Baa'sha	Bi'ldad	C(ç)j're'nious	E'lim
Ba'bel	Bi'liah	C(ç)j'rus	Eli'melech
Ba'bylon	Bi'thynia		Eli'phalet
Ba'ca	Bla'stus	Dabba'sheth	Eli'phas
Bahu'rim	Boëne'rges	Da'berath	Eli'sabath
Ba'jith	Bo'az	Da'gon	Eli'sha
Ba'laam	Bo'chim	Dalma'tia	Elisha'ma
Ba'lak	Bo'zrah	Da'maris	Eli'sheba
Ba'mah	Bu'zite	Dama'scus	Elishu'a
Bara'bbas		Da'niel	Eli'ud
Barachi'as	Cabu'l	Dari'us	Elka'nah
Ba'rak	C(ç)es'sar	Da'than	Elmo'dam
Barje'sus	C(ç)es'sare'a	Da'vid	Elna'than
Barjo'ua	Ca'aphas	De'borah	E'lon
Bar'nabas	Ca'i'nan	Deca'polis	E'lul
Bar'sabas	Ca'leb	De'dan	E'lymas
Bartholomew	Ca'leph	De'danim	Emi'ms
Bartime'sus	Ca'leph	Deli'lah	Emma'nuël
Ba'ruoh	Ca'leph	De'mas	Emma'ue'
Barzillai	Ca'leph	Deme'trius	E'mmor
Ba'shan	Ca'leph	Di'a'na	E'ndor
Ba'shemath	Ca'leph	Di'bon	Ene'as
Bathshe'ba	Ca'leph	Di'dymus	Engela'im
Be'dan	Ca'leph	Di'mon	Eng'e'di
Be'e'lzebub	Ca'leph	Di'nah	E'noch
Be'e'sheba	Ca'leph	Diony'sius	E'non
Be'kah	Ca'leph		
Be'lial	Ca'leph		

E'nos	Ge'rshom	He'rmas	Jehoi'ada
Enro'gel	Ge'shur	Hermo'genes	Jehoi'akim
E'paphras	Gethse'mane'	He'rmon	Jeho'nadab
Epaphrodi'tus	Gi'ah	He'rod	Jeho'ram
Epe'netus	Gi'beah	Hero'dias	Jeho'shaphat
E'phah	Gi'beon	Hero'dion	Jeho'shua
Ephe's-dammim	Gi'deon	He'shbon	Jeho'vah
E'phesus	Gideo'ni	Hezeki'ah	Jeho'vah-ji'reh
E'phraim	Gi'hon	He'zron	Jeho'vah-ni'ssi
Ephra'tah	Gilbo'a	Hi'ddekel	Jeho'vah-shalo'm
E'phrath	Gi'lead	Hi'el	Jeho'vah-sha'mmah
E'phron	Gi'lgal	Higga'ion	Jeho'vah-tsi'dkenu
Era'stus	Gi'lonite	Hilki'ah	Je'hu
Esai'as	Gi'rgashite	Hi'nnom	Je'phthah
Esarha'ddon	Gi'ttite	Hi'ram	Jephu'nneh
E'sau	Gi'lan	Hi'ttite	Jera'hmeel
E'sek	Go'lgotha	Hi'vite	Jeremi'ah
E'sheol	Goli'ath	Ho'bab	Je'richo
E'sli	Go'mer	Ho'phni	Jerobo'am
E'srom	Gomo'rrah	Ho'reb	Jeru'bbaal
E'sther	Go'shen	Ho'rhiagiddad	Jeru'bbesbeth
E'tam	Go'zan	Ho'rmah	Jeru'salem
E'tham	Græ'cia	Horona'im	Je'shua
E'thau		Ho'ronite	Jeshu'run
E'thanim	Ha'chilah	Hoshe'a	Je'sse
Ethio'pia	Hadade'zer	Husha'i	Je'sus
Eubu'lus	Hadare'zer	Hu'zzab	Je'thro
E'vil-mero'dach	Ha'dadrimmon	Hymene'us	Je'zebel
Euni'ce'	Hada'ssah		Je'zeel
Euodias	Hado'ram	Jaazani'ah	Illy'ricum
Euphra'tes	Ha'drach	Ja'bal	I'mlah
Euty'chus	Ha'gar	Ja'bbok	Jo'ab
Eze'kiel	Ha'garites	Ja'besb	Jo'ah
E'zel	Hagga'i	Ja'besb-gi'lead	Jo'a'na
E'zra	Ha'ggit	Ja'bez	Jo'ash
	Ha'man	Ja'bin	Jo'el
Fe'lix	Ha'math	Ja'chin	Joha'nan
Fe'stus	Ilamme'datha	Ja'cob	Jo'nadab
Fortuna'tus	Ha'mon-gog	Ja'el	Jo'nah
	Ha'mor	Ja'luz	Jo'nas
Ga'al	Ha'naeol	Jaha'zah	Jo'nathan
Ga'bbatha	Ha'naeol	Ja'rus	Jo'ppa
Ga'briel	Hana'ni	Ja'keh	Jo'ram
Ga'darenes	Hanani'ah	Ja'mbres	Jo'rdan
Gai'us	Ha'nnah	Ja'nna	Jo'rim
Gala'tia	Ha'nnoch	Ja'nnes	Jo'se'
Ga'lbani	Ha'nun	Ja'pheth	Jo'sedech
Ga'leed	Ha'ran	Ja'reb	Jo'seph
Ga'lilee	Harbo'nah	Ja'red	Jo'ses
Ga'llim	Ha'rod	Ja'sher	Jo'shua
Ga'llio	Ha'rosheth	Ja'son	Josi'ah
Gama'liel	Ha'zael	Ja'van	Jo'tham
Ga'mmadims	Ha'zelepo'ni	Ja'zer	I'saac
Ga'za	Ha'zereth	I'bhar	Isai'ah
Ge'ba	Ha'zor	I'chabod	Iscariot
Ge'bal	He'ber	Ico'nium	I'shbosheth
Ge'bim	He'brew	I'ddo	I'shmael
Gedali'ah	He'bron	Idume'a	I'srael
Geha'zi	He'ge'	Je'busite	I'ssachar
Gemari'ah	He'lam	Jeconi'ah	I'taly
Genne'saret	He'lbon	Jedidi'ah	I'thamar
Ge'ra	Helda'i	Jedu'thun	I'thiel
Ge'rah	He'li	Je'gar-sahadu'tha	Itur'e'a
Ge'rar	He'lkath-ha'zzurim	Jeho'ahaz	I'rah
Ge'rgesenes	He'man	Jeho'ash	Ju'bilee
Geri'zim	He'phzibah	Jehoi'achin	Ju'dah

Ju'das	Ma'naën	Na'gge	Pa'rmenas
Judæ'a	Mana'sseh	Na'hash	Pa'shur
Ju'piter	Mano'ah	Na'hor	Pa'thros
Ju'stus	Ma'ra	Na'oth	Pa'tmos
	Ma'rah	Naō'mi	Pa'tra
Ka'deah	Ma'reus	Na'phthali	Pau'lus
Ka'desh-ba'rnea	Ma'rtha	Na'than	Pe'kah
Karo'ah	Ma'ry	Nathana'el	Pekahi'ah
Ke'dar	Ma'ssah	Na'um	Pelati'ah
Kei'lah	Ma'ttan	Na'zareth	Peni'el
Ke'naz	Mattathi'as	Nea'polis	Penu'el
Ke'nites	Ma'thew	Nebai'oth	Pe'or
Ke'rioth	Matthi'as	Ne'bat	Pe'rga
Ketu'rah	Ma'azaroth	Ne'bo	Pe'rgamos
Ki'dron	Me'dad	Nebuchadne'zzar	Pe'rsia
Ki'rha'raseth	Me'dia	Nebuza'radan	Pe'rsia
Ki'riatha'im	Megi'ddo	Nehemi'ah	Pe'ter
Ki'rjath-a'rba	Megi'ddon	Nehu'shtan	Pha'leg
Ki'rjath-jea'rim	Me'ichi	Nera'i'ah	Pha'raoh
Ki'tim	Melchi'zedek	Ne'rens	Pha'raoh Ho'phra
Ko'hath	Me'mphis	Ne'rgal	Pha'raoh Ne'cho
Ko'rah	Me'nahem	Netha'neel	Pha'rez
	Mephi'bosheth	Nethani'ah	Pha'rpar
La'ban	Me'rab	Ne'thinims	Pho'be
La'chish	Mera'ri	Nica'nor	Pheni'ce
La'ish	Mercu'rius	Nicod'e'mus	Phila'delphia
La'mech	Me'ribah	Nicola'itans	Phile'tus
La'odice'a	Mero'dach	Nico'polis	Phi'lip
La'zarus	Mero'dach-ba'ladan	Ni'ger	Phil'i'ppi
Le'ah	Me'rom	Ni'mrod	Phil'i'stia
Le'banon	Me'roz	Ni'mshi	Philo'logus
Lebbe'us	Me'shach	Ni'neveh	Phi'nehas
Le'muel	Me'shech	Ni'san	Phile'gon
Le'vi	Mesopota'mia	Ni'sroch	Phry'gia
Li'bnah	Me'thega'mmah	Noādi'ah	Phu'rah
Li'bya	Methu'selah	No'ah	Phyge'llus
Lo'-a'mmi	Mi'cah	Ny'mphas	Pi'-habiroth
Lo'is	Micai'ah	Obadi'ah	Pi'lato
Lo'-ruha'mah	Miohai'ah	O'bed	Pi'sgah
Lu'cas	Mi'chael	O'bed-e'-dom	Pisi'dia
Lu'cifer	Mi'chal	O'eran	Po'ntius
Lu'cius	Mi'dian	O'ded	Po'ntus
Lycæo'nia	Mi'leah	Oly'mpas	Po'rcius
Ly'dda	Mi'leom	O'mri	Po'tiphar
Ly'dia	Mi'llo	O'nan	Poti'-pherah
Lysa'nias	Mi'riam	One'simus	Prisci'lla
Ly'sias	Mi'shael	Onesi'phorus	Publius
Ly'stra	Mi'zar	O'phel	Pu'dens
	Mi'spah	O'phir	Pute'oli
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